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THE
GOSPEL OF S. LUKE,
ILLUSTRATED

(CHIEFLY IN THE DOCTRINAL AND MORAL SENSE)

FROM

Ancient and Modern Authors.

BY

THE REV. JAMES FORD, M.A.,

PREBENDARY OF EXETER,

VICAR OF S. MARY CHURCH, DEVON.

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Saint Luke the Evangelist.

THE COLLECT.

ALMIGHTY GOD, WHO CALLEDST LUKE THE PHYSICIAN, WHOSE PRAISE IS IN THE GOSPEL, TO BE AN EVANGELIST, AND PHYSICIAN OF THE SOUL; MAY IT PLEASE THEE, THAT, BY THE WHOLESOME MEDICINES OF THE DOCTRINE, DELIVERED BY HIM, ALL THE DISEASES OF OUR SOULS MAY BE HEALED; THROUGH THE MERITS OF THY SON JESUS CHRIST OUR LORD. AMEN.

78165

NOTICE.

THE Author did not discover, till it was too late to remedy the inconvenience, that the present volume was likely to exceed to a considerable extent the bulk of the two preceding it. He would be glad, if the consequent increase of price was found to be justified by the value of the additional matter thus supplied ; while, in accounting for the fact itself, he would remind the reader of the peculiar characteristics of S. Luke's Gospel, its variety and copiousness, which render it beyond the Gospels of S. Matthew and of S. Mark, available for the purposes of illustration.

He hopes shortly to complete the series by publishing his collections on S. John ; to which a copious Index of the principal contents of the four volumes

will be appended. And should the result of his humble labours verify the remark, made in one of our chiefest Theological Reviews, that “the true value of these illustrations is in suggesting, in fact, supplying, Sermon thoughts,” he will be indeed thankful.

ERRATA.

Page 9, line 16, read *walked*.

„ 221, „ 35, „ *continuat*.

„ 421, „ 35, „ Vini atque somni *hinc* degener *socordia*.

„ „ 37, „ *languidorum*.

„ 584, „ 27, „ *obtain* not italics.

„ 674, „ 4, “ *his*.

THE GOSPEL

ACCORDING TO S. LUKE.

How come I to know that the works, which we call Livy's, are indeed his, whose name they bear? Hath God left means to know the profane writings of men? Hath He left no certain means to know His own records? The first and outward means, that brings us to the knowledge of the Scriptures, is the voice of the Church, notified to us by our teachers and instructors, who first unclasped and opened them to us, and that common duty, which is exacted at the hand of every learner, *oportet discentem credere*. . . . To those, who are conversant among the records of antiquity, farther light appears: to find the ancient copy of books, bearing these titles, to find in all ages, since their being written, the universal consent of the Church, still resolving itself upon these writings, as sacred and uncontrollable;—these cannot choose but be strong motioners unto us to pass our consent unto them, and to conclude, that either their writings are that, which they are taken for, or nothing left us from antiquity is true. For whatsoever is, that gives any strength, or credit to any thing of antiquity, left to posterity, whether it be writings, or records, or tradition from hand to hand, or what things else soever, they all concur to the authorising of holy Scripture, as amply as they do to any other thing, left unto the world. . . . But this is only *fides humano judicio et testimonio acquisita*: what shall we think of *fides infusa*? of the inward working of the HOLY GHOST in the consciences of believers? . . . Doubtless the HOLY GHOST doth so work in the heart of every true believer, that it leaves a farther assurance, strong and sufficient to stay itself upon; but this, because it is private to every one,

and no way subject to sense, is unfit to yield argument by way of dispute ; it can be no way to bring either this or any other controversy to an end. S. John iv. 42 ; 1 Cor. xv. 3—5 ; 2 Tim. iii. 14—17. *John Hales.* (Golden Remains. Miscellanies.)

Luke of Antioch, a physician by profession, as his writings indicate,* was skilled in the Greek language. He was a disciple of the Apostle Paul, and his companion in all his journeys. He wrote the Gospel, of which S. Paul himself speaks ; “ we have sent with him the brother, whose praise is in the Gospel throughout all the Churches.” (2 Cor. viii. 18.) Some think, that, when S. Paul in his Epistles, speaks thus, “ according to *my* Gospel,” (Rom. ii. 16 ; 2 Tim. ii. 8,) he refers to the work of S. Luke ; and moreover, that S. Luke was instructed not only by S. Paul, who had not companied with CHRIST in the flesh, (*a minister of the word*, though not an eye witness, verse 2,) but also by the other Apostles ; a fact, which he asserts in the preface to his Gospel, *as they delivered them, &c.* He therefore wrote his Gospel, as he had heard ; but he composed his Acts of the Apostles, as he had seen. *S. Jerome.* (In Catal. Ser. Eccles.)

Lucus, Evangelii et medicinæ munera pandens,
Artibus hinc, illinc Religione, valet :
Utilis ille labor, per quem vixere tot ægri ;
Utilior, per quem tot didicere mori !

Whatever you read here, whether concerning GOD, the Saviour, the Spirit of GOD, the holy Angels, or the followers of CHRIST, read it for the purposes of admiration, repentance, faith, growth in knowledge, and of “ doing the will of GOD.” Whatever defect, or evil you perceive in any of the characters, here presented to you, take it as a warning. Does the narrative conduct your attention to a variety of circumstances, which took place in

* *Fuit medicus, et pariter omnia verba illius animæ languentis sunt medicina.* As he was a Physician, so | all his words are medicine for a languishing soul. *S. Jerome.* (Ep. ad Paulinum.)

connection with our LORD and His Apostles? Consider yourself interested in such circumstances, and, as it were, placed in the midst of them: for instance, when it is said in S. Mark x. 49, "He calleth thee," think, JESUS calleth *you*; or, so treasure up by meditation the particulars of each transaction, that some general useful instruction may be the result. Does any good and cheering consideration arise in your heart, any sweet and tender emotion? Turn yourself with it to your Saviour, just as if you were one of those, who personally conversed with Him, when He was upon earth. Thus will you acquire a readiness in communing with Him by ejaculation and prayer, better than from the use of any devotional manual; though I have no wish to depreciate such prescribed and valuable helps. God grant us more and more light and strength out of the fulness of the Beloved, in whom He hath graciously made us accepted! Ps. lxxxv. 8; 1 Sam. xii. 7. *Bengel*. (Preface to the Harmony of the Gospels.)

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus;

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

1 It is a singularity in S. Luke's Gospel that it has a *Preface* : and how much is contained in this short Preface. We are cautioned against erroneous or defective statements of the Truth ; we are directed to the Apostles, whose credibility lieth in their having been *eye witnesses and ministers of the word* ; we trace the faithfulness of the Evangelists, as receivers of the Word from the Apostles and in deposit for the Church, having themselves also *a perfect understanding of all things from the very first*. In regard to ourselves, we see, how "faith cometh by hearing," first taught by catechetical *viva voce* instruction, then confirmed by the written Word, written expressly that *we might know the certainty of those things, wherein we have been instructed*. (κατηχήθης. Prov. xxii. 6 ; Acts xviii. 25 ; Gal. vi. 6.) Finally, the name of *Theophilus* imports the temper of mind, which God will bless in the Scripture student ; "charity edifieth : " (1 Cor. viii. 1 :) and who are the *most excellent* of the earth, but they, whose minds are most imbued with this Divine love, with this knowledge of the LORD ? J. F.

That the Bible was written by inspired men, God setting His seal to their doctrine, confirming by miracles what they first preached,

and then wrote in a book, this is matter of fact, and is no otherwise to be proved (unless GOD should proceed extraordinarily and by miracle), but by the testimony of wise men, who saw it with their eyes, and heard it with their ears, and felt it with their hands. This was done at first; then only consigned, then witnessed, then *delivered*. And with how great success, and with the blessing of how mighty a Providence, appears it in this; because, although, as S. Luke tells us, many did undertake to write Gospels, or *the declaration of the things, so surely believed* among Christians . . . yet four only were transmitted and consigned to the Church; because these four only were written by these, whose names they bear: and these men had the testimony of GOD, and a Spirit of Truth, and the promise of CHRIST, that “the Spirit should bring all things to their minds;” and He did so. S. John iii. 11; 1 S. John i. 1—5. *Bp. J. Taylor.* (Dissuasive from Popery, Part II., Introd.)

S. Luke had no authority to suppress these other Gospels; nor doth he reprehend or calumniate them; but he writes the Truth simply, and leaves it to outwear falsehood: and so it hath. Moses’ rod hath devoured the conjuror’s rod, and S. Luke’s story still retains the Majesty of the Maker; and their’s are not. Acts v. 38. *Dr. Donne.* (Serm. S. Luke xxiii. 24.)

2 *From the beginning.*—What an absurdity is it to pretend to publish, in these our days, a doctrine, that hath been concealed ever since the time of CHRIST; for it is but thirty years since their faith began; whereas it is almost four hundred years, since CHRIST appeared. Our Gospel hath, all this time, been vain; our faith hath been vain; the martyrs have suffered in vain; in vain have so many and great prelates governed the people. 1 S. John x. 5. *S. Gregory Nazianzen.* (Against the Apollinarians.)

In Christianity there can be no concerning truth, which is not ancient; and whatsoever is truly new is certainly false. 1 Cor. xv. 3. *Bp. Pearson.* (Expos. Creed. Ep. Dedicatory.)

No man is to make a religion for himself, but to receive it from GOD: and the teachers of the Church are not to make religion for their hearers, but to show it only as received from GOD. Acts xvi. 17; 1 Cor. xi. 2; (1 Tim. iv. 16. *The, not thy doctrine.*) *Dr. Whichcote.* (Aphor. 504.)

3 *Si Deum diligis, ad te scriptum est.* If you a lover of God, a *Theophilus*, it is written to thee. If it is written to thee, then accept the writer's gift. Carefully preserve in the closet of your heart this token of friendship. The moth consumes what when read we are negligent to preserve. ii. 18, 19. *S. Ambrose.*

4 S. Luke wrote his Gospel to Theophilus expressly for this end, that it might be "a document of proof," not to supersede the catechetical instructions (that is, in other words, the traditions) of the Church, but to make us all (*ἐπιγινῶναι*) know more firmly than ever, *τὴν ἀσφαλείαν*, the absolute certainty of those elementary truths, wherein we, in common with Theophilus, have been instructed, and which we, by the Gospel history, may clearly discern to have come down from heaven. In all this, there is nothing to contradict, but much surely to favour the notion, that Christians never were designed to be left to collect each his own Gospel out of the Scriptures, by the unbiassed exercise of private judgment. And so far, as it can be shown, by any thing like decisive evidence, that we have in our Creeds substantially the same catechetical truths, which Theophilus had been taught, so far we are the very persons, for whose immediate use S. Luke wrote, and must of course come to the reading of his Gospel, with a great advantage over those, who consider themselves bound not only to *confirm*, but to *discover*. S. John iv. 42; 2 Tim. i. 13. *J. Keble.* (Postscript to Serm. on 2 Tim. i. 14.

It is a just matter of regret, that our translators did not retain the Greek word, "*Catechized*," here and in other passages, instead of introducing the more indefinite expressions, "*instructed*," "taught." Thence it is that people have lost sight of the Scriptural grounds for this most excellent method of sowing the first seeds of religious truth, a method universally adopted in the early Christian Church, and so necessary to prepare the mind to "hear sermons." For (as Abp. Usher observes) "the neglect of catechizing is the frustrating the whole work of the Ministry."

Ps. xxxiv. 11; Acts xviii. 26; 1 Cor. xiv. 9; Gal. vi. 6. *J. F.*
In the primitive times there were two solemn modes of teaching the people, *per conciones et per catachesin*, by preaching and catechizing; of the which that of catechizing seemeth to be more ancient. *Farindon.*

5 **T**HERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD.

10 And the whole multitude of the people were praying without at the time of incense.

5 Thus early, in narrating the birth of the forerunner and then the Incarnation and Nativity of the LORD, does S. Luke redeem his pledge, that he would write *in order*. Hereby, moreover, he shows that he had *perfect understanding of all things from the very first*. J. F.

A certain priest—daughters of Aaron.—The application of the symbol of “the calf” to S. Luke is a matter more clear and decisive ; inasmuch as the consent of the ancient writers is more strong on this point, than on the two before mentioned. (Ezek. i. 5, 10.) This sacerdotal animal implies atonement and propitiation ; and this exactly corresponds with what is supposed to be the character of S. Luke's Gospel, as one, which more especially conveys mercy to the penitent. And we may observe what a deep and mysterious view this consideration at once opens into the subject of the Gospel. For it seems to imply

that all the calls to humiliation, which pervade it, the many incidents of mercy, and the miracles of peculiar compassionateness, recorded in S. Luke, all arise out of, and have some close and peculiar connection with, the sacrifice of CHRIST. And doubtless all such, which may be considered the peculiar tenets of our religion, are but streams, which flow from this one great and secret fountain-head ; all partake of their hue and character from the principle ; and all the parts of the Gospel may be considered, as varied manifestations of CHRIST Crucified. xxiv. 25—27 ; 44—46. (Refer. Illustr. S. Matt. i. *Isidore*.) *I. Williams*. (Study of the Gospels. P. i. 5, 6.)

The nobility of S. John was derived, not only from his parents, but from his remote ancestors ; it was not illustrious by means of any temporal power, but venerable through the succession of piety. Such ancestors indeed became the Messenger of the LORD, who would now seem to appear preaching the faith of CHRIST's coming, as a faith, not just conceived for the occasion, (*repente conceptam*,) but rather long ago delivered to him by his ancestors, *et in ipso infusam jure naturæ*, and made a part of himself by right of consanguinity. Gal. iii. 6—9. *S. Ambrose*.

- 6 *Righteous before GOD, walking, &c.*—As according to the flesh, he was sprung from Aaron, so he could trace his descent, spiritually, to the father of the faithful, as walking in the steps of that great Patriarch by a participation in his faith, to whom it was said ; “ *Walk before Me* ; and be thou perfect.” Gen. xvii. 1 ; Rom. iv. 12 ; Gal. iii. 7—10. *J. F.*

Beloved, not in any moral integrity, not in keeping the conscience of an honest man generally, but in using well the means ordained by CHRIST in the Christian Church, am I justified. Acts ii. 47. *Dr. Donne*. (Serm. S. John v. 22.)

The ordinances.—GOD communicates Himself with great variety to His Saints, now in this ordinance, and now in that, on purpose that He may keep up the esteem of all in our hearts. Take heed therefore, Christian, thou neglectest any one duty. How knowest thou, but that is the door, at which CHRIST stands, waiting to enter into thy soul ? S. John xx. 26 ; 2 Thess. iii. 16. *Gurnall*.

GOD's commands are all alike necessary, and that, with a twofold necessity; *necessitate præcepti* and *necessitate medii*. The one ariseth from the authority of the Lawgiver; the other, from the requisiteness of obedience to eternal life. Deut. vi. 1, 2. *Bp. Hopkins.* (Serm. S. Matt. v. 19.)

All the commandments.—GOD's commandments hang together; they are knit and woven together, like a fine web, wherein you cannot loosen a single stitch, without danger of unravelling the whole. If a man lives in the breach of any one of GOD's commandments, if he allows himself to indulge in any one sin, none can tell where he will stop. There is no letting any one devil into our souls, without the risk of his going and fetching "seven other devils, wickeder than himself;" and the purer the house may hitherto have been, the more eager will they be to come and lodge in it. Eph. vi. 11; S. James ii. 10, 11. *A. W. Hare.* By "walking in the *ordinances*," they walk likewise "in all the *commandments* of the LORD;" *that* being the means, whereby they did *this*. Ps. lxxxiv. 1—7. *Bp. Beveridge.* (Serm. on text.)

7 It is noted by the Psalmist, as a wonder of GOD's mercy, that "He maketh the barren woman to keep house, and to be a joyful mother of children." It is a pity he was ever born, that holds not children a blessing; yet not simple and absolute, but according as it may prove. She hath a double favour from GOD, that is "*a joyful mother of children*:" many a one breeds her sorrow, breeds her death. Verse 14; Prov. xvii. 25. *Bp. Hall.* (Balm of Gilead.)

The LORD does not delay, as if He were unwilling to bestow; but that His gifts might increase in their value with the increase of our desires. *S. Anselm.*

8 *In the order of his course.*—The particular arrangements, relating to Ministerial attendance in the Temple service, here adverted to, were of human institution; and yet we see how they were accepted of GOD. They were, moreover, prescribed and authorized by the Civil magistrate. (1 Chron. xxiii.) These two facts severally confirm what is asserted in the thirty-fourth and thirty-seventh Articles of our Church, namely, that "every particular, or National Church, hath authority to ordain cere-

monies, &c.," and that the King's Majesty hath the chief power in matters Ecclesiastical, as well as Civil. (2 Kings xxiii. 4; xviii. 4; 1 Kings ii. 26, 27.) We have a still more express and authoritative confirmation of these truths at S. John x. 22; where we find (not, as here, an Angel, but) the LORD of Angels "beautifying with His Presence," the Feast of Dedication, another observance of mere human institution, appointed also by the Civil magistrate. (1 Macc. iv. 59; 2 Macc. x. 8.) What then is the Christian's duty? "Submit yourself to every ordinance of man for the LORD's sake, whether it be to *the King*, as Supreme." "*Rex quasi Vicarius Summi Regis, ad hoc constituitur, ut regnum, terram, et populum Dei, et, super omnia, Sanctam Ecclesiam Ejus veneretur, et regat, et ab injuriosis defendat.*" These are the express words of the old Saxon Laws of this kingdom. *J. F.*

- 9 One priest alone, intent on his duty, who diffuses the sweet savour of CHRIST, and is constant in prayer, draws down on the people more blessings than a great number of negligent priests. . . . A man ought to discharge all the Ecclesiastical functions with the spirit of the sacred Ministry, as *before* GOD, and under His immediate inspection; to perform them *in order*, in his proper station, without ambitiously seeking a higher; to do nothing merely of his own will, but to observe the well-established *customs*, as being the necessary securities of peace. This is the truth, which these shadows prefigured, and these the dispositions, worthy a Minister of the true Temple, which is the Church. 1 Cor. xi. 16; 1 Tim. iii. 15. *Quesnel*. (Moral reflections on the New Testament.)

As it is in the Church triumphant in heaven, so it should be in the Church, "militant here on earth." "*Order* doth preserve and keep together both heaven and earth," saith Nazianzene; and therefore we may observe that all duties do not concern all men. Some duties there are, which are as œcumenical, as the whole world; others more personal; some, which if Corah attempt to do, he shall be buried alive; if Uzzah, he shall be struck down. Why should Sheba blow a trumpet, or Absalom pull at his father's crown? Why should every artizan meddle in matters of Divinity? every mechanic teach Bishops how to govern,

and Divines how to preach? Private persons, who converse within a narrow sphere, must needs be unskilful in things, which fall not within the compass of their experience. xii. 14; 2 Cor. x. 14; 1 Thess. iv. 11. *Farindon.*

10 A Christian congregation calling upon GOD, with one heart and one voice, and in one reverend and humble posture, looks as beautiful, as "Jerusalem which is at peace with itself." Acts ii. 1. *I. Walton.* (Life of G. Herbert.)

Of these sweet ingredient perfumes, (Petition, Confession, and Thanksgiving) is the *incense* of prayer composed, and by the Divine fire of love it ascends unto GOD, the heart and all with it; and when the hearts of the Saints unite in joint prayer, the pillar of sweet smoke goes up the greater and fuller. Cant. iii. 6; Rev. viii. 3. *Abp. Leighton.*

11 And there appeared unto him an angel of the LORD standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the LORD, and shall drink neither wine nor strong drink; and he shall be filled with the HOLY GHOST, even from his mother's womb.

16 And many of the children of Israel shall he turn to the LORD their God.

17 And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD.

11 With great propriety does an *Angel* appear, *in the Temple*, and *on the right side of the altar*; because he was about to announce the coming of the true High Priest, and the mystery of the one great universal sacrifice for sin, and the blessedness of the gift of heaven. S. Mark xvi. 5. *Bede.*

An Angel standing, &c.—In a Church there are two assemblies; one of Angels, the other of men. . . Angels are present at our prayers, and they pray with and for us. Verse 19; 1 Cor. xi. 10; Rev. i. 4; viii. 1—4. *Origen.* (Cont. Cels.)

13 This may always be observed, both in the Old and New Testament, that, when there is an appearance of any majestic person, the first thing done is to banish fear, that the mind, being tranquillized, may receive the things, that are said. Gen. iii. 10; Job xxxiii. 7. *S. Jerome.*

The Holy Angels of God are the observers of our *prayers* and good actions on earth, and the relaters and remembrancers of them in heaven. Not but the all seeing God of Himself knows and takes notice of all the good actions of men, and records them to perpetuity in the most faithful register of His Omniscience; but He would have His Holy Angels to be conscious of our good actions, not only that they might congratulate our happiness, as fellow-servants and members with us, under CHRIST, their and our LORD and Head, but also and especially, that they might be the witnesses of His righteous judgment at the last day, when His SON shall come in His Glory, with millions of His Holy Angels to judge the world. xv. 10; Acts x. 4; Rev. viii. 3, 4; Tobit xii. 2. *Bp. Bull.* (Serm. 2, on the Office of the Holy Angels toward the faithful. Heb. i. 14.)

The prayer of Zacharias was for the peace and salvation of Israel. It is heard. The SAVIOUR is indirectly announced; and then more grace is given by the promise, made to him, of a son in his old age, who should “prepare the way of the LORD.” Two most consoling truths are thus confirmed, first, that “God is able to do exceeding abundantly, *above* all we ask or think;” and secondly, “If we seek first the Kingdom of God and His righteousness, all these things shall be *added* unto us.” S. Matt. vi. 33; Ps. lxxxi. 11. *J. F.*

He prayed not for children, says S. Augustine, for he despaired of issue ; he prayed for the public good ; and GOD gave him joy in particular : he prayed for the whole congregation, as it was fit for the father of a flock ; and GOD made him the father of a son. . . . Call piously but for one blessing ; and, though you ask but for a drop, much abundance of waters of comfort will gush out, when the spout is opened. *Bp. Hacket.* (Serm. S. John xi. 43.)

14 I doubt not but holy Zachary now felt the joy, that was the etymology of his son's name, and the truth of the Angel's promise ; (i. 14 ;) not so much in that he had a son, as in that he was to be the Messenger of the LORD of Hosts, the herald and the harbinger of the Most High : and hence he rejoiced not so much in the particular privilege of his son, as in the general benefit, which the world might receive by his message ; and therefore he blessed GOD for his duty, as well as his office. (S. John iii. 40 ; 1 Cor. xiii. 5.) This made the good man rejoice, hoping that, when men saw their danger, and were showed their Redeemer, they would fly into His arms for remission and grace : however, he praises GOD, who hath done His part. . . . If Zachary is so rejoiced with the glimpses, we should much more with the meridian glory this Sun of Righteousness now shines in. Let us not only rejoice in His light "for a season," (S. John v. 35,) but walk in it : if we be in darkness, it will show us our condition, and then guide us in the right way : this light will first convert us, and then conduct us. S. John viii. 12 ; Rom. xiii. 11, 12. *Dean Comber.* (Companion to the Temple, P. i. S. 12.)

15 *He shall be great, &c.*—As if abstinence attracted that invisible influence, and GOD loved to converse more with persons, that are enemies to pampering of their bodies, than with those, that delight in corporal food, and choicer diet. Indeed the more the body is cherished, the more sleepy will the soul be ; and the less it is cockered and pleased, the more active will the spirit be ; and I think I may lay it down, as a maxim, that the greatest revelations and inspirations have been most vouchsafed to men, that have been most given to abstinence. ii. 37 ; Dan. ix. 3 ; Acts x. 10, 30. *Dr. Horneck.* (The happy ascetic. P. ii. S. 2.)

The smallest rule, we lay ourselves under a necessity of observing, is of great benefit, as it teaches us some part of the government of ourselves, as it keeps up tenderness of mind, as it presents GOD often to our thoughts and brings a sense of religion into the ordinary actions of our common life. Lam. iii. 27.
Wm. Law.

Great *in the sight of the LORD*—righteous *before GOD*, v. 6. Here is the measure of all excellency in man ; not what we are in our estimate of ourselves, or in the eye and opinion of the world, but what we are before GOD. To try ourselves by this test is the only safe preparation for the Judgment Day. xviii. 11 ; 1 Cor. iv. 3—5. *J. F.*

17 Prophecy had been the oracle of Judaism and Christianity, to uphold the authority of the one and reveal the promise of the other. And now (Mal. iv. 2) its latest admonitions were like those of a departing Minister, embracing and summing up his duties. Resigning its charge to the present precursor of CHRIST, it expired with the Gospel on its tongue. *Davison.* (On Prophecy.)

The spirit and power of Elias.—Carry GOD, whilst thou livest, in the chariot of thy zealous soul ; and thou shalt not want His “chariot, and horses of fire,” to attend thee, when thou diest. *Bp. Gauden.* (Serm. preached at Funeral of Bp. Brownrig.)

These are the last words of the Old Testament, there uttered by a prophet, here expounded by an Angel ; there concluding the Law, and here beginning the Gospel. (Mal. iv. 5.) “Behold,” saith Malachi, “I will send you Elijah, the prophet ;” and “he,” saith the Angel, “shall go before Him in the spirit and power of Elias.” And *He shall turn the hearts of the fathers unto the children*, saith the one ; and “to turn the hearts of the fathers to the children,” saith the other. Thus sweetly and nearly do the two Testaments join together, and thus Divinely do they kiss each other ; like the two Cherubins in the Temple-oracle, as with their outward wings they touch the two sides of the House, from “In the beginning,” to “Come, LORD JESUS,” so with their inner they touch each other, the end of the Law with the beginning of the Gospel. S. Matt. v. 17. *Dr. Light-foot.* (Serm. S. Luke i. 17.)

Turn the hearts of the fathers, &c.—Let us beware of that proud Philosophy, which affects to inculcate philanthropy, while it denounces every home-born feeling, by which it is produced and nurtured. The paternal and filial duties discipline the heart, and prepare it for the love of all mankind. The intensity of private attachments encourages, not prevents, universal benevolence. The nearer we approach the sun, the more intense his heat; yet what corner of the system does he not cheer and vivify? ii. 51, 52; 1 Tim. v. 4. *S. T. Coleridge.*

Thus does our gracious LORD raise up instruments of His praise and of good to the souls of men. O Blessed messenger of heaven, who wert sent to *turn many of the children of Israel to the LORD their God*. The blessed Angels themselves are but Ministers to this Ministry. They bring the message of peace and reconciliation; but man is made the instrument to effect it. Heb. i. 14; 1 Tim. iv. 16. *Austin.* (Medit. 5.)

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days

of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the LORD dealt with me in the days wherein He looked on *me*, to take away my reproach among men.

18 *Whereby shall I know, &c.*—When GOD is pleased to put the sentence of death upon the promises of a blessing, or the means that lead to it, it is the duty of the children of Abraham then to trust in GOD, not to stand poring upon, or considering of, the means, and the deadness thereof. Gen. xxii. 7, 8 ; Rom. iv. 19. *Wm. Bridge.*

19 As the angel of the LORD *stands in the presence of* GOD in the highest courts of heaven, so he is represented, v. 11, as *standing* near the altar of incense, in the temple on earth, the place, where GOD's honour dwelleth. The Church on earth faintly reflects the Beatific glory ; we pass through the vestibule of external ordinances to the sight of GOD ; and, when we die, as a good man said, " We change our place, but not our company." Ps. xvi. 6 ; xxvi. 8 ; lxxxiv. 4—7. *J. F.*

According to the proverb of the Jews, " Michael flies but with one wing, and *Gabriel* with two." GOD is quick in sending Angels of peace, and they fly apace ; but the messengers of wrath come slowly : GOD is more hasty to glorify His servants, than to condemn the wicked. Dan. ix. 23 ; Rev. vii. 7. *Bp. J. Taylor.* (Serm. at the Funeral of Abp. Bramhall.)

He must be more stupid and senseless, than a stock or stone, whose sloth and carelessness in his duty, *torporem et oscitantiam*, is not shaken off by this one consideration, that the government of the Church is the theatre of GOD and Angels. Eccl. v. 6 ; 1 Cor. xi. 10. *Calvin.* (Note at 1 Tim. v. 21.)

Christe, sanctorum decus Angelorum,
Gentis humanæ Sator et Redemptor,
Cœlitum nobis tribuas beatas

Scandere sedes.

Angelus pacis *Gabriel* in ædes
 Cœlitus nostras veniat ; serenæ
 Auctor ut pacis lachrymosa in Orcum
 Bella releget.

Angelus fortis *Michael* ut hostes
 Pellat antiquos, et amica cœlo
 Quæ triumphator statuit per orbem
 Templâ revisat.

Angelus nostræ medicus salutis
 Adsit è cœlo *Raphael*, ut omnes
 Sanet ægrotos dubiosque vitæ
 Dirigat actus.

Breviar. Rom.

20 *Dumb.* To show that the forerunner of CHRIST, being now to be born, and by consequence CHRIST Himself soon to follow, the Levitical Priesthood was now to cease. *Bp. Beveridge.*

This loss of speech was a kind of medicine to Zacharias, lest he should have swollen with pride, because of the predicted greatness of his son. ii. 35 ; Gen. xxxii. 31 ; Acts ix. 8 ; 2 Cor. xii. 7. *Bengel.*

This mystery regarded not him alone ; nor was it the silence of an individual. If I mistake not, in him all the people became speechless ; for in one man, Moses, we find that all spake unto the LORD. Ex. xix. 8, 9. *S. Ambrose.*

In the hearing of mysteries, keep thy tongue quiet. Five words cost Zacharias forty weeks' silence. In such heights convert thy questions into wonders ; and let this suffice thee—the reason of the deed is the power of the doer. Ex. xiv. 13. *F. Quarles.*

It is observable what the Rabbins have delivered, that at the morning sacrifice the Priests, under the Law, did Bless the people with the solemn form of Benediction, but at the evening sacrifice they Blessed them not ; to show that in the evening of the world, the last days, which are the days of the Messias, the Benediction of the Law should cease, and the Blessing of CHRIST take place. When Zachariah the Priest, the father of John Baptist, the forerunner of CHRIST, *executed his office before GOD in the order of his course*, and the whole multitude

of *the people waited for him*, to receive his Benediction, *he could not speak to them*, for he was dumb ; showing the power of Benediction was now passing to another and far greater Priest, even to JESUS, whose doctrine in the Mount begins with "Blessed," and who, when He left His disciples, "lift up His hands and Blessed them." 1 Chron. xxiii. 13. *Bp. Pearson.* (Expos. of the Creed.)

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the LORD is with thee : blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

26 A wicked Angel came to Eve, in order that, through her, man might be separated from GOD ; a good Angel came to Mary, that, through her, GOD might be united to man. *Fulgentius.* (De duplici nat. Christi.)

Till now, human nature was less than that of angels ; but by the Incarnation of the Word was to be exalted above the Cherubims : yet the Archangel Gabriel, being despatched in embassy, to represent the joy and exaltation of his inferior, instantly trims his wings with love and obedience, and hastens with this narrative to the Holy Virgin ; and if we should reduce our prayers to action, and do GOD's will on earth, as the Angels in heaven do it, we should promptly execute every part of the Divine will, though it were to be instrumental to the exaltation of a brother above ourselves ; knowing no end, but conformity to the Divine will, and making simplicity of intention to be the fringes and exterior borders of our garments. xv. 7, 28 ; 1 Cor. xiii. 5. *Bp. J. Taylor.* (Life of CHRIST, p. 1, s. 1.)

The pleasure of an ordinary mind arises from the satisfaction it receives from without : the happiness of a great and noble soul from the satisfaction it imparts. Acts xx. 35 ; 2 Cor. xii. 14, 15 ; vii. 13. *P. Skelton.* (Serm. Gen. ii. 18.)

Mystically, *Nazareth* is by interpretation *a flower* : it was fit that there He, (who is “the lily of the valleys and the rose of the field,” Cant. ii. 1,) should be conceived *in flore*, that is *Nazareth* ; *de flore*, that is, the Blessed Virgin ; *cum floribus*, *in tempore florum*, in the spring or flower time. *Dean Boys.* (on Gospel for the Annunciation-Day.)

27 *To a Virgin.*—Reformed Churches reject not all traditions, but such as are spurious, superstitious, and not consonant to the prime rule of faith, to wit, the holy Scripture. Genuine traditions, agreeable to the rule of faith, subservient to piety, consonant with holy Scripture, derived from the Apostolic times by a successive current, and which have the uniform testimony of pious antiquity, are received and honoured by us. Now such are these, which follow ; the historical tradition, concerning the number, integrity, dignity, and perfection of the Books of Canonical Scriptures ; the Catholic exposition of many sentences of holy Scripture ; the holy Apostolic Creed ; the Baptism of infants ; *the perpetual Virginity of the Blessed Virgin Mary* ; the religious observation of the LORD’s day, and some other festivals, as Easter, Pentecost, &c. ; Baptizing, and administering of the holy Eucharist in public assemblies and congregations ; the service of the Church in a known language ; the delivering of the holy Communion to the people in both kinds ; the superiority and authority of Bishops over Priests and Deacons in jurisdiction and power of Ordination. 1 Cor. xi. 2 ; 1 Thess. ii. 15. *Bp. White.* (A treatise of the Sabbath-day, Part i.)

28 GOD is with the blessed in heaven, by His glory ; with the elect on earth, by His grace ; with the flesh, He assumed, by Personal union ; with all men, by His Providence : but He is with the Virgin *per supereminentem quandam operationem*, by an extraordinary putting forth of His power. (ver. 35.) Isa. vii. 14 ; Jer. xxxi. 32. *Beauxamis.* (in loco.)

Blessed is he, who is sent ; blessed is He, who sends ; blessed is

she, who is sent to ; and all, that man may be blessed, for whose sake the mission is. Eph. i. 3. *S. Bernard.*

Salve, Cœlicolûm Virgo carissima Regi,
 Et cœli cumulata bonis ; tu, Numine plena,
 Jam frueris præsentè Deo ; tanto hospite felix,
 Virginibus reliquis, et matre beatior omni !
 Ne trepida ; placido te vidit lumine rerum
 Conditor. Ecce ! tuo conceptam semine prolem
 Virgo feres utero ; Natumque puerpera faustis
 Nixibus in Dias emittes luminis auras ;
 Qui tibi, nec vano titulo, dicetur IESUS.

A. Johnston. (Cantica Evang.)

It is never safe, in matters of faith, to give the rein to our imaginations, or to quit for an instant the sure guidance of the Scriptures. On the warrant of those Scriptures we regard her, as the most Blessed of women, not simply because the SON of God was born of her, but because of the pre-eminent virtues, with which she was endued, her lowliness, and purity, her perfect faith, and her entire submission to the will of God. (Ver. 42, 45.) But the Scriptures contain not the slightest intimation that she is to be regarded, as an object of worship, more than any other of the Saints and servants of the LORD ; nor is it possible to find in the writings of the Christian fathers for many centuries a trace of evidence that she was so regarded. Nothing, in fact, is more remarkable than the silence of Scripture concerning her ; as if God in His wisdom had resolved that we should know nothing about her more than what was necessary to teach us the mystery of the Incarnation. Deut. xxxiv. 6. *Dean Lowe.* (Serm. S. Luke i. 48.)

A candid and careful examination of the whole narrative will lead us to regard the mission and address of the Angel to Mary, rather as designed for the glory of the Second Person of the ever Blessed TRINITY, than for the glory of the Virgin. Thus, in the early Church, the title of “the mother of God,” as applied to her, was by no means intended for her exaltation, but rather to vindicate the honour of our LORD from the error of those heretics, who supposed that the Godhead of CHRIST, was, as it were, lost in His Humanity : and certainly she was “the

mother of God" so far as the two natures in CHRIST are inseparable, and in regard to that communication of idioms, whereby the properties of either nature are attributed to one and the same Person of CHRIST. (See S. John iii. 13; Acts xx. 28.) It is interesting and instructive [here to call to mind, how the Church, in her proper services for "the Annunciation of the Blessed Virgin Mary," directs us to the doctrine of the Incarnation, as our chief theme of wonder and praise, the centre around which our thoughts must revolve, and from whence they must pass on, through His Cross and Passion, to the glory of His Resurrection. Isa. xlii. 8. *J. F.*

29 To hear herself commended, because "full of grace," because "the LORD was with her," and she "Blessed above women" was more than one, so rich in humility, could bear without a blush of emotion. Her discomposure was wholly the effect of a virtuous and becoming bashfulness. . . . And when she hears afterwards wondrous things of herself, and such as were never said to any other mortal, she ascribes all to Divine grace. Eph. iii. 8. *Card. Bonaventure.* (Life of CHRIST, c. i.)

The good old father, Bernard, noteth how the Blessed Virgin was troubled at the words of the Angel; "Wilt thou," saith he, "be safe from the Devil? Be afraid then even of the Angels of heaven, and consider what manner of speech they use towards thee; for thou hast heard that the Devil can transform himself into the shape and show of an Angel of light. Learn therefore of this Blessed Virgin to suspect even the Angels and their good salutations, rather than to be secure, and so overtaken by trusting and tattling with every one." Rom. xvi. 18; 1 S. John iv. 1; 1 Thess. v. 21. *Bp. Babington.* (Comfortable Notes upon Genesis, c. iii.)

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS.

32 He shall be great, and shall be called the Son of

the Highest : and the LORD GOD shall give unto Him the throne of His father David :

33 And He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end.

31 Out of modest respect it had sufficed to say, "*thou shalt conceive :*" what means the addition, "*in the womb ?*" It means that the thing, thus conceived, was a truth, not a fancy ; that the birth was *proprietas, non imago*, a substance, not a shadow ; so that, as He was begotten "Very GOD of Very GOD," in like manner, by a real conception, He was born into the world with a real Body. Isa. xlix. 1, 5. *Peter Chrysol.* (Serm. 144.)

If the Incarnation is a phantom, Salvation is likewise a phantom.

1 S. John iv. 2, 3. *S. Cyril.*

That blessed *womb* of hers was the Bridal-chamber, wherein the HOLY GHOST did knit that indissoluble knot betwixt our human nature and His Deity ; the SON of GOD assuming into the Unity of His Person that, which before He was not ; and yet without change (for so must GOD still be) remaining that, which He was. (Verse 35.) Which wonderful connection of two so infinitely differing natures, in the Unity of one Person, how it was then effected, is an inquisition, fitter for Angelical intelligence, than for our shallow capacity to look after. (See Ex. xxxvii. 9 ; and 1 S. Pet. i. 12.) . . . Only this we may safely say, and must firmly hold, that, as the distinction of the Persons in the HOLY TRINITY hindereth not the Unity of the nature of the Godhead, although every person entirely holdeth His incommunicable property ; so neither doth the distinction of the two natures in our MEDIATOR any way cross the Unity of His Person, although each nature remain entire in itself, and retaineth the properties agreeing thereunto, without any conversion, composition, commixion, or confusion. *Abp. Usher.* (Serm. S. John i. 4. On the Mystery of the Incarnation.)

Whatever you write, it has no relish for me, unless I read there JESUS. Whatever you say in dispute, or conference, it has no relish for me, unless it speak of JESUS. . . . The Name of JESUS is medicine to the soul. . . . Nothing so checks the vio-

lence of anger, allays the swelling of pride, heals the wounds of envy, restrains the flow of wantonness, extinguishes the fire of lust, slakes the thirst of covetousness, and puts to flight the temptation to every impure affection. For when I name JESUS, I represent to myself the Man, "meek and lowly," and of a loving heart, sober, chaste, pitiful; in a word, conspicuous for all purity and holiness, and at the same time Himself the Almighty God, who, while He heals us by His Example, strengthens us by His aid. All this speaks to my heart, as soon as the Name of JESUS sounds in my ear. Ps. xix. 10; Cant. iv. 11; v. 16. *S. Bernard.* (Serm. xv. in Cantic.)

32 *The LORD GOD shall give Him, &c.*—Who is He, who gives? Who is He, to whom it is given? GOD truly gives to man, the Godhead to the human flesh. *The LORD GOD shall give unto Him.* What GOD? "The Word, that was in the beginning." To whom does He give? To Him, who was "made flesh and dwelt among us." Hear the Apostle saying, "GOD was in CHRIST, reconciling the world unto Himself;" (2 Cor. v. 19;) to Himself truly, not to another. This GOD therefore, which was in CHRIST, gave Himself a kingdom in CHRIST, and conferred on His assumed human flesh that, which, in His Divine nature, He always possessed; as we learn from the lips of the Angel; "The LORD GOD shall give unto Him the throne of *His father David.*" You observe that, as receiving the kingdom, he is called *the Son of David*; when He gives this same kingdom, He is called *the SON of GOD*. He Himself says; "All, that the FATHER hath, is Mine!" S. John xvi. 15. *Peter Chrysol.* (Serm. 144.)

In the Incarnation it came to pass, not that the Humanity became GOD, but that the Humanity became then the Humanity of GOD. . . . This dignity (of "sitting at GOD's right hand,") is not an elevation of the Humanity of our SAVIOUR into the Majesty, and essential properties, and prerogatives of the Divine Nature, and so to have a parity of dignity with it, an equality in all points . . . but this dignity of CHRIST's Humanity is that, which is next in degree under GOD and the FATHER, above that of the Angels and all creatures; (Heb. i. 3, 4; Eph. i. 20—23;) given to Him in time, after His ascension, as a con-

sequent and reward of His exinanition and Passion. (Phil. ii.; Heb. ii. 9; S. Luke xxiv. 26.) This dignity S. Paul declares, 1 Cor. xv. 25; and S. Peter, Acts v. 31; x. 42. S. John v. 27. *Bp. Richardson.* (Choice observations on the Old Testament, Ps. cx.)

S. Luke i. 32, 33; Ezek. xxxiv. 23, 25, 26. It is observable that in these two passages the Christian Church is considered, as merely the continuation of the Jewish; as if the Gospel existed in its germ, even under the Law. *J. H. Newman.* (Serm. Isa. lx. 1.)

The Providential congruities between the times of the Old and New Testament, as a learned writer styles them, do very much confirm the authority of both Testaments. From hence we learn that the Scriptures comprehend one entire scene of Providence, which reaches from one end of the world to the other; and that God, who is the beginning and end of all things, by various steps and degrees pursues one great design, viz., the setting up the kingdom of His Son, through the several ages of the world, and will still carry it on by such measures, as seem best to His infinite wisdom, till the great day of the consummation of all things. Such a gradual opening of this wonderful scene of Providence is a new argument of that infinite wisdom, which contrived it, and which so fully justifies this mystical way of propounding it. Ps. lxviii. 22, 24; Isa. xl. 3, &c.; xlix. 8, &c.; lii. 7, &c.; lx. 1, &c. *Bp. Lowth.* (Directions for reading the Scriptures.)

33 *No end.*—Cæsar is not Cæsar still, nor Alexander Alexander still; but JESUS is JESUS still, and shall be for ever. Heb. xiii. 8. *Dr. Donne.*

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the SON of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the LORD ; be it unto me according to thy word. And the angel departed from her.

34 The question of Zacharias affected the thing itself, through a defect in his faith ; Mary's question, inquiring *how* ? asked in faith, presupposes the truth of the promise. S. John iii. 4 ; vi. 52. *Bengel.*

35 The Angel ascribes two actions to the HOLY GHOST in this great work ; the one to *come upon* the Virgin Mary ; the other, to *overshadow her* : by the first is signified the extraordinary work of the HOLY GHOST in fashioning the human nature of CHRIST. The second signifieth that the HOLY GHOST did, as it were, cast a cloud over her, to teach us, that we should not search overmuch into the mystery of the Incarnation. Jud. xiv. 6 ; Acts i. 8 ; S. Luke xxiv. 49. *Perkins.* (Expos. of Creed.)

Overshadow.—This is a metaphor from birds cherishing their young ones ; that so the Angel may show that this child shall arise by that power, by which the world itself began. See Gen. i. 2. *Grotius.*

O holy and ever-blessed SPIRIT, who didst *overshadow* the holy Virgin mother of our LORD, and cause her to conceive by a miraculous and mysterious manner, be pleased to overshadow my soul and enlighten my spirit, that I may conceive the HOLY JESUS in my heart, and may bear Him in my mind, and may grow up to “the fulness of the stature of CHRIST, to be a perfect man in CHRIST JESUS.” Amen. Gal. iv. 19 ; Col. i. 27. *Bp. J. Taylor.* (Rule and exercises of holy living, c. iv. s. 10.)

That holy thing.—Our LORD would not have gathered together these things to Himself, and have saved, through Himself, in the end, what had perished in the beginning, through Adam, if He had not actually been made flesh and blood. He therefore had flesh and blood, not of a kind different from what men have ; but He gathered into Himself the very original creation of the FATHER,

and sought that, which was lost. *S. Irenæus.* (De Hær. Lib. v. c. 14.)

As the fire taketh not to it the properties of the iron, so the human flesh of our LORD was made partaker of the Deity; but it did not transmit its imbecility to the Deity. Col. ii. 9. *S. Basil.* (In sanct. Nativ.)

We may not think there may be any blemish, where the Sanctification of the HOLY GHOST is; we may not say that anything is impossible, where the power of the most Highest is present; we may not think of human frailty, where there is the fulness of the Deity. Heb. ix. 14. *S. Augustine.* (Contr. Felic.)

The Word by taking flesh became the Son of man; but He did not therefore cease to be *the SON of GOD.* *In formam Dei transiisse non est naturam Dei perdidisse.* (*S. Hilary.*) His Incarnation, *nihil contulit, nihil abstulit*, saith *Leo*; as it put nothing to, so it took nothing from, the nature of His Godhead. Though He did fill His mother's womb, yet He did not empty His FATHER'S bosom. (*S. Basil.*) *Forma servi accessit, non forma Dei recessit.* (*S. Augustine.*) He took unto Him the substance of man; but He put not from Him the essence of GOD. Mal. iii. 6; Heb. xiii. 8. *Dr. Richard Clerke.* (Serm. S. Luke ii. 11.)

Nec pudit cœli sobolem, mundique parentem
Mortali mox carne tegi. Fert pondera mater,
Autorem complexa suum. Gestatur in alvo
Materni faber Ipse sinûs. Pars arctior orbis
Numen habet; capiturque loco, qui laxior omni
Cuncta capit. Deus, ecce! Deus, lux maxima mundi
Obscurâ regione latet, scribitque penates
Mens immensa Sibi, et spatioso major Olympo
Jam fit matre minor. Cunctis antiquior annis
Nascitur, atque Sui primordia supputat ævi.
Immortale coit fragili, cœleste caduco,
Et Deus in membris habitat, visusque Creator
Ambulat, et vilis partem augustissima glebæ
Consociat Natura sibi. Spectatur in uno
Rerum summa viro: vastique extrema theatri,
Hinc cœli, hinc terræ Dominum complectitur infans.

C. Barlæus. (Hymn. in Christum.)

36 *Behold, thy cousin Elizabeth, &c.*—Such was the usually gracious method of our LORD, to certify the truth of a promise by a sign, and to assure our weak faith in what is spiritual by means of something external and subject to our senses. (Gen. ix. 13 ; xvii. 11.) Here then we may find a caution against undue exaltation of the character of the Virgin. Though we admire her Faith, especially as contrasted with the hesitation of Zacharias, yet we see that GOD searches deeper than man, and that He thought fit to strengthen and increase that faith, as well as to prevent its failing, by the pregnancy of Elizabeth, a sign always present and which issued in the birth of John, according to GOD's promise. The words of Elizabeth herself, (verse 45,) seem to have tended to the same result, the supply of what was lacking in Mary's faith. Thus in the most eminent Saints, faith in its earlier stages, is found to be imperfect ; yet it is our comfort to know that the LORD looks to its reality, rather than to its degree. "Help my unbelief," and "increase our faith," were both accepted prayers. *J. F.*

He, who came to announce One, born of a Virgin, was very properly himself the offspring of the aged and barren, that his own wonderful birth might give witness to a birth, still more supernatural. *Euseb. Emissenus.* (Hom. ii. de Joan. Bap.)

Some have observed that such, as are born of parents, who have been childless and aged, have proved very famous ; for they seem to be sent on purpose by GOD into the world to do good, and to be scarce begotten by their parents. Such are something like Isaac, who had a great blessing in him, and seem to be intended by GOD for some great service, and work in the world. *Bp. Patrick.* (Serm. preached at the funeral of Rev. J. Smith.)

37 I love to lose myself in a mystery, to pursue my reason to an *o altitudo !* (Rom. xi.) I can answer all the objections of Satan, and of my rebellious reason with that odd resolution I learned of Tertullian, *certum est, quia impossibile est !* I desire to exercise my faith in the difficultest points ; for to credit ordinary and visible objects is not faith, but persuasion. Isa. lv. 8. *Sir T. Browne.* (Rel. Med.)

Christianus sum ; nescio quod credo. I am a Christian ; what I believe is beyond my understanding. 1 Cor. ii. *S. Augustine.*

38 The gracious heart is credulous ; even when it sees not, it believes ; and when it sees but a little, it believes a great deal : neither doth it presume to prescribe unto GOD what, and how, He shall work, but takes what it finds, and unmoveably rests in what it takes. *Bp. Hall.*

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda ;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the HOLY GHOST :

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my LORD should come to me ?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed : for there shall be a performance of those things which were told her from the LORD.

40 It is not easy to imagine what a collision of joys was at this blessed meeting. Never, but in heaven, was there more joy and ecstasy. *Bp. J. Taylor.*

41 *The Babe leaped, &c.—Exultatio significat*, says S. Augustine. This springing declared that the mother of Him, whose forerunner that child should be, was come, and so both Origen and S. Cyril refer that commendation, which our SAVIOUR gives him, “ Among those, that were born of women, there was not a

greater *Prophet*;" that is none, that prophesied before he was born. *Dr. Donne.* (Serm. S. John i. 8.)

"John did no miracle;" but he was the greatest of *Prophets*. The HOLY GHOST divides His gifts, severally, unto men as He will; and if we lack some of His gifts, He abounds unto us in others; only what we have, let us ascribe to Him and diligently exercise in His service. 1 Cor. xii. *J. F.*

Of old, the Church, when it uttered the words of the Creed, "And was incarnate of the HOLY GHOST," fell down on its knees to worship Him, bowed down to the earth by the sense of His boundless love and gracious lowliness. *Dr. Pusey.*

42 The Virgin Mary was reckoned "Blessed," for carrying in her womb that Body, in which the SON of GOD dwelt; and it is the honour and glory of every true believer to be "the temple of the HOLY GHOST." *Hurrian.*

43 The humble penitent is not only startled at the greatness, but the unexpectedness of the Divine favour. The soul, that trembled before at GOD's judgments, now trembles at His mercy, stands astonished and confounded at itself, and at GOD; saying with the brethren of Joseph, (Gen. xlii. 28,) "What is this, that GOD hath done?" often repeating that of the pious Elizabeth, *Whence is this to me?* Can this blessing be to me? Can it be real? May I presume to accept it, as designed for me? Am I awake, or is it not a dream? v. 8; 2 Sam. vii. 18, 19; Ps. cxxvi. 1. *Wogan.*

45 *Blessed is she, &c.*—A quip for her own husband, Zachary, by the way, who had a message brought him by an Angel, and gave no credit to it, and was stricken dumb for incredulity; but Mary had all applause and congratulation both from Heaven and earth, from Angels and men, because she heard the Word and believed it. *Bp. Hacket.* (Serm. S. Luke ii. 27.)

The whole economy of our Salvation is nearly concerned in *the Incarnation*. To corrupt and deprave the doctrine is to defeat and frustrate, in a great measure, the Gospel of CHRIST, which bringeth salvation; wherefore it is of great moment, of everlasting concernment to us, not to be guilty of doing it ourselves, nor to take part with those, who do We are forced to be thus particular and expressive in the wording of this article,

because of the many wiles, equivocations, and disguises of those, who endeavour to corrupt the faith. . . . The sense and meaning of Holy Scripture on this article was never questioned, till conceited men came to pervert the true doctrine of sacred Writ, by false glosses and comments of their own. 2 Cor. ii. 17.

Dr. Waterland. (Comment. on the Athanasian Creed, ch. 10.)

The belief in the doctrine of the Incarnation is necessary—(not only to ensure the original purity of our human nature in the Person of our Saviour; for as S. Augustine says, *Si esset in Illo peccatum, auferendum esset Illi, non Ipse auferret*, but also)—to teach us whence our own purity and holiness must flow. We are commanded to be holy, and that, even as He is holy. We bring no such purity into the world, nor are we sanctified in the womb; but, as He was sanctified at His conception, so are we at our Regeneration. (S. John i. 13.) The same overshadowing power, which formed His human nature, reformeth ours; and the same SPIRIT assureth us of remission of our sins, which caused in Him an exemption from all sin. He, which is born for us upon His Incarnation, is born within us upon our Regeneration. 2 Cor. v. 21; Heb. vii. 26; 1 S. John iii. 5. *Bp. Pearson.* (Expos. of Creed.)

46 And Mary said, My soul doth magnify the LORD,

47 And my spirit hath rejoiced in GOD my SAVIOUR.

48 For He hath regarded the low estate of His hand-maiden: for, behold, from henceforth all generations shall call Me blessed.

49 For He that is mighty hath done to me great things; and holy is His name.

50 And His mercy is on them that fear Him from generation to generation.

51 He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things ;
and the rich He hath sent empty away.

54 He hath holpen His servant Israel, in remembrance of *His* mercy ;

55 As He spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

46 *And Mary said.*—The Blessed Virgin (whom God chose to be the instrument of the greatest blessing that ever the world had) by the fruit of her lips, as well as of her womb, hath given apparent testimony of the extraordinary Presence of the Divine SPIRIT with her, and in her. For this sacred Hymn breathes forth such lovely mixtures of faith and fear, humility and love, charity and devotion, that it appears she was “full of grace,” as well as “highly favoured.” And it should be our wish and endeavour to repeat it with the same affections and holy fervours, with which she indited it. Perhaps we think, we have not the same occasion: it is true, God the Word took flesh in her womb, and that was her peculiar privilege; but, if we receive the Word of God and the motions of the HOLY SPIRIT, that attend it, we may turn that Word into Flesh by faith and obedience; if we so hear, as to practise, we do conceive CHRIST by faith; He is “formed in us” by the overshadowing power of the HOLY GHOST in a pure heart, and He is by holiness brought forth; for CHRIST Himself calls such, as “do His will,” by the name of His “*mother*.” S. Matt. xii. 50. (See Illustr. S. Matt. i. 18. *Dr. Hammond.*) *Dr. Comber.* (Companion to the Temple, p. i. s. xiv.)

Sit in singulis Mariæ anima. Let all have Mary’s spirit. For though, according to the flesh, she is alone the mother of CHRIST, yet, by faith, this privilege belongs to all. Gal. iii. 29. *S. Ambrose.*

This most excellent hymn is dictated by a spirit ravished with the most sprightly devotion imaginable; devotion, full of ardent

love and thankfulness, hearty joy, tempered with submissive reverence. *Dr. Barrow.*

She doubts not the word of the Angel nor the assurance of Elizabeth; she prays not that there *may be* a “performance of those things which were told her of the LORD;” but at once praises GOD as if the thing was done. This is a very high degree of faith and of grace: indeed, as one observes, “Prayer compared to praise, is as a fuliginous smoke issuing from a sense of sin, and human infirmity. Praises are the clear sparks of Piety, and sooner fly upwards.” Ver. 68, 69; S. Mark xi. 24. *J. F.* “You, Elizabeth, do honour to the mother of the LORD; I magnify the LORD Himself.” Thus Mary proved that she retained nothing for her own glory, but that she surrendered all in humility and in gratitude to GOD. *S. Ambrose.*

48 It is no great thing to be humble, when you are brought low; but *humilitas honorata*, to be humble, when you are praised, is a great and rare attainment. *In alto non altum sapere*, to have lowly thoughts, when on an elevated ground, as it is so seldom found among men, so is it most pleasing to GOD. S. John iii. 26—32. *S. Bernard.* (L. ii. De Consideratione.)

If a laudable practice, by being extremely difficult, is a mark of a great soul, humility must not be denied that character; for this is a virtue more difficult to excellent than to ordinary souls. In other cases, a hero is to contend with his vices, or his passions, or his open enemies; but, to be humble, he must overcome his virtues too, and that, when they act, unitedly, as one body; since, though other virtues naturally assist one another, they all conspire to ruin humility, which, having pride to contend with, is to deal with so subtle an adversary, that sometimes even by being foiled he overcomes. 1 Cor. xv. 10. *R. Boyle.* (Greatness of mind promoted by Christianity, c. 5.)

49 *He that is Mighty.* (Verse 51.) It is observable here, from Mary’s mention of the power of GOD, how the words of the Angel had impressed her heart, and fixed their place in her memory. “The *power of the Highest* shall overshadow thee!” “With GOD nothing shall be *impossible*.” We should learn from her example here to remember the words of GOD in our prayers and praises, to catch their Divine Spirit, to adopt their

very tone and language. Her song of praise, dictated by the HOLY GHOST, is now become the daily sacrifice of the Church; and for it, under GOD, "all generations shall call her blessed."

1 Sam. ii. 1—10. *J. F.*

50 Fear is the first swaddling band of new-born wisdom. Prov. i. 7. *S. Greg. Nazianzen.*

"His Name shall be called *Wonderful*." . . . The man, whom He chooses to make truly godly, He causes first to feel himself almost a despairing sinner; whom He chooses to make wise, He makes first a fool; whom He chooses to make strong, He first renders weak; He delivers to death the man, whom He means to quicken; He depresses to hell, whomsoever He intends to exalt to heaven. . . . This is that *Wonderful King*, who is nearest to those, from whom He seems to be most remote. Isa. xlii. 16. *Luther.* (Serm. Isa. ix. 6.)

Because men desire to be more great than humble, they are suffered to become vain in their imaginations. *Thomas à Kempis.*

Altitudo est: illuc non perveniunt fluentia gratiæ. He is a lofty eminence (a proud man); the streams of grace do not reach so high. *S. Bernard.* (In Vigil. Nat. Dom. Serm. iv.)

52 The Divine eye looks upon high and low differently from that of man. They, who seem to stand upon Olympus, and high mounted to our eyes, may be but in the valleys and low ground unto His; for He looks upon those, as highest, who nearest approach His Divinity, and upon those, as lowest, who are farthest from it. 1 Sam. xvi. 7. *Sir T. Browne.* (Christian Morals.)

It was pride, that changed Angels into devils; it is humility, which makes men, as Angels. Isa. xiv. 12—15. *S. Augustine.*

If you would build high and firm, dig low in humility, in meekness, and in forgiveness, for a foundation; and your roof shall reach the heavens. vi. 48. *P. Skelton.* (Serm. S. Luke vi. 37.)

Let the sea be proud, whose "waves know their bounds;" let the beasts be proud, who live agreeable to the laws of their nature; the locusts and caterpillars, "who are GOD's armies;" the "wind and storm, that fulfil His word;" but let not man, the only rebel in nature, that stands distinguished from the rest of the creation, not so much by his reason, as by his guilt, the only heir

of wrath, and shame, and misery, let him not be proud ; “ Pride was not made for him.” *Dean Young.* (Serm. S. Matt. v. 3.)

57 Now Elisabeth’s full time came that she should be delivered ; and she brought forth a son.

58 And her neighbours and her cousins heard how the LORD had showed great mercy upon her ; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so ; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be ! And the hand of the LORD was with him.

57 The Baptist’s Nativity is the only one (that of CHRIST excepted) which the Church has thought proper to celebrate. . . . Being designed by the remarkable incidents, which accompanied it, to turn the eyes of men towards One, who was far greater, One, “ the latchet of whose shoes he confessed himself not worthy to unloose,” the Church keeps a day sacred to it, and directs us to

begin our meditations by considering, as all Judæa did, when it happened, *what manner of child*, that should be, which was so wonderfully born. Verse 66. *Bp. Horne*. (On the life and death of John the Baptist, S. i.)

59 We infer from the words of S. Luke, that although they circumcised their infants at home, yet they were not wont to do it, without the attendance and company of many persons; and that most properly; for since it was a common Sacrament of their Church, it ought not to have been administered secretly, or in private. 1 Tim. vi. 12. *Calvin*. (in loco.)

For what end is the sacred ordinance of Baptism, but to initiate the person into the Church of CHRIST, and to entitle him to the privileges of it? and where can there be a better representation of that society than in a congregation assembled, after the most solemn and conspicuous manner, for the worship of God, and for the testifying of their Communion in it? Where can the profession be more properly made, before such admission? where the stipulation given, where the promise to undertake the duties of a Christian, but in such an assembly of Christians? The ordinance is certainly public; public in the nature and end of it; and therefore such ought the celebration of it to be; the neglect whereof is the less excusable, because it is so easily remedied. Ps. lx. 13. *Wheatley*. (On the Book of Common Prayer, c. vii.)

60 It shall not be amiss to speak a word or two of the *naming* of your children. . . . "In this thing," Chrysostom, a godly father, saith, "both the godliness of the parents, and also their great care for their children, is declared, and how they have forthwith and from the beginning taught the children, which were born unto them, giving them warning by the names, wherewith they call them, that they should practise virtue." . . . Let them carry the names of the Apostles, of the Prophets, of the Martyrs, of such, who have been constant in the faith, and have suffered death for CHRIST's sake; that so they may be taught by their name to remember whose name they bear, and that they neither speak, nor do anything, unworthy of their name. As, if any be called *John*, that he pray for grace, and desire to be "filled with grace;" that he give witness of CHRIST, that

He is "the Lamb of God, which taketh away the sin of the world," that he rebuke vice boldly, as John did in Herod, though he were a mighty Prince; or if he be called *Paul*, &c., &c. Thus should our names teach us, that, whether we write them, or utter them, or hear them spoken, they may put us in mind of Christian duty and godliness. 2 Tim. ii. 19. *Bp. Jewel.* (A treatise of the Sacraments.)

63 John signifies the grace of God: but how will that gracious name rise up in Judgment against that child, that is graceless. *Burkit.* (in loco.)

64 *And praised God.*—The noblest spirits are those, which turn to heaven, not in the hour of sorrow but in that of joy; like the lark, they wait for the clouds to disperse, that they may soar up into their native element. S. James v. 13. *J. P. Richter.*

66 O! the wondrous judgments and incomprehensible dispositions of the Holy wise and Almighty God. He, that was sanctified in the womb, born and conceived with so much note and miracle, lived with so much note and observation, was, at midnight, obscurely murdered, and his head brought forth to the insultation and derision of harlots and ruffians! *Bp. Hall.*

67 And his father Zacharias was filled with the HOLY GHOST, and prophesied, saying,

68 Blessed *be* the LORD GOD of Israel; for He hath visited and redeemed His people,

69 And hath raised up an horn of salvation for us in the house of His servant David;

70 As He spake by the mouth of His holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember His holy covenant;

73 The oath which He sware to our father Abraham,

74 That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

75 In holiness and righteousness before Him, all the days of our life.

67 How great is the plenteousness of the Divine gift, if we bring a faith ready to receive it! Behold, on believing he regains that faculty of speech, which on his distrusting he had lost; and to it the spirit of prophecy is added. Eph. iii. 20. *Beda.*

68 When GOD blesseth man, He bestows benefits upon him; man *blesseth* GOD, when he praises Him for His benefits. Heb. vii. 7. *Bp. Patrick.*

GOD not only restored to him what was taken away; *sed etiam insperata concedit*, but grants to him other blessings beyond his hope. *S. Augustine.*

The times of sorrow are the most seasonable times for CHRIST to present Himself to His Church. His coming, it is called a *Visitation*; and this supposes a state of sorrow and of distress; not a visitation of courtesy, but of comfort. He visits us not as a friend only, but as a Physician to help and relieve us. He is called a *Consolation*, (Verse 25,) not only *gaudium* but *consolatio*; that is joy upon sorrow, the most welcome joy. *Consolatio*, says Augustine, *non est nisi miserorum, non est nisi gementium et lugentium.* *Bp. Brownrig.* (Serm. on Hag. ii. 7.)

The LORD GOD of Israel.—All the privileges, appropriated to the Jews in the Old Testament, as GOD's peculiar people, do in a more eminent manner appertain to the Church of CHRIST; which is the true kingdom of GOD, the Jerusalem "coming down from heaven," of which the earthly Jerusalem and the temple there was only a type and figure. Verse 32; Heb. xii. 22, 23. *Bp. Lowth.* (Pref. to Commentary on Isaiah.)

Blessed be the LORD, &c.—Sin, in its own nature, has no tendency to good; it is not an apt *medium*, hath no proper efficacy to promote the glory of GOD. But, as a black ground in a picture, which in itself only defiles, when placed by art, sets off the brighter colours, and heightens their beauty; so the evil of sin,

which, considered absolutely, obscures the glory of God, yet by the over-ruling disposition of His Providence, it serves to illustrate His Name, and to make it more glorious in the esteem of His reasonable creatures. Without the sin of man, there had been no place for the most perfect exercise of His goodness. *O felix culpa, quæ tantum et talem meruit habere Redemptorem.* Happy fault, not in itself, but by the wise and merciful counsel of God, to be repaired in a way so advantageous, that the Salvation of the earth is the wonder of heaven, the Redemption of man ravishes the Angels. Eph. ii. 1—7; iii. 10. *Bates.* (Harmony of the Divine attributes. Chap. 5.)

69 *A horn of salvation.* (“A mighty salvation.”)—The mystery of the Incarnation discovers to man the greatness of his danger, by the greatness of those methods, which he stood in need of for his relief. Isa. lix. 16. *Pascal.*

When God first separated the family, in which the Messiah was to be born, the seed of blessing was revealed to the founder and patriarch of that family; when that family began to divide into tribes, the tribe of Judah had the designation of prophecy, fixed upon it, in respect of the Messiah. When the kingdom of *David* appears, the reign and power of the Messiah are brought into view. S. Mark iv. 28. *Davison.*

All the Jewish prophecies pointed at the Messiah; all, like lines, met in the centre. *Christo prædicendo omnes Prophetarum paginæ invigilant*, saith S. Augustine. He is the title of every Book; and every page bears this inscription, *Salutem in Christo.* “In the volume of Thy Book it was written of Me.” “What place is there meant?” say the expositors. They conclude, the Psalmist meant no one text; but that the whole volume of Scripture did prophesy of Him. He was the sum and scope of all their predictions. He was Abraham’s promised Seed, Abraham’s Isaac, Jacob’s Shiloh, Moses’ great Prophet, Esai’s Emmanuel, Jeremy’s Man compassed by a woman, Ezekiel’s Shepherd, Daniel’s Holy One, Zachary’s Branch, Malachi’s Angel: all of them predictions to foretell His coming. All their types and ceremonies pointed at Him. He was Abel’s Sacrifice, Noah’s Dove, Abraham’s First Fruits, Aaron’s Rod, the Israelites’ Rock, the Patriarchs’ Manna, David’s Tabernacle,

Solomon's Temple: all these prefigured His Incarnation. They were *fasciæ infantis Jesu*, folds and swathing bands of this Babe JESUS. All their Kings were figures of this great King, and Prince of our Salvation; all their Judges and deliverers, types of this great SAVIOUR; all their Priests ushers to bring in this "High Priest of our profession." All the mysteries of Scripture forewarned them of this mystery. Rev. xix. 10. *Bp. Brownrig.* (Serm. Hagg. ii. 7.)

This sweet stream of Prophecy did, as the rivers, make its own banks fertile and pleasant, as it ran by, and flowed still forward to after ages; and by the confluence of more such prophecies grew greater, as it went, till it fell in with the main current of the Gospel in the New Testament, both acted and preached by the Great Prophet Himself, whom they foretold as *to come*, and recorded by the Apostles and Evangelists, and thus united into one stream, clear as crystal. This doctrine of Salvation in the Scriptures hath still refreshed the city of God, His Church under the Gospel, and still shall do so, until it empty itself into the ocean of eternity. Ps. xlv. 4. *Abp. Leighton.* (on 1 S. Pet. i. 10—12.)

One *mouth*, many *prophets*. They lived in such distant ages, handled such diversity of arguments, yet all conspired in promoting the same truth, which is now revealed to us in the New Testament. 1 Cor. xii. 4. *Manton.*

Since the world began.—*Prius cœpit populus Christianus, quàm populus Judæorum.* There was a Christian people in the world, before there was a Jewish. *S. Ambrose.* (De Sacram. L. iv. c. 2.)

71 *Enemies—them, that hate us.*—Sin is against my retirements, against my prayers, against the Sacrament, against the bowels and wounds of CHRIST, against my possession and enjoyment of Him, against peace in life and comfort in death, against time, against eternity, against all my hopes. *Adam.* (Private thoughts, c. 4.)

73 Dr. Hammond, in his Practical Catechism, (B. i. s. i.) shows how exactly these words of Zacharias correspond with the precise terms of God's oath to Abraham, as recorded, Gen. xxii. 17, 18. The expression here, "*being delivered out of the hands of our enemies*," answers to what is written there, "*Thy seed*

shall possess the gate of his enemies ;” and refers to the primary Gospel blessing of Justification. Again, the expression here, that we might *serve Him in holiness, &c.*, is parallel with the promise there, “ *I will bless thee ;*” pointing to the other great Gospel privilege of Sanctification ; for S. Peter (Acts iii. 26) connects this *blessing* with the “ turning away every one of us from our iniquities,” expressly recognized by S. Paul (Gal. iii. 14) as the “ blessing of Abraham,” by the gift of the SPIRIT. The parallel, as thus drawn by that great Doctor, is extremely ingenious ; but not less sound and accurate. Isa. xxxiv. 16.
J. F.

74 Redemption is not an absolute setting free, but the buying out of an usurper’s hands, that he may return to his proper LORD, changing him from the condition of a captive to a subject. S. Jude 5. *Dr. Hammond.* (Serm. S. Matt. x. 15.)

Fear is unquestionably the motive of the Old Testament. It seems, as though the constitution of human nature required that it should be so. It was necessary to the illustration in due season of the dispensation of Love. It is not extinguished, even under that, until love be perfect. Rom. viii. 15. 1 S. John iv. 18.
J. Miller. (Bampt. Lecture VI.)

Fear and Love form, severally, the most concise and the most perspicuous distinction between the two Testaments. *S. Augustine.*

Fear, under the Gospel, is not so banished, as no longer to assault our minds ; but it is prevented from ever depressing them or hindering their energy. Conf. Verse 50. *Calvin.*

A great part of the Saints’ portion, both in earth and heaven, lies in their deliverance from fear. Rom. viii. 2 ; Rev. vii. 16, 17.
Caryl.

75 There is the same *synthesis* ; Eph. iv. 24 ; 1 Thess. ii. 10. *Righteousness* expresses what is according to the written Law ; *holiness (ad naturam)* to the Law within us. *Bengel.*
Holiness, to GOD ; *righteousness*, to men. *Bp. Hall.*

76 And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the LORD to prepare His ways ;

77 To give knowledge of salvation unto His people by the remission of their sins,

78 Through the tender mercy of our God ; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

76 The Athanasian Creed derives a large portion of its Scriptural proof in regard to the Person of the SON of GOD, from this chapter. (Verses 16, 32, 35, 76.) In connexion with this doctrine, we may observe that GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, are each, severally, by Himself, termed in this chapter "*The Highest.*" (Verses 32, 76, 35.) We rightly then hold and faithfully believe that "each Person in this Trinity is, by Himself, GOD and LORD," and that "the whole Three Persons are co-eternal together and co-equal ;" for "that, which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference, or inequality." "Praise the LORD." *J. F.*

78 *The dayspring from on high.*—From this auspicious day did commence the revocation of that fatal curse, by which we were expelled from Paradise, adjudged to death, and committed to hell ; from thence we became reinstated in a condition of hope, and in a fair capacity of happiness ; from thence is to be dated a return of joy into this region of disconsolateness. In this Nativity, mankind was born, and did revive from manifold deaths, from a legal, a moral, a natural, an eternal death ; from lying dead in irreparable guilt, and under an insuperable power of sin ; from having our bodies irrecoverably dissolved by corruption, and our souls, immersed into that *second* more ghastly *death*, of perpetual incurable anguish. It is in effect, therefore, the Birthday of the world ; the beginning of a new, better,

eternal life to men (offered to all, effectually bestowed on those, who will embrace it,) which we now do celebrate. . . . The joys of all our Festivals do conspire or commence in this, which is the head and spring, which is the fruitful seed, which is the hopeful morning of them all. "All these things," saith S. Gregory Nyssen, "are the grace of this present day; for it began the blessings, which did in order succeed." *Dr. Barrow*. (Serm. S. Luke ii. 10.)

It was His arising in the world, that made the day break and the shadows fly away. The types and shadows of the Law were then abolished. It was His light, that dispelled the mists of ignorance and idolatry; and He alone delivers the soul from the night of sin, and the misery produced by it. All the stars, and the moon with them, cannot make it day in the world; this is the Sun's prerogative; nor can nature's highest light, the most refined science and morality, make it day in the soul: for this is CHRIST'S. . . . The sun can make dark things clear, but it cannot make a blind man see them; but herein is the excellency of this Sun, that He illuminates not only the object, but the faculty, doth not only reveal the mysteries of His Kingdom, but opens blind eyes to behold them. . . . He, who at first "commanded light to shine out of darkness," infuseth saving knowledge and light into the dark soul of man. And this light kindles love. It is *vehiculum caloris*, hath a powerful influence, begetting heat in the affections. . . . It is "the light of His countenance," that banishes our false fears, that strengthens our faith, and cures our spiritual infirmities. This Sun is indeed the Sovereign Physician. "Unto you, that fear My Name, shall the Sun of Righteousness arise with healing under His wings." Ps. xix. 1—6; xxxvi. 9; 2 Cor. iv. 6. *Abp. Leighton*. (Serm. Isa. lx. 1.)

79 *To give light*.—The Spirit makes His approach to the understanding; He will not work in a dark shop. The first thing He doth, in order to faith, is to beat out a window in the soul, and let in some light from heaven into it. Eph. iv. 23; Col. iii. 10. *Gurnall*.

If once being refreshed with the warmth of this *light*, of this fire, we rise not up to walk *in the ways of peace*, but sit still in the

chair of sloth, holding the hand in the bosom, it is an argument it was no true light, but only a sudden and deceitful flashing, that shone unto us. 1 S. John i. 5—10. *Dyke.* (The mystery of self-deceiving, c. i.)

O! blessed hymn of joy and praise! Divinely inspired by the HOLY GHOST, and Divinely pronounced by the venerable Priest, and daily sung in the Church of God; O! may the words be often in my mouth, and the sweetness of them always in my heart. The expressions, thou usest, are the comfort of my life; and the subject, thou treatest of, the hope of all the world. In whatever strain thou now praisest God, O may we here use what Thou hast taught us, till we come to use, what Thou now dost. *Austin.* (Medit. 15.)

80 *In the deserts.*—He, who desires to undertake the office of guiding others in the ways of wisdom and holiness, will best qualify himself for that purpose by first passing some time in a state of sequestration from the world; where anxious cares and delusive pleasures may not break in upon him, to dissipate his attention; where no sceptical nor sectarian spirit may blind his understanding, and nothing may obstruct the illumination from above; where every vicious inclination may be mortified through grace, by a prudent application of the proper means, and every fresh bud of virtue, sheltered from noxious blasts, may be gradually reared up into strength, beauty and fragrance; where in a word, *he may grow and wax strong in spirit until the day of his showing unto Israel.* Ex. iii. 1; Ezek. i. 1—3; Dan. ix. 3, 23; Rev. i. 9; Acts vii. 23. *Bp. Horne.* (On the life and death of John the Baptist, s. iii.)

It is a sign of happy progress, when our preparation is a kind of type and presage of our work, when our rising is fair, when a beholder may say, “He is much given to meditation: it is like, he will be a Divine; he is gone into the *wilderness*; he hath retired himself; surely he hath some great work in hand.” But the event is most unprosperous, when idleness and ignorance are made the key of Scripture, when darkness must usher in light, and Belial be a forerunner of God. No work ends well, which begins not well, which is taken in hand without due preparation. . . . If the Spirit will first lead me into the *wilder-*

ness, and I will presently (go) to the streets of Jerusalem, it is not likely my message should be from the Spirit, whom I have left behind me in the desert. My love kindles a fire in me, and makes me active; my industry is ruled by methods, that it be not fruitless; and all is confirmed by practices: and then the Spirit *σφραγίζει*, sets His seal, and impression, and character, and makes it a good work. Judg. xiii. 25; 1 Tim. i. 16. *Farindon.*

Till the day, &c.—I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where the immortal garland is to be run for, not without dust and heat. Assuredly, we bring not innocence into the world; we bring impurity much rather: that which purifies us, is trial; and trial is by what is contrary. *Milton.* (Areopagitica, Vol. I. p. 429, fol. edit.)

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child,

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

1 GOD would have His Church the house of peace; and His temple there David might not build, (he was “a man of war,”) but Solomon his son, who had his name of peace. CHRIST, whose the Church is, (she is His spouse,) would not be born in Julius Cæsar’s reign; he was a warrior too; but in *Augustus’* days, who reigned in peace. Ps. lxxvii. *Dr. Richard Clerke.* (Serm. Ps. cxxii. 6.)

Now (in Holy Baptism) we begin to be reckoned in a new *Census*, or account. GOD is become our Father; CHRIST our elder brother; the SPIRIT the earnest of our inheritance; the Church our mother: our food is the Body and Blood of our LORD; faith is our learning; religion our employment; and our whole life is spiritual, and heaven the object of our hope, and the mighty prize of our high calling. Phil. iii. 20. *Bp. J. Taylor.*

4 *Into Judæa.*—Tacitus and Suetonius say, that in the time of the Gentiles, especially in the time of Vespasian, it was said throughout the whole world, that the King of the world should come out of Jewry; and therefore his flatterers went about to persuade him, that it was meant of him. Therefore we shall find that Augustus, Tiberius and the other Emperors, did labour to root out the nation of the Jews, and especially that tribe, that the King of the world should come out of. Micah v. 2. *Bp. Andrewes.* (The Moral Law Expounded, c. i.)

Out of Bethlehem never came any one, that we have heard of, except JESUS CHRIST, to whom the words of the prophet (Micah v. 2) could belong in any sense; nor any persons of eminence at all. Bethlehem has for nearly 1700 years been destroyed: it would be difficult, I suppose, to point out the place where it stood: it concerns the Jews therefore to show, if this prophecy did not receive its completion in CHRIST, how

it was fulfilled, or is even possible to be fulfilled at all. If you come to compute the power of chance, which some call in on every occasion, consider what the chance was, when one small town in a kingdom was pitched upon for the birth of an extraordinary person, that any extraordinary person at all should be born in it; much less one, whose character and pretensions especially corresponded with so singular a description,—“whose goings forth have been of old, from everlasting.” Nothing more remains of this prophecy, than to observe by what curious and seemingly accidental means Divine Providence was about to fulfil its purpose. S. Matt. ii. 5, 6. *Paley*. (Serm. Acts xxviii. 23.)

Conceptus *Nazareth*, ortus Tibi conscia *Bethlem*;
Ut quot Naturæ, tot Tibi sint patriæ.

John Owen. (Epigr.)

7 Thus even the parents of the King of heaven submit to the public government, and obediently undertake a long and difficult journey, to fulfil the commands of Cæsar. So perfectly already have they learned their Son's instructions, to give all their due. Rejected in the inn, they quietly retire to the mean lodging of a stable; deprived of even ordinary accommodations, they patiently repose their adorable child in a manger; and readily do they practise beforehand the great lesson, He came to teach, of “being meek and lowly,” as He was. Rom. xiii. 1—8. *Austin*. (Medit. 17.)

A common *inn*, where every one might come, the Gentile, as well as the Jew; and because perhaps they would not be together in one chamber, (for the Jews, we read, meddle not with the Samaritans, nor keep their company) therefore CHRIST would be born in the stable, where there is no distinction made, but all are put together. Rom. x. 12, 13. *Bp. Cosin*.

As the last scene of His life was represented among thieves, so the first was among beasts, the sheep and the oxen, according to that mysterious hymn of the prophet Habakkuk (iii. 4.) “And His brightness was as the light; He had horns coming out of His hand; and there was the hiding of His power.” *Bp. J. Taylor*.

His attendants were the rude cattle, less rude only than we,

the ox and the ass, emblems of our untamed rebellious nature, yet owning, more than we, "their master's crib." Isa. i. 3; Ps. xxxii. 9. *Dr. Pusey.*

Virgo parens facta est; Deus est è Virgine natus;
Spectatum è cœlo, turba beata, veni.

Nec te pœniteat formosas linquere sedes;

Nunc aliquid noster pulchrius orbis habet.

Qui vobis Dominus nostrâ sub lege teneri

Et nostri voluit sanguinis esse puer.

Spernitur, heu! tectique venit communis egenus,

Inque Suo nascens non habet orbe locum.

Becanus. (Eleg. 2.)

Why did our LORD choose a stable? Evidently that He might reprove the glory of the world, and condemn the vanities of this present life. *Ipsa infantilia membra non silent.* His very infant Body has its speech. 1 Cor. i. 22—31. *S. Bernard.*

Tota vita Ejus in terris disciplina morum fuit. His whole life upon earth was for our correction and discipline. Acts. i. 1. *S. Augustine.*

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the Angel of the LORD came upon them, and the Glory of the LORD shone round about them; and they were sore afraid.

10 And the Angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a SAVIOUR, which is CHRIST the LORD.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

8 *Shepherds*, watching their flocks by night, are honoured with the

first notice of the Messiah's birth, and made the first harbingers of it to others. As this is an example, so it should be an encouragement to all, who have the pastoral care of souls, to be diligently vigilant over their flocks, to guide and teach them by day, and to watch and pray for them *by night*. Such faithful shepherds may expect every blessing of heaven upon their labours; its light to illuminate and dispel all darkness of error and ignorance; *the Glory of the LORD to shine round about them*, and brighten their example: the society of *Angels* to attend them; a happy success in the *glad tidings* they bring of peace and Salvation; and finally, as the crown of all, the Beatific vision of the HOLY JESUS. S. John xxi. 15—17. *Wogan*. (Lessons for Christmas-Day.)

Hunters and warriors make a great figure in the world; but he, that feeds the sheep, is more honourably employed than he, who pursues the lion. The attendance of man upon those innocent creatures, which God hath ordained for his use, is an employment, which succeeded to the life of Paradise. The holy Patriarchs and servants of God were taught to prefer the occupation of shepherds. Their riches consisted in flocks and herds; and it was their pleasure, as well as their labour, to wait upon them in tents, amidst the various and beautiful scenery of the mountains, the groves, the fields, and streams of water. . . . O happy state of health, innocence, plenty and pleasure; plenty without luxury, and pleasure without corruption! How far preferable to that artificial state of life, into which we have been brought by over-strained refinement in civilization, and commerce too much extended! when corruption of manners, unnatural and consequently unhealthy modes of living, perplexity of law, consumption of property, and other kindred evils, conspire to render life so vain and unsatisfactory, that many throw it away in despair, as not worth having. A false glare of tinsel happiness is found amongst the rich and great, with such distressing want and misery amongst the poor, as nature knows nothing of; and which can arise only from the false principles, and selfish views and expedients of a weak and degenerate policy. Ps. lxxviii. 71; S. James ii. 5; v. 1—5. *Wm. Jones*. (Serm. Gen. i. 25.)

His birth was the most blessed morning that ever the Church saw ; whether you respect the night that went before, or the day that followed after, it was the blesseddest morning, that ever the Church saw. *Bp. Lake.*

- 9 When GOD strikes His people with terror, it is often an introduction to some signal blessing ; and they are sometimes made sore afraid, like the shepherds, even with the displays of His glories. The first appearance, even of the great Deliverer, may seem like that of a great destroyer. But He will at length make Himself known, as He is, and allay the fears of His people. Judg. xiv. 6, 23. *S. Davies.* (Serm. S. Luke ii. 13, 14.)

The Angels themselves (to whom, one might think, the joy of men should seem but small) call it *a great joy*. It is the joy of a treasure, infinitely more worth, than all, which a man hath besides, (S. Matt. xiii. 44,) a joy of a triumphal harvest, (Isa. ix. 3, 4,) and of victorious spoils, wherein there is, not only an escape from dangerous hazard, but a large reward of plenty and peace. It is “a full joy ;” there is no sorrow mingled with it ; nay, it is “all joy,” and therefore there is nothing, but sorrow without it. S. John xv. 11 ; Rom. xv. 13. *Bp. Reynolds.* (Expos. Ps. cx.)

- 10 The birth of CHRIST is the origin of His people, and the birthday of the Head is that of the members also. As we are crucified together with CHRIST in His Passion, raised up with Him in His Resurrection, placed at the right hand of the FATHER in His Ascension, so together with Him, in this, His Nativity, we are *congeniti*, born and brought to life. Rom. vi. 1—6. *Leo.* (Serm. de Nativ. 6.)

All people.—Judæa must not engross this Angelical Gospel ; it is of importance most universal and unlimited, reaching through all successions of time, and all extensions of place, filling all ages and all regions of the world with matter and with obligation of joy. . . . The power of GOD did brightly shine in the Creation ; the wisdom of GOD may clearly be discerned in the government of things ; but the Incarnation of GOD is that work, that dispensation of grace, wherein the Divine goodness doth most conspicuously display itself. . . . Having so many, so great causes of joy, are we not very stupid, are we not strangely

cross and perverse, if we neglect so pleasant a duty of our special rejoicing? Deut. xxxii. 43; Ps. xcvi. 1; Isa. liv. 1. *Dr. Barrow.* (Serm. S. Luke ii. 10.)

- 11 "*Puer natus; Filius datus.*" (Isa. ix. 6.) *Given*, in His Divine nature, *born* of the human nature of the Virgin; *natus*, *qui sentiret occasum*, *born* as one, who through infirmity should experience an end; *given*, as one *qui nesciret exordium*, who should be unconscious of a beginning; *born*, younger than His Mother, *given*, coæval with His FATHER; *born*, subject to death, *given* to be the author of life. *Sic, qui erat, datus; qui, non erat, natus*: so, He, who was, was *given*; He, who had no previous existence, was *born*. S. John i. 1; iii. 16; 2 Cor. ix. 15. *Eusebius Emisenus.*

That by the title of LORD, here given to CHRIST by the Angel, is to be understood the ineffable and incommunicable name JEHOVAH, or LORD, in its most exalted and transcendental sense, appears . . . by the context in the Gospel, and the form of the Angel's speech to the shepherds, when the term LORD, being thrice repeated, without any note of distinction or difference, must necessarily refer to, and signify the same Divine Being. (Verse 9, "The Angel of *the* LORD"—"the glory of *the* LORD.") And what reason can be assigned, why CHRIST, whom the same Angel here calls *The* LORD, is not to be understood of the same JEHOVAH, whose glory shone around them, and whose this Angel was? . . . The Angel calls Him, not CHRIST, *your* LORD, as if the title related only to men, but CHRIST *The* LORD, in an absolute and supreme sense, as LORD of the whole creation, even the LORD of Hosts, that most known and peculiar title of the Most High God. Having then the confession of these heavenly Spirits, that CHRIST is both "their LORD and ours," and consequently their GOD, as well as ours, we may well conclude with S. Peter, that "He is LORD of all;" and with S. Paul, that "He is over all, GOD blessed for evermore;" and every true Christian may say to Him with S. Thomas, "My LORD and my GOD!" Acts x. 36; Rom. ix. 5; S. John xx. 28. *Wogan.* (Lessons on Christmas-day.)

- 12 It is not enough, CHRIST is *born*; but to take benefit by His birth, we are to *find Him*: *natus est*, His part; *invenietis*, ours.

. . . Such an one, then is born, what shall we be the better, if we *find* Him not? As good not born, as not known: to us all one. *Nobis nascitur, cum à nobis noscitur.* Born He may be before; but *nobis natus*, to us He is born, when to us He is *known*, when we *find* Him, and not before. *Christus inventus* is more than *Christus natus*. Set down *invenietis* then first. *Invenietis* leads us to *Hoc erit signum*; for how shall they find Him, without a *sign*? So come we from *Christus natus* to *Christus signatus*; *natus*, born to be found; *signatus*, signed or marked, that He may be found. Born He is; that they know; and *when*, they know (*hodie*, “*this day*”); and *where*, they know, in *Bethlehem*. To Bethlehem they will; but, when they come there, how then? In such resort, the town so full of strangers, as “no room in the inns,” whither could they turn them? What could they but wish? but, *O quod erit signum?* *Natus est*; O that He were *signatus*. O that we had a sign to find Him by! *Bp. Andrewes.* (Serm. S. Luke ii. 12, 13.)

We have two nativities, CHRIST’s nativity and ours; He “made like unto us” by a miraculous conception, and we again made “like unto Him” by the same Spirit of Regeneration. *Ad Illum pertinuit propter nos nasci, ad nos propter Illum renasci*, saith S. Austin; His love it was to be born for us, and our duty it is to give Him birth for birth, and to be born again in Him: and then, as thou art merry at His feast, He will rejoice at thine, even celebrate thy birthday; “Come, let us rejoice,” saith He; and, “It was meet we should make merry,” for these My brethren were dead, but are alive; they were lost, but they are found. xv. 6, 32; Rom. viii. 29. *Farindon.* (Serm. Heb. ii. 17.)

Nobis, to us, doth not distinguish between sex, or age, &c. . . .

CHRIST was born of man’s sex, but made of woman’s seed; and of two bond servants, grinding at the mill, one shall be received. The young and aged alike too: John sprang for joy in his mother’s womb, at the presence of His SAVIOUR in the Virgin’s womb; and old Simeon’s arms embraced God’s salvation. Anna a widow, and Elizabeth a wife, acknowledged CHRIST their LORD, and Mary, a Virgin, calls her Son her SAVIOUR. Col. iii. 11. *Dr. Richard Clerke.*

A Babe.—Child-birth is ordinary; there is no wonder in it;

and yet there is. Though it seem merely natural, GOD hath in every birth His admirable work. But GOD to be the child, and the Word incarnate to be born, Θεὸς ἐγγάστριος, GOD in a woman's womb, that is *Miraculum miraculorum*, a wonder able to amaze a world. Μέγας Θεὸς μικρὸν βρέφος, the great GOD, (saith S. Basil) to be a little babe; the Ancient of days, *co-infantiari*, it is Irenæus' term, to become an infant; βασιλεὺς αἰώνων, the King of Eternity to be *bimestris*, *trimestris*, as Nestorius said, a child of two, or three months old; the Mighty, ἰσχυρὸς, it is here one of GOD's attributes, the Almighty ЈЕHOВАН, to be a weak man, yea, the weakest of men; so infants are; GOD, *immensè magnus*, immeasurably great, that saith of Himself, *coelum et terram impleo*, heaven and earth cannot contain Him, to be *palmaris*, as David calls his days, a babe a handful, a span long; He, that doth *rugire*, His voice a lion's roar, to vouchsafe to *vagire*, to cry like a poor infant; He, that guides, as Job speaks, *Arcturus* with his sons, that is, the stars, to suck a woman's nipple, like our sons, or, as S. Augustine hath it, He, that is *regens sidera* to be *sugens ubera*; the founder of the heavens to be rocked in a cradle; the swayer of the world swathed in infant clouts;—it is ἔργον ἀπιστότατον, a Greek father says, a most incredible thing. The Word, who is GOD, to become flesh; GOD, who is a SPIRIT, to assume a body; Majesty to put on mortality; Power to turn infirmity; GOD to become man; this is, as the poet speaks, τὰ ὑπέρτερα νέρτερα, to bring heaven down to earth. The earth wondered, at CHRIST's Nativity, to see a new star in heaven; but heaven might rather wonder to see a new Sun on earth. *Dr. Richard Clerke.* (Serm. Isa. ix. 6.)

Quid esse possit hoc Puello carius,
 Cui mellis ore plena manat copia,
 Illime plenis balsamum rivis abit
 Et liberali nectar amne labitur,
 Stellæ serenis illigantur crinibus
 Purâque cirri luce cervicem rigant,
 Et è bisulcâ siderum natus face
 Pectit coruscas aureus pecten comas?
 Sed exoletâ nascitur Puer casâ,
 Et exquilino natus in fimo jacet,

Dextraque culmum prensat, et fœnum premit ;
 Cœloque coràm nudus, et coram gelu
 Injuriôsâ stringitur Puer nive.
 Quid esse possit hoc Puella vilis ?

Matth. Casim. Sarbievius. (Epigr. 9.)

13 And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

13 No sooner did one Angel of the LORD announce the manifestation of God in the flesh, than the whole *multitude of the heavenly host* immediately are on the wing, breaking forth into the harmonious praises of their CREATOR ; that by their example they might teach us, as often as any one of our brethren should proclaim aloud the lessons of Divine Wisdom, or as often as we ourselves should ponder on any sacred truths, we have heard or read, that we should at once give praise to the LORD by word of mouth, and in our hearts and lives. Ps. cvi. 46 ; 1 Cor. xiv. 16. *Beda.*

The whole *host of heaven* consists of two parts, the visible and the intelligible host of heaven. The visible host of heaven are the sun, and moon, and stars, those glorious lights of heaven, which we behold with our eyes ; for so they are called, Deut. xvii. 3, and in divers other places : the intelligible host of heaven are the Angels, who are therefore frequently denoted by that appellation in the Holy Scriptures. Gen. i. ; Nehem. ix. 6 ; 1 Kings xxii. 19 ; Ps. ciii. 20, 21. *Bp. Bull.* (Serm. Heb. i. 14.)

How sweetly does this music sound in this dead season ? (ver. 8.)

In the day time it would not, it could not, so much affect the ears. All harmonious sounds are advanced by a silent darkness. Thus it is with the glad tidings of Salvation. The Gospel never sounds so sweet, as in the night of persecution, or of our own private affliction ; it is ever the same ; the difference is in our disposition to receive it. O God, whose praise it is to “give songs in the night,” make my prosperity conscionable,

and my crosses cheerful! i. 79; Isa. xxx. 29; Acts xvi. 25.
Bp. Hall. (Occasional medit. 44.)

And is there then such reverence shown towards Thee, my God, in heaven? such boldness on earth? The Angels glorify; men scrutinize: Angels raise their voices in praise; men in disputation: they conceal their faces with their wings; but man with a presumptuous gaze would look into Thine unspeakable Glory. Heb. ix. 5; 1 Sam. vi. 19. *S. Chrysostom.* (Hom. i. De incomprehensibili Dei Naturâ.)

Praising God.—The worship of the Church Triumphant is wholly made up of hymns, without any mixture and alloy of supplications. For why? Their wants and wickedness, which are the subjects of them, are ceased; all the evils, which fill the Litanies of the Church Militant, are passed away. And they, that are redeemed from them, have nothing to do in heaven, but to sing praises to their Redeemer; which they do before the throne, as we read, “resting not day nor night.” So that we may measure the excellency of praise above prayers and supplications with the same argument, as S. Paul doth the excellency of charity above faith and hope, not only from its properties, but from its duration, because “it never faileth.” Praise ceaseth not with the state of mortality, like the other, but will accompany the Saints into Heaven, even as charity will; praise being, if we may so speak, the religion of the Saints above, as charity their work and employment; who shall have, and who can be conceived to have, nothing to exercise either their devotion or communion, but the praises of God, and the love of one another. Isa. xliii. 21; 1 Cor. xiii. 8. *Dr. Bisse.* (Rationale on Cathedral worship. Sermon. 1 Chr. xvi. 4—6.)

That thou mayest be fully convinced, that no Angelic nature, nor any created being, can penetrate into the essence of the Deity, let us listen to the Angels. How are they employed? Do they discourse together on the nature of God? Do they raise questions about it among themselves? By no means. What then is their occupation? They worship, they glorify, they adore; they sing praises with holy reverence and fear. Some of their Angelic host sing, “*Glory unto God in the highest!*” The Seraphim respond, “*Holy, Holy, Holy,*” and turn away their

eyes, as unable to endure the faintest glimpse of Deity ; while the Cherubim cry aloud, “ Blessed be His glory from His throne.” . . . There many songs of men, recorded in the Scriptures ; Deborah’s and Moses’, David’s and others, in the Old Testament ; Zachary’s and Mary’s, and old Simeon’s in the New. But of any song of Angels, from the first Adam to the second, I remember no record. But now CHRIST’s Birth makes the Angels also to sing *Hallelujah*, that is, Glory unto God. Haply they sung before. S. Ambrose holds their hymns were earlier than the world. And, whereas S. Paul calls them “ ministering Spirits,” Theodoret saith their ministration was merely celebration of God’s Glory. They might have matter plenty, to praise the LORD before ; but never had they argument, that so concerned them, as they have now. They sung before, (S. Ambrose saith) *Sanctus, Sanctus, Sanctus, Holy, Holy, Holy*. But now for *Sanctus*, they sing *Bonus* ; they turn Holy into Gracious ; CHRIST’s Birth yield’s benefit even unto the Angels. For the Saints fill up that gap, which was made among the Angels by Lucifer’s fall. *Quod in Angelis lapsum est, ex hominibus redditum est*, saith S. Augustine. The ruins of the Angels are repaired by man’s redemption. They rejoice at the repentance of a sinner, because a repentant sinner on earth becomes a triumphant saint in heaven, and is so made “ equal unto the Angels.” xv. 7 ; xx. 36. *Dr. Richard Clerke.*

- 14 Among all the diversities of Religion, which the world holds, I think it may stand with most safety to take that, which makes most for God’s glory, and man’s quiet. I confess, in all the treatises of Religion that I ever saw, I find none that I should so soon follow, as that of the Church of England. I never found so sure a direction for Religion, as the Song of the Angels at the Birth of CHRIST, “ *Glory be to GOD on high :*” there is the honour, the reverend obedience, and the admiration, and the adoration, which we ought to give Him. “ *On earth peace ;*” this is the effect of the former, working in the hearts of men, whereby the world appears in his noblest beauty, being an entire chain of inter-mutual amity. “ *And good will towards man ;*” this is God’s mercy to reconcile man to Himself, after his fearful desertion of his Maker. Search all religions the

world through, and you will find none that ascribes so much to GOD, nor that constitutes so firm a love among men, as does the established doctrine of the Protestant Church among us. All other, either detract from GOD, or infringe the peace of men.
Owen Feltham. (Resolves. 16.)

O my soul, behold and blush to see the Angels, who are almost unconcerned, sing for thy felicity, while thou art silent and unmoved. The heaven is calm above thee; the earth is quiet around thee; and thy GOD hath testified His good-will towards thee. Rejoice and be exceeding glad; admire and celebrate the love of JESUS, and the efficacy of that sacrifice, which hath filled heaven with glory, earth with peace, and all the world with comfort. O ye Celestial powers, it is my concern to “magnify Him,” to whom you pay those praises; for I have received those mercies, which are the cause of your joy: wherefore I will join with you, and bless my GOD in the highest strain, and I will pray, that I may extol Him more highly. O let all the souls, redeemed on earth, and all the glorious Spirits of heaven, unite their voices, till all the world do resound with His praise, who hath restored peace to us, and showed such good-will towards men: “Hosanna in the Highest.” Zech. ix. 17; Ps. cxi. 4.
Dr. Comber. (Companion to the Temple, p. iii. s. 22.)

15 And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

15 *Let us now go, &c.*—They did not reason nor debate within themselves, who should keep the wolf from the sheep in the meantime? but they did, as they were commanded, and committed their sheep unto Him, whose pleasure they obeyed. So let us do now, when we be called, and commit all other things unto Him that calleth us. S. Matt. vi. 33. *Bishop Hooper.*

Which the LORD hath made known unto us.—It is not Andrew to Peter, or Philip to Nathaniel, (S. John i.) it is not the star to the Magi, nor this Angel to these shepherds, that are any other than instruments CHRIST says Himself; “no man can come to Me, unless the FATHER draw him.” Let us not then deceive ourselves, to think it is the excellency of this man’s eloquence, or that man’s zeal, or the other Angel’s holy show, or heavenly voice; neither the tongue of men or Angels do it: for it is *Pater, qui trahit*; and this these simple men (shepherds as they were) knew well enough; they speak not a word of the Angels, but lay all the thanks on the prime cause; *Quærunť Christum Dominum, Domino duce*; they seek “CHRIST, the LORD,” the LORD being their guide; for, though they now sought Him, yet He first sought them and found them too, and set them on going; or else, they had never sought, nor found Him. They might well say, *Quod Dominus ostendit*; for that is the truth; none comes to God, but by God Himself. S. John vi. 44. *Wm. Austin.* (A meditation for Christmas-day.)

Before Boaz, down to Jesse and long after, they were all in that line of the house of *Bethlehem*. Here was Boaz, the Jew, and Ruth, the Gentile, both His progenitors, married together; and here was God and our flesh married. Here was He born, that married Jew and Gentile, and made them one flock. Here

David, the father, was anointed to be King; and here CHRIST, the SON, was born to be our King. Yet David transplanted the seat of his kingdom and Priestly office from hence to Jerusalem; and CHRIST also exercised chiefly His Kingly and Priestly office at Jerusalem. Therefore He chose Bethlehem, the nursery of kings, to be born in, and Jerusalem, the seat of Priests and Kings, to suffer in. . . . Bethlehem was in the region of Ephrata. Ephrata signifies *frugifera*. It was plenteous of wine, saith Adricho Delphius, that is, the region; and Bethlehem, the city, signifies the house of bread. *There* CHRIST is to be *found*. To find the "Word made flesh," in the house of bread, in the region of wine, is to find CHRIST in the Sacrament, which we can do now, as well with the eyes of our faith, as the shepherds could do then with their bodily eyes. Ruth iv. 13; 1 Sam. xvi. 13; Micah vi. 2; Ps. cxxxii. 6. *Wm. Austin.* (A meditation for Christmas-day.)

- 16 Now, like as He was born in rags, so the converting of the whole world is by rags, by things, which are most vile in this world. What is so common, as water? Yet we wash our remission of our sins by Baptism: for, like as He was found in rags, so we must find Him by Baptism: there we begin. So likewise go to the LORD'S Supper, where the bread is consecrated, when the words are spoken over it . . . then we are assured that we feed upon CHRIST spiritually. . . . And so it appeareth, that we may not seek CHRIST in the glistening of this world; for what is so common, as water? What is so common, as bread and wine? Yet He promiseth to be found there, when He is sought with a faithful heart. So will you have CHRIST: where shall you find Him? not in the jollities of this world, but in rags in the poor people. Have you any poor people among you in the town or city? Seek Him then among the rags; there shall you find Him. *Bp. Latimer.* (Serm. on S. John Evang. day.)

O fortunati, quos ipse ad limina custos
Induxit senior, jamque ubera cara petentem
Ostendit Puerum, et stantem ad præsepia matrem!
Ille latus paleis et fœno fultus agresti
Accepit lætus venientes, donaque turbæ
Pauperis arridens, primosque admisit honores.

Quis servâsse gregem, quis noctem montibus illis
Non cupiat vigilâsse ?

Becanus. (Idyll. Sacra, 1.)

18 While the conduct of the shepherds is so minutely recorded, that we “glorify God in them,” and learn to imitate their faith and zeal, their humble, and contented, and cheerful piety, all we read of the people of Bethlehem, to whom they first conveyed these glad tidings of great joy, is that they *wondered*. They were surprised at the strangeness of what they heard; but they made no inquiries to ascertain the fact for themselves; they followed not the example of the shepherds, who sought *with haste*, and therefore found. So when the people of Nazareth heard the same Gospel, not from the lips of man, but through the Ministry of the LORD Himself, they *wondered*; (iv. 22;) and then took offence, and sought to destroy Him. Thus neither in the place of His conception, nor in that of His birth, did our Blessed LORD find any home or welcome in the hearts of men. They, who by the height of their privileges were *exalted to heaven*, were, through their stupid indifference, or wilful rejection of God’s exceeding grace, *cast down into hell*. How awful, when viewed in this light, is the warning of the Apostle, “Beware lest that come upon you, which is spoken of in the prophets, Behold, ye despisers, and *wonder*, and perish: for I work a work, in your days, a work, which ye shall in no wise believe, though a man declare it unto you.” Acts viii. 13; xiii. 40, 41; xvii. 19, 20. *J. F.*

See S. Matt. ii. 16. It doth not become us too nicely to inquire into the proceedings of infinite wisdom, all whose actions are governed by the highest reason; but among several thoughts that offer themselves, we may consider, whether the infidelity of the Bethlehemites, after such sufficient means, afforded for their conviction, might not draw upon them so severe a punishment. They not only gave no reception to the Virgin Mary, big with child, and of the house of David; but they neither owned, nor worshipped, our SAVIOUR at His birth. The message of the shepherds, and their great joy, the arrival of the wise men from the east and their offerings had no effectual influence upon them. And it is not unusual with God to visit the sins of the

fathers upon their children ; especially since the children were made instruments of God's glory, and not only delivered from the miseries of life and the corruption of their ancestors, but were crowned with the reward of Martyrdom. *R. Nelson.* (Companion for the Fasts and Festivals, &c. ch. 8.)

19 She *kept* them, because she *pondered* them. ix. 44. *Manton.* Meditation is that exercise of the mind, by which it recalls a known truth, as some kind of creatures do their food, to be ruminated upon, till all the vicious parts be extracted. Ezek. iii. 1, 2. *Bp. Horne.*

They, that have learned of the LORD JESUS to be lowly and humble in heart, profit more by meditation and prayer, than by reading and hearing. Ps. iv. 4; Col. iii. 16. *S. Augustine.* (Ep. 112, ad Paulinum.)

20 *Returned* (to their usual work.) Content of mind, springing from innocency of life, from the faithful discharge of our duty, from satisfaction of conscience, from a good hope in regard to God and our future state, is much to be preferred before all the delights, which any temporal profession or position can afford. 1 Tim. vi. 6. *Dr. Barrow.*

Glorifying and praising God, Verse 13. The shepherds now are become like Angels ; they do service to God, in *praising Him*; and then they do service to man, in publishing the Gospel. Mark the transforming effects of Divine grace, of an insight by faith into heaven, of having the "glory of the LORD," manifested in the face of JESUS CHRIST, "shining round about us" in the Word and Sacraments. We seem to antedate on earth that promised time, when we shall be "equal unto the Angels;" (xx. 36;) so that even now "our conversation is in heaven." Blessed shepherds, what a lesson have ye here taught us ! xxiv. 53; Heb. xi. 1. *J. F.*

21 And when eight days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the Angel before He was conceived in the womb.

22 And when the days of her purification according

to the law of Moses were accomplished, they brought Him to Jerusalem, to present *Him* to the LORD ;

23 (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the LORD ;)

24 And to offer a sacrifice according to that which is said in the law of the LORD, A pair of turtle doves, or two young pigeons.

21 Our LORD took our nature and condition. He was "made under the Law," moral and ceremonial. The directive part of the moral law He fulfilled by the innocency of His life; the penalty He satisfied, as our surety, being under an obligation to save us. And He appeared as a sinner, in His subjection to the Law of Moses. That "handwriting was against us," (Col. ii. 14.) He therefore entered into the bond, that we had forfeited. In His Circumcision He signed it with those drops of blood, which were an earnest of His shedding the rest on the Cross. For whosoever was circumcised "became a debtor to the whole Law." And we may observe, it is said, that "as Moses lifted up the serpent in the wilderness," so the Law, of which Moses was a type and minister, lifted up the Messiah on the cross. Heb. vii. 22; Gal. iv. 4, 5. *Bates.* (Harm. of the Divine attributes, &c. c. 13.)

The priest in the Law used a sevenfold sprinkling of the blood upon the altar; and we observe a sevenfold shedding of blood in CHRIST; in His *Circumcision*, and in His agony, in His fulfilling of that prophecy *genas vellicantibus* ("I gave My cheeks to them that plucked off the hair,") and in His scourging, and in His crowning, and in His nailing, and lastly in the piercing of His side. These seven channels hath the blood of thy SAVIOUR found. . . . This blood He shed for me; and I have blood to shed for Him too, though He call me not to the trial, nor the glory of Martyrdom. *Sanguis animæ meæ voluntas mea,*" (Bernard.) The blood of my soul is my will. *Scindatur vena ferro compunctionis;*" open a vein with that knife,

remorse, compunction ; “ *ut si non sensus, certe consensus peccati effluat ;*” that though thou canst not bleed out all motions to sin, thou mayest all consent thereto. Col. iii. 5 ; 1 S. Pet. iv. 1, 2.

Dr. Donne. (Serm. on Col. i. 19, 20.)

Ecce parat cultrum Legis de more sacerdos,
 Ponitur et sacris pagina prisca notis. . . .
 Quantum animis erroris inest ! Vocat ecce nocentem,
 Quo nihil immensus purius orbis habet.
 Corrige vota, senex, et inania verba retracta ;
 Quid facis ? Hic nullâ labe piandus adest.
 Parce ; quid innocuum lædis ? Me tela cruentent,
 En ego sum cultris hostia digna tuis !
 Ille ego sum primæ damnatus origine culpæ ;
 Hæserunt capiti probra paterna meo.
 Ille nihil meruit, nisi si meruisse putetur
 Crimina quod proprio nostra cruore luit.

Livinus Meyerus. (Eleg. lib. ii. 9.)

Eight days.—The minister is to instruct the people, that the Baptism of their children ought not to be ordinarily deferred longer than till the next Sunday after the birth of the child ; lest importune and unnecessary delay occasion, that the child die, before it is dedicated to the service of God, and the religion of the LORD JESUS, before it be born again, admitted to the promise of the Gospel, and reckoned in the account of the second Adam. *Bp. J. Taylor.* (Advice to his Clergy, vii. s. 78.)

Our LORD hath many Divine resemblances in Holy Scriptures, or names to express His Nature. . . . But this name JESUS includes all ; for in this He shows, not so much what He is in Himself, as what He is to us, seeing He vouchsafeth to carry our benefits in His Name. It is a name of intercession, (S. John xiv. 13,) of invocation, (S. Luke xviii. 38 ; Acts vii. 59,) of remission of sins, (1 S. John ii. 12.) The Apostle saith, that “at the Name of JESUS every knee shall bow,” not only the knees of our heart (which at His Name should bow and bend indeed) but “every knee ;” He that created the body should have reverence of the body. But why at this Name of God, above all other ? Because this Name cost much, when it was bought by the blood, by the honour, by the life of the SON of

GOD Himself; and seeing it cost such a price, we ought with all reverence to be thankful for it: He humbled Himself in procuring it; and we therefore in receiving it. JESUS, a SAVIOUR; therefore GOD. CHRIST, anointed; and so, "the Holy One of GOD;" JESUS in Hebrew for the Jews, CHRIST in Greek for the Gentiles: JESUS, to save sinners, and CHRIST, in respect of us, to kill sin, as Bonaventura saith. It is the property of a Saviour, first, to encounter with the enemy; secondly, to help with counsel; thirdly, to give strength; fourthly, not to save once, but still; fifthly, not one, but many; sixthly, not for a time, but for ever: all which our LORD JESUS fully accomplished. Ps. viii. 1; cxlviii. 12. *Sutton*. (Disce vivere, c. 15.)

This sweet Name contains in it a thousand treasures of good things, in delight whereof S. Paul useth it five hundred times in his Epistles, as Genebrardus observeth. Eph. i. *Dean Boys*. (on the Creed.)

O beatum incendium,
O ardens desiderium,
O dulce refrigerium,
Amare Dei Filium.

JESU, flos matris Virginis,
Amor nostræ dulcedinis,
Tibi laus, honor luminis,
Regnum beatitudinis.

JESU, sole serenior,
Et balsamo suavior,
Omni dulcore dulcior,
Præ cunctis amabilior.

Cujus gustus sic afficit,
Cujus odor sic reficit;
In quâ mens mea deficit;
Solus amanti sufficit.

Tu mentis delectatio,
Amoris consummatio,
Tu mea gloriatio,
JESU, mundi salvatio!

S. Bernard. (In rhythmicâ orat. ad Christum.)

24 As at verse 4, Joseph and Mary give us an example of obedience to Civil Governors, so here we have recorded their dutiful observance of Ecclesiastical customs and constitutions. xx. 24. *J. F.* He that came from his grave, fast tied with a stone and a signature, and into the College of the Apostles, “the door being shut,” and into the glories of the FATHER, through the solid orbs of all the firmament, came also (as the Church piously believes) into the world so, without doing violence to the original and pure body of His mother. *Bp. J. Taylor.*

Purification was accompanied with an oblation ; something must be given, a lamb, a dove, a turtle, all emblems of mildness. True purity is mild, meek, humble ; and to despise and undervalue others is an inseparable mark of false purity. S. James iii. 17. *Dr. Donne.* (Serm. S. Matt. v. 16.)

Harmlessness is a quality, so eminent in the *dove*, that our Saviour hath singled it out for an hieroglyphic of simplicity. (Lev. i. 14 ; Gen. xv. 9.) The holy Virgin at purifying offered this emblem of herself and the Blessed Babe. *Bp. Hall.*

At that hallowed hour, when the Eucharist is consecrated, CHRIST is again figuratively and Sacramentally *presented* in the Temple on earth. For His sake, the FATHER is then well pleased with us : He hears our prayers, forgives our sins, heals our infirmities, and graciously accepts our sacrifice of praise and thanksgiving. Think not, O man, who slightest and disparagest that holy ordinance, that thou shouldst have received any pleasure, hadst thou stood by the Blessed Virgin, when she presented her Son JESUS at Jerusalem. *Bp. Horne.* (Serm. in Lent.)

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon ; and the same man *was* just and devout, waiting for the consolation of Israel : and the HOLY GHOST was upon him.

26 And it was revealed unto him by the HOLY GHOST, that he should not see death, before he had seen the LORD'S CHRIST.

27 And he came by the Spirit into the temple : and

when the parents brought in the child JESUS, to do for Him after the custom of the law,

28 Then took he Him up in his arms, and blessed God, and said,

29 LORD, now lettest Thou Thy servant depart in peace, according to Thy word :

30 For mine eyes have seen Thy salvation,

31 Which Thou hast prepared before the face of all people ;

32 A light to lighten the Gentiles, and the glory of Thy people Israel.

25 *Just and devout.*—Outwardly to the world, *just* ; inwardly to himself, *godly* ; for his works, he was just in his dealing with men ; for his faith, he was devout in the service of God. These two, devotion and justice, comprehend all the whole Law ; devotion all the duties of the first Table, justice all the duties of the second. Devotion is the mother, justice the daughter ; because the true fear of God bringeth always upright carriage towards men. It is not reported here, that he was so righteous, that he needed not another righteousness ; for he *looked for the consolation of Israel*, acknowledging in his song CHRIST for his SAVIOUR. xxiii. 50, 51. *Dean Boys.* (Expos. of the Festivals, Epistles, and Gospels : Purif. of S. Mary.)

The Birth of our LORD was attested to, not only by Angels, and prophets, and shepherds, but by the aged and the righteous among men. (Verse 36.) Every age, and each sex, and the accomplishment of miracles help to establish our faith. A virgin is a mother ; a barren woman is with child ; a dumb man speaks ; Elizabeth prophesies ; a magician adores ; one, shut up in the womb, leaps for joy ; a widow makes confession, (Verse 38) ; a righteous man *waits for the consolation of Israel*. Verse 10. *S. Ambrose.*

26 *Should not see death.*—Concerning which manner of discoursing—(visions before death)—we are wholly ignorant what judgment can be made ; but certainly there are strange things in

the other world, and so there are in all the immediate preparations to it ; and a little glimpse of heaven, a minute's conversing with an Angel, any ray of God, any communication extraordinary from the Spirit of comfort, which God gives to His servants in strange and unknown manners, are infinitely far from illusions ; and they shall then be understood by us, when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations. Job xxxiii. 14—17. *Bp. J. Taylor.* (A funeral Sermon at the obsequies of the Countess of Carbery.)

LORD, be pleased to shake my clay cottage, before Thou throwest it down. Make it totter awhile, before it doth tumble. Let me be summoned before I am surprised. Deliver me from "sudden death;" not from sudden death in respect of itself; for I care not how short my passage be, so it be safe. Never any weary traveller complained, that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him, who keeps a constant table. Isa. xxxviii. 1, 2; 2 Cor. v. 1. *Th. Fuller.* (Good thoughts in bad times, 25.)

Prophecy resideth not but in a man who is great in wisdom and virtue, whose affections overcome him not in any worldly things, but by his knowledge he overcometh his affections continually : on such a man the HOLY SPIRIT cometh down, and his soul is associated with the Angels, and he is changed to another man. Wisd. i. 4, 5. *Maimonides.*

27 *The Temple. The Law.* The dumb elements of the Mosaic ritual are made animated and eloquent, when the Truth comes to act upon them with its light. They are like the statue, which had its chords wrought within, but mute, till the morning sun (i. 78) struck upon them. Gal. iv. 9. *Davison.*

29 *It was revealed to him by the HOLY GHOST.*—Taking this in connection with, "*according to Thy Word,*" it would appear that Simeon's prayer was offered to the Third Person in the ever Blessed Trinity. For each Divine Person is worshipped *junctim*, or *divisim*. *J. F.*

Prayer is God's right, God's only ; but not the FATHER's only. CHRIST and the HOLY GHOST do claim it also : for they are

GOD too. Prayer is made mostly to GOD in general: the Persons being Three, it is meant to all at once. But the Christian hath his liberty, to pray to one apart, to any one of them alone. It is no wrong unto the rest. For all Three are so One, that when one is honoured, they are glorified all. Thou speakest to one apart; but thou honourest all together. The FATHER is in the SON; the SON in Him; the SPIRIT in both; both in the SPIRIT. What is done to one, is done to all. *Dr. Richard Clerke.* (Serm. S. Luke xxiii. 46.)

The swan-like song of old Simeon. He speaks, like a merchant, who had got all his goods on ship-board, and now desires the master of the ship to hoist sail, and be gone homewards. Indeed what should a Christian, who is but a foreigner here, desire to stay any longer for in the world, but to get this full lading in for heaven? Gen. xlix. 18; 2 Tim. iv. 6; ἀναλύσεως. *Gurnall.*
In a contempt of any further life, Simeon sings his own funeral. Phil. i. 23. *Dr. Hammond.*

Quasi teneretur necessitate quādam in hac vitā, non voluntate.
As if he was detained in this life by constraint, and not willingly. Ps. lv. 6; Rev. xxii. 20. *S. Ambrose.*

For as a man, who hath stared too freely upon the face and beauties of the sun, is blind, and is dark to objects of a less splendour, and is forced to shut his eyes, that he may, through the degrees of darkness, perceive the inferior beauties of more proportioned objects; so was old Simeon: his eyes were so filled with the glories of this Revelation, that he was willing to close them in his last light, that he might be brought into the communications of eternity; and he could never more find comfort in any other object, this world could minister. Ex. xxxiii. 17, 18. *Bp. Taylor.*

30 *Oculis videntibus Jesum nihil dignum visu præter Jesum.*—The eyes, that have seen JESUS, find all objects, but JESUS, unworthy of their regard. Ps. lxxiii. 25, 26; Phil. iii. 8—11. *S. Augustine.*

A sign that he did not place his happiness in CHRIST'S fleshly presence upon earth. Col. iii. 1—4. *Hurrion.*

I cannot but think with what unspeakable joy old Simeon died, when, after long waiting for the consolation of Israel, he had

now seen the LORD'S CHRIST, when I hear him say, "LORD, &c." Methinks, I should see his soul ready to fly out of his mouth, in a heavenly ravishment, and even then upon its wing towards its glory; for now his eyes saw, and his arms embraced, in GOD'S salvation his own, in Israel's glory his own. How gladly doth he now see death, when he hath the LORD of life in his bosom? Or, how can he wish to close up his eyes, with any other object? Yet, when I have seriously considered it, I cannot see wherein our condition comes short of his. He saw the child JESUS, but in His swathing bands, when He was now but entering upon the great work of our Redemption; we see Him after the full accomplishment of it, gloriously triumphing in heaven. He saw Him, but buckling on His armour, and entering into the lists: we see Him victorious. "Who is this, that cometh from Edom, with dyed garments from Bosrah? This, that is glorious in His apparel, travelling in the greatness of His strength, mighty to save? (Isa. lxiii. 1.) He could only say "To us a child is born, to us a Son is given;" we can say, "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men." It is true, the difference is, he saw his SAVIOUR with bodily eyes, we with mental: but the eyes of our faith are no less sure and unfailing, than those of sense. LORD, why should not I, whose eyes have no less "seen Thy salvation," say; "Now let Thy servant depart, not in peace only, but in a joyful sense of my instant glory!" Rom. viii. 31—39; Gal. iii. 1. *Bp. Hall.* (Select thoughts, 36.)

Thy Salvation.—The work of our Redemption was in a manner achieved, when our SAVIOUR did appear. His Incarnation was the great step towards it; whence saith S. Athanasius, "The very assumption of flesh was the Redemption of all mankind. S. John i. 14. *Dr. Barrow.* (Serm. S. Luke ii. 10.)

32 *Gentiles.*—To such a degree did the ineffable radiancy of the Infant enlighten Simeon, that he presently had revealed to him things, that would come to pass in the progress of time. *Maldonatus.*

Should I not be censured for curiosity, I would observe one thing in the order of the titles; why the *light of the Gentiles* should be placed before *the glory of the Jews*. It is not my conceit,

but noted by the learned, that the sweet singer of this song doth put the Gentiles before the Jews; because the second calling, the conversion of the Jews to CHRIST, shall not be, until the fulness of the Gentiles come: S. Paul avoucheth it, (Rom. xi. 25,) that their obstinacy shall continue till then; and then *Totus Israel salvabitur*, "all Israel shall be saved." But he termeth this a mystery: and therefore I shall not meddle with it. *Dr. Richard Clerke.* (Serm. on Text.)

"Nunc Tuo, juxta Tua dicta, servo
Solve vitales, Pater alme, nexus;
Cernit Auctorem mea lux salutis,
Excipit ulna;
Quem Tuo Regem populo parâsti,
Gentium lumen tenebris fugandis,
Gloriam David, decus et perenne
Isacidarum."

Card. Barberini. (Poem.)

33 And Joseph and his mother marvelled at those things which were spoken of Him.

34 And Simeon blessed them, and said unto Mary His mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the LORD, and spake of Him to all them that looked for redemption in Jerusalem.

34 *Spoken against.*—*Genus hominum superstitionis novæ ac maleficæ :*

A set of men holding a newly invented pernicious superstition. *Suetonius. Superstitio prava et immodica :* A wicked and disgusting superstition. *Plinius.* One of the very first things these Christians are taught, is to despise the Gods, to disown their country, *exuere patriam*, to cast off their parents, their children, and their brethren, (a calumnious misrepresentation of S. Luke xiv. 26.) *Tacitus. Bonus vir Caius Sejus, sed malus tantùm, quod Christianus.* This Caius Sejus is a good man, and his only crime is, that he is a Christian. Acts xxviii. 22. *Tertullian.*

Four principal heresies there have been, which in these things withstood the truth ; Arians, by bending themselves against the Deity of CHRIST ; Apollinarians, by maiming and misinterpreting that, which belongeth to His Human nature ; Nestorians, by rending CHRIST asunder, and by dividing Him into two persons ; the followers of Eutyches, by confounding in His person those natures, which they should distinguish. Against these, there have been four most famous ancient general Councils ; the Council of Nice to define against Arians ; against Apollinarians, the Council of Constantinople ; the Council of Ephesus against Nestorians ; against Eutychians, the Chalcedon Council. In four words, ἀληθῶς, τελῶς, ἀδιαίρετως, ἀσυγχύτως, truly, perfectly, indivisibly, distinctly—the first applying to His being God, and the second to His being Man, the third to His being of both One, and the fourth to His still continuing in that One both,—we may fully by way of abridgment comprise whatsoever Antiquity hath at large handled, either in declaration of Christian belief, or in refutation of the foresaid heresies. *Hooker.* (Eccl. Pol. B. v. S. 54.)

As the Apostle speaketh of heresies, so is it true also of persecutions, that “they must needs be, that the approved may be made known.” (1 Cor. xi. 19.) To this purpose excellent is

the speech of old Simeon to the Virgin ; That child, is *appointed for a sign, to be spoken against, that the thoughts of many hearts may be opened*. Therefore CHRIST must be contradicted and opposed by the High Priests and Governors of the people, that so the hidden hypocrisy of those, which before followed Him, and cried "Hosanna," might be detected, as also those, their perverse and unsound thoughts of cleaving to CHRIST, if He had proved a temporal King, and had brought temporal felicity. Lo then a knife to open the heart's belly, the knife of persecution. S. John vii. 50 ; Acts v. 34. *Dyke*. (Mystery of self-deceiving, c. 27.)

35 "Lest they should be exalted above measure, through the abundance of the Revelations," both the Blessed Virgin and Zacharias had *a thorn in the flesh* given to them, severally, by the grace of God. This piercing *sword* was appointed unto Mary. Loss of speech was to Zacharias, as a punishment, so also a preservative. Those, who are humble, the LORD exalts ; and again, whom He exalts He also humbles, lest through pride they lose what, through grace, they have attained. *J. F.*

The nature of Christianity stands in opposition to all other professions in the world, confutes the philosopher, silenceth the scribe, strikes oracles dumb, cries to every man in the world to go out of it. It doth in a manner bid defiance to the whole world. It tells the Jew his ceremonies are beggarly ; the wise man of the world, that his philosophy is but deceit, and his wisdom madness. It plucks the wanton from the harlot's lips, tumbles down the ambitious from his pinnacle, disarms the avenger, strips the rich. Rom. xii. 2. *Farindon*.

It is one of the fancies, now in fashion, that men would be altogether honied and oiled in grace, and the wholesome severities of religion are distasted ; but if professors of religion will not brook such doctrine, as this, how shall we hope to prevail with the poor blind carnal world ? Isa. xxx. 10 ; 1 Thess. ii. 4. *Manton*.

The doctrine of the cross hath the cross always following it. Gal. v. 11. *Dr. Sibbes*.

We see what small heed is to be given to the judgment of the world, concerning small sins. Those, that the world counts little sins, may be great and heinous in the sight of God ; for

GOD “judgeth not, as man judgeth :” He is a Spirit, and therefore, spiritual sins and provocations, such as inordinancy in the *thoughts*, desires, and affections, are sins, possibly, that are more heinous in GOD’S sight, than more carnal and gross sins are. Heb. iv. 12. *Bp. Hopkins.* (Serm. S. Matt. v. 19.)

37 Happy the man, whose goodness is always progressive, and whose virtues increase with his years, who loseth not, in multiplicity of worldly cares and pleasures, the holy fervours of his “first love,” but goeth on burning and shining more and more, to the end of his days. The Church, like her representative Sarah, is now “well stricken in years ;” but we hope that, like her, she will “still bring forth more fruit in her old age ;” we look for many more “children of promise” to be born unto CHRIST, both from among the Jews and Gentiles. Ps. i. 3, 4. *Bp. Horne.* (On Ps. xcii. 14.)

The soul of the true Israelite is as “a garden by the river’s side,” (Numb. xxiv. 6,) not only lowly, and situate, where she may have the advantage of springs and rivers as well as rain from heaven, (i. e., all the means of grace) but be well fenced and inclosed, both by the discipline and the orders of the Church, and the consequent favour and protection of Providence. . . . Her verdure is conspicuous and ever constant, whether in the summer of prosperity or the winter of adversity ; her actions and principles are ever upright and fair ; her hopes and affections and desires are ever ascending towards the noblest and most sublime objects, the things that are above, the glorious things of heaven. . . The deeper the soul is rooted in humility and grace, the higher will its affections ascend towards heaven, and the wider its branches of charity extend towards men. Ps. lxxxiv. *Wogan.* (On the Lessons : Second Sunday after Easter.)

Departed not from the Temple.—You waste the whole day in the concerns of the body ; and you cannot spare two short hours for the care of your soul. You frequent the theatre, and never leave it, till the close, when it is said, *Valete et plaudite* ; and yet you depart from the Church, before the celebration of the Divine mysteries. S. Mark xiv. 37. *S. Chrysostom.*

Fasting and Prayer ; that is the devotion of the day : and watching and prayer ; that is the devotion of the night. *Bp. Brownrig.*

Hi nocturni mendicatores Deo grati sunt.—These beggars by *night* find favour with GOD. Acts xvi. 25, 26. *S. Augustine.*

Mortification and prayer must ever go together, or prayer will degenerate into formality. *Bp. Wilson.* (Maxims.)

38 How many *thanks* and praises do we owe unto Him for this our Salvation, wrought by His dear and only SON CHRIST! who became a pilgrim on earth, to make us citizens in heaven; who became the Son of man to make us the sons of GOD; who became obedient unto the Law to deliver us from the curse of the Law; who became poor to make us rich; vile to make us precious; subject to death to make us live for ever! What greater love could we silly creatures desire or wish to have at GOD's hands? . . . Therefore, let us confess Him with our mouths, praise Him with our tongues, believe on Him with our hearts, and glorify Him with our good works. Verses 13, 20, 28. *Homilies.* (on the Nativity.)

This blessed man and this blessed woman were not disappointed of wonderful fruit, commodity, and comfort, which GOD sent them, by their diligent resorting to GOD's Holy Temple. *Homilies.* (on the place and time of prayer.)

Spake of Him.—Him all the promises of the Jewish nation, all their prophecies, priesthoods, sacrifices, their temple, and all their sacraments whatever, *cuncta omnia Sacramenta sonuerunt*, did resound, or express. *S. Augustine.* (Ep. 3. ad Volus.)

39 And when they had performed all things according to the law of the LORD, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of GOD was upon Him.

41 Now His parents went to Jerusalem every year at the feast of the passover.

42 And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they

returned, the child JESUS tarried behind in Jerusalem ; and Joseph and His mother knew not *of it*.

44 But they, supposing Him to have been in the company, went a day's journey ; and they sought Him among *their* kinsfolk and acquaintance.

45 And when they found Him not, they turned back again to Jerusalem, seeking Him.

46 And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard Him were astonished at His understanding and answers.

40 *And the child grew and waxed strong in spirit.*—The very same expressions are here applied to the LORD, which were before used to describe the natural growth of the Baptist, in mind and body. By this, we are confirmed in the faith of His substantial and perfect Humanity. 1 S. John iv. 2. *J. F.*

Our LORD sanctified every age of life by His own susception of it and similitude to it ; for He came to save all people through His own Person, all, I say, who, by Him are born again unto God,—infants, boys, children, young men and old. Made an infant, He sanctified the state of infancy ; and being Himself a child, He sanctified the state of childhood. *S. Irenæus.* (Lib. de Hær. ii. c. 39.)

Can we think that Holy Scripture thus tells us of the sacred Childhood of JESUS, and means us not to reverence childhood ? Feel we not (at least if we be not deadened by this world's vanities) a drawing forth of our inmost hearts towards them, a tender love, a reverence for them, which alas ! we cannot have for ourselves, and often not for others of riper years ? *Dr. Pusey.*

41 Behold a devotion regular and safe ; behold a piety generous and wise. They spare no cost nor pains to perform their duties, embracing every holy custom, and inuring their blessed Child

to the same observance. They wanted no temple, who had God Himself in their house ; they needed no sacrifice, who had JESUS dwelling among them : yet would they go to visit the temple, and offer their sacrifice, and exactly perform every point of their religion. O with what care should we follow these steps ; we, who, alas ! so continually need every kind of assistance. i. 6 ; Acts iii. 1. *Austin.* (Medit. 29.)

- 42 Our SAVIOUR was then too young to attend the feast ; but it is likely that, being poor, they had nobody, with whom they could safely leave Him ; and it is still more likely, that the SON of God, young as He was, already placed His chief joy in Mount Zion ; that He was already glad, like His forefather David, when they said, “ Let us go into the House of the LORD,” and was anxious already to be engaged in His heavenly “ FATHER’S business.” *Bp. Heber.* (Serm. S. Luke ii. 52.)

Vos ego per matris nomen, Solymitides, oro,
 Dicite, si vobis visus in urbe fuit ?
 Illum ego vel mediâ Galilæi Regis in aulâ
 Non timeam sævos inter adire duces. . . .
 Est facies Illi, qualem (nisi quod modò nostram
 Deformat luctus) cernitis esse mihi.
 Quæ mihi continuo turgent modò lumina fletu,
 Illi sidereo pulchrius igne micant.
 Funduntur flavei per lactea colla capilli ;
 Multa affusa labris gratia, multa genis.
 Quò caput obvertit, nitet illic purior aer ;
 Quos videt, his castus leniter afflat amor.
 Cultus adest simplex, amethystina vestis ad imos
 Nostrâ texta manu defluit usque pedes.

Becanus. (Eleg. Lib. i.)

- 44 If at any time we have lost JESUS, what should we, but with Mary and Joseph seek Him *sorrowing* ? O sweet SAVIOUR, (saith S. Bernard.) *Si non inventus es inter cognatos Tuos, quomodo inveniam Te inter cogatos meos ?* If thou wert not found among Thine own kindred, how should I look to find Thee among mine ? or, if Thine own mother found Thee not, but *sorrowing*, shall I find Thee rejoicing ? Cant. i. 7, 8. *Sutton.* (Disce vivere, c. 15.)

45 The whole transaction seems calculated to train her to a trust and reliance in Him, when He should be out of her sight; and when for *three days* (though after His death) she should be in vain seeking for Him sorrowing. *I. Williams.*

45 *They found Him.*—"In Thy Presence," saith David, "is the fulness of joy," and this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy Angels, and blessed souls of just and perfect men, who are in bliss and glory with Him; but especially from the blissful sight of "JESUS, the Mediator of the New Testament," our Emmanuel, God made man. His sight will be the chief cause of our bliss and joy. If the Israelites in Jerusalem so "shouted for joy, that the earth rang" again, to see Solomon crowned, how shall the elect rejoice in Heaven to see CHRIST, the true Solomon, adorned with glory? If John Baptist, at His presence did leap in His mother's womb for joy, how shall we exult for joy, when He will be, not only *with* us, but *in* us, in heaven? If the wise men rejoiced so greatly to find Him a babe, lying in a manger, how great shall the joy of the elect be, to see Him sit, as King, in His celestial throne? If Simeon was glad to see Him, an infant in the temple, presented by the hands of the priest, how great shall our joy be to see Him a King, ruling all things at the right hand of His FATHER? If Joseph and Mary were so joyful to find Him, in the midst of the doctors in the temple, how glad shall our souls be, to see Him sitting as LORD among Angels in heaven? This is that joy of our Master, which, as the Apostle saith, "the eye hath not seen, the ear hath not heard, nor the heart of man can conceive," which, because it cannot enter into *us*, we must "enter into *it*." 1 Kings i. 40; Heb. xii. 24; S. Matt. xxv. 21. *Bp. Baile.* (Practice of Piety, p. 96. Edit. 1757.)

46 He *heard* them with diligent attention, while they expounded the Scripture and when the point was not fully illustrated, *asked them questions* for His further information. . . "CHRIST *disputing* with the doctors" is a very common expression. But this is certainly a misrepresentation of the fact; for we have not a word said by the Evangelists, concerning any such thing as disputation; neither are we told that JESUS was in the pro-

fessor's chair, but in the place of a learner's, or *in the midst* of the Jewish doctors, (see Acts xxii. 3.) . . . It is also an injury to our LORD's character. He was in His tender, as well as riper years, a pattern for mankind, He practised at each period of life, what was becoming and amiable in that particular state. Now as modesty and a teachable temper are essential to the decorum of a youthful conduct, these we may be assured were the distinguishing characteristics of "the Holy Child," JESUS. Gen. xxii. 7; Job xxxii. 4—7. *W. Hervey*. (Theron and Aspasio. Dial. vi.)

47 As possessing a human soul, which needed instruction, He *heard them and asked them questions*. He astonished them with His *answers*, as GOD. *J. F.*

They, who mean to be doctors and teach others, must in their first accesses and degrees of discipline learn of those, whom GOD and public order hath set over us in the mysteries of religion. *Bp. J. Taylor*.

48 And when they saw Him, they were amazed : and His mother said unto Him, Son, why hast Thou thus dealt with us ? behold, Thy father and I have sought Thee sorrowing.

49 And He said unto them, How is it that ye sought Me ? wist ye not that I must be about My FATHER'S business ?

50 And they understood not the saying which He spake unto them.

51 And He went down with them, and came to Nazareth, and was subject unto them : but His mother kept all these sayings in her heart.

52 And JESUS increased in wisdom and stature, and in favour with GOD and man.

48 Mary had been thought worthy to give birth to the SON of the Highest ; yet was she most humble ; nor did she put herself

before her husband, even in the order of naming Him, so as to say "I and Thy father;" but she saith, "*Thy father and I.*" 1 S. Pet. iii. 1—7. *S. Augustine.*

It is my belief that the sorrow of the Virgin was a sorrow, that defies all description. *Tantum fuit, quantum unquam dolere potuit de tali Filio talis mater*; as we may conceive such a mother to have mourned for such a Son, so was the intensity of her sorrow. *S. Bernard.* (De lament. Virg.)

Tantum necesse est urat dolor, quantum hæserit amor: The pain we suffer is of necessity proportioned to the love we bear. *S. Augustine.* (De civ. Dei, L. xxi. 26.)

O quas tunc lachrymas, O quæ nunc oscula, mater,
Quos dabis amplexus, misto inter gaudia fletu!
Quum Natum ante aras Patris et delubra sedentem
Mulcentemque senes dictis, animosque trahentem
Adspicies gavisâ, ipso admirante senatu
Primitias Pueri ingentes, nec inane sagacis
Pectoris indicium, natæque ad grandia mentis.

Sannazarius. De partu Virg. L. i.)

My FATHER'S business.—His first confession that He was the SON of GOD. S. Mark xv. 39. *J. F.*

The desire of accomplishing the great purpose, for which He came into the world, was in Him what the ruling passion is in other men. *Bp. Horsley.*

Every one should be ready to give up his own will, and to part, if necessary, with the favourite object of his heart. For though our LORD JESUS had said that it was proper for Him to attend to the business of his Heavenly FATHER, yet He followed the wishes of His blessed mother, accompanying her and her holy spouse to Nazareth, where He remained and *was subject unto them.* S. John iv. 34; Rom. xv. 3. *Card. Bonaventura.* (Life of CHRIST, c. xi.)

We see in this Chapter, how the fifth Commandment, which is "the first with promise," received its most perfect accomplishment in Him, who "fulfilled the Law for us," and thereby qualified Himself to be a true sacrifice for our sins, having no sins of His own to suffer for. For the LORD *honoured His mother* and His reputed *father.* He obeyed the decree of Cæsar Augustus: ver. 1:

He submitted Himself to the Doctors in the Temple, *both hearing them and asking them questions.*" ver. 46. *J. F.*

It is fit that the Word, being more precious than gold, yea, than much fine gold, a priceless pearl, should not be laid up in the porter's lodge, the outward ear, but even in the cabinet of the mind. Deut. xi. 18. *Dean Boys.*

52 As man consisteth of two different parts, body and soul, so doth CHRIST. . . . The verity of His Body stands upon the truth of His Nativity; and the actions and passions of His life show the nature of His flesh. . . . And certainly, if the Son of GOD would vouchsafe to take the frailty of our flesh, He would not omit the nobler part, our soul, without which He could not be man. But JESUS "*increased in wisdom and stature,*" one, in respect of His Body, the other of His soul. Wisdom belongeth not to the flesh, nor can the knowledge of GOD, which is infinite, increase: He then, whose knowledge did improve together with His years, must have a subject proper for it, which was none other than a human soul. This was the seat of His finite understanding and directed will, distinct from the will of His FATHER, and consequently of His Divine nature; as appeareth by that known submission, "Not My will, but Thine, be done!" This was the subject of those affections and passions, which so manifestly appeared in Him; nor spake He any other, than a proper language, when, before His suffering, He said, "My soul is exceeding sorrowful, even unto death," (Conf. xxiii. 46.) and as His death was nothing else, but the separation of the soul from His body, so the life of CHRIST, as man, did consist in the conjunction and vital union of that soul with the body; so that He, which was *perfect* GOD, was also *perfect man* of a *reasonable soul and human flesh subsisting*: which is to be observed and asserted against the ancient heretics, who taught that CHRIST assumed human flesh, but that the Word, or His Divinity, was unto that body in the place of an informing soul. Thus the whole and complete nature of man was assumed by the Word, by Him who was "conceived and born" of a woman, and so made a man. And being the Divine Nature, which He had before, could never cease to be, what before it was, nor ever become, what before it was not; therefore He, who was GOD

before, by the Divine Nature, which He had, was in this Incarnation made man, by that human nature, which He then assumed; and so really and truly was both God and man.

Bp. Pearson. (Expos. of the Creed.)

Religion is a generous and noble thing in regard to its progress; it is perpetually carrying on that mind, in which it is once seated, towards perfection. Though the first appearance of it upon the souls of good men may be, but as the wings of the morning, spreading themselves upon the mountains, yet it is still rising higher and higher upon them, chasing away all the filthy mists and vapours of sin and wickedness before it, till it arrives to its meridian altitude. There is the strength and force of the Divinity in it; and though, when it first enters into the minds of men, it may seem to be "sown in weakness," yet it will raise itself "in power." As CHRIST was in His *bodily appearance*, He was still *increasing in wisdom and stature, and favour with God and man*, until He was perfected in glory; so is He also in His *spiritual appearance* in the souls of men; and accordingly the New Testament does more than once distinguish of CHRIST, in His several ages and degrees of growth in the souls of all true Christians. Good men are always walking on from strength to strength, till at last they see God in Zion. Religion, though it hath its infancy, yet it hath no old age: while it is in its minority, it is alway *in motu*; but when it comes to its maturity, it will always be *in quiete*; it is then "always the same, and its years fail not;" but it shall endure for ever. Prov. iv. 18; Eph. iv. 13, 14. *John Smith.* (on the excellency and nobleness of true Religion, ch. x.)

42—51. Glory be to Thee, O LORD JESU, who at the age of twelve years, didst go up to Jerusalem with Thy parents, after the custom of the Feast, to eat the Passover, and to worship Thy heavenly FATHER! O Blessed SAVIOUR, give me grace, like Thee, to make religion my first and chiefest care, and devoutly to observe all solemn times, and all holy rites, which relate to Thy worship. (Ver. 43—46.) Glory be to Thee, O LORD JESU, who, &c. O give me grace to abhor all lewd company, and filthy communication; make me to love wise, sober, profitable, and religious communication, and to be learned and inqui-

sitive after learning, and whatsoever is good. (Ver. 48, 49.) Glory be to Thee, O LORD JESUS, who, &c. O Blessed JESU, who from Thy infancy didst make it Thy whole employment to do Thy FATHER'S Will, kindle in me a forward zeal for Thy glory, that I may consecrate my youth to Thy service, and make it the great business of my life to know and fear, to love and obey Thy heavenly commands. (Ver. 51.) Glory be to Thee, O LORD JESU, who, &c. Give me grace to honour my superiors and governors, and readily to obey all their lawful commands. (Ver. 52.) Glory be to Thee, O LORD JESU, who, &c. Bless me with all abilities of mind and body, that may make me daily increase in knowledge; but above all, bless me with wisdom from above, and give me Thy HOLY SPIRIT to assist and enlighten me, that, as I grow in age, I may daily grow in grace, and in the knowledge of Thee, and in favour with GOD and man, being every day more and more conformable to Thy unerring and Divine example. *Amen, LORD JESU, Amen. Bp. Ken.* (A Prayer for a young person, referring to the practice of the Holy JESUS.)

52 Let a person of true taste peruse, in a critical view, the two first Chapters of S. Luke. He will there find a series of the most surprising incidents, related with the greatest simplicity, yet with the utmost majesty; all which, extremely affecting in themselves, are heightened and illuminated by a judicious intermixture of the sublimest pieces of poetry. I know not how to characterize them more properly than by Solomon's elegant comparison; "they are as gold rings set with the beryl, or as bright ivory over-laid with sapphires." Cant. v. 14. *W. Hervey.* (Theron and Aspasio, Dial. 1.)

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother

Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

1 Whether the attentive reader examine the revelation, which the Patriarch Jacob gave, upon his dying bed, concerning the supremacy of the tribe of Judah, and the period when "the sceptre should depart from him," or carry on his thoughts to the still more minute prediction, which the Angel delivered unto Daniel, concerning the time that should elapse "from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the Prince," he will perceive that the text supplies him not with one, but with many tests, whereby those prophecies may be tried, and their truth made manifest; and that a comparison of it with the pages of Roman or of Jewish annals, will alike concur in proving the harmony of the Divine Word with historic facts. He will see the beams of the heavenly promise, which radiate from every quarter, that has been blest with a revelation of God's will, and traverse each field of vision with marked and distinct lustre, now meeting in a common centre, and pouring their full concentrated light upon the path of the son of Zacharias. Gen. xlix. 10; Dan. ix. 25. *J. S. M. Anderson.* (Serm. on text.)

Two manifestations of the course of Providence have often been pointed out as the most distinct and prominent, which have yet occurred in the history of the human race. The coming of our LORD and SAVIOUR is one, at that precise time, when the world in its moral and political circumstances was best fitted for the reception and diffusion of the Gospel; the other, far indeed inferior in moment to that paramount event, is the discovery of printing, just when that "Gospel was to be raised, as it were, from the dead." *Southey.*

If wars be a sign of the time of His second coming, peace was a sign of the first. S. Mark xiii. 7. *Bp. Hall.*

Toti pax reddita mundo
 Adspexit, qui grata suæ feret otia genti,
 Æternæ pacis Dominum. Sub Cæsare natus
 Imperium regale capis, bellisque repressis
 Bella paras ; Stygioque moves nova prælia regi,
 Dum Latio Bellona silet, dum Martius horror,
 Iræque, insidiæque, et vis seclerata nocendi
 Ferratis frenden portis, et vincula mordent.

C. Barlæus. (Hymn. in Christum.)

3 *Baptisma, quod peccata solverit, quia dare non potuit, prædicabat.*
 Because he could not administer the Baptism, which hath remission of sins, he *preached* it. S. John iii. 26—28. *Bede.*

GOD by the old Prophets called upon them, who were under the Covenant of works, in open appearance, that they should also *repent*, and by antedating the mercies of the Gospel promised pardon to the penitent: He promised mercy by Moses and the prophets: He proclaimed His name to be mercy, and forgiveness: He did solemnly swear, “He did not desire the death of a sinner, but that he should repent and live:” and the HOLY SPIRIT of GOD hath respersed every Book of holy Scripture with great and legible lines of mercy and sermons of repentance. But when CHRIST came into the world, He opened the fountains of mercy, and broke down all the banks of restraint; He preached repentance, offered health, gave life, called all wearied and burdened persons to come to Him for ease and remedy; He glorified His FATHER’S mercies, and Himself became the great instrument and channel of its emanation. He preached and commanded mercy by the example of GOD; He made His religion, that He taught, to be wholly made up of doing and receiving good; this by faith, that by charity. . . . All the promises and affirmations of pardon (in the New Testament) are sufficiently verified to us in that pardon of sins, which is first given us in Baptism, and at our first conversion to Christianity. Then (by Baptismal repentance) the power of the keys is exercised, and the gates of the Kingdom are opened; then we enter into the Covenant of mercy and pardon, and promise

faith, and perpetual obedience to the Laws of JESUS; and upon that condition forgiveness is promised and exhibited, offered and consigned. Acts ii. 38, 39; S. John xx. 22, 23. *Bp. J. Taylor.* (On the doctrine and practice of repentance, s. i. ii.)

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD, make His paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

4 The different measure and means of dispensing Divine knowledge to several ages of the world may sufficiently appear by the Gospels of the New, and prophecies of the Old Testament; the sunshine and the clearness of the one, and the twilight and dimness of the other: but in no point this more importantly concerns us, than the Incarnation of CHRIST. This hath been the study and theme, the speculation and sermon of all holy men and writers since Adam's fall; yet never plainly disclosed till John the Baptist, in the third of S. Matthew, and the third verse, and the Angel in the next verse, before my text, undertook the task and then indeed was it fully performed; then were the writings, or rather the riddles of the obscure, stammering, whispering prophets, turned into the voice of *one crying in the wilderness, Prepare ye the way of the LORD.* Then did the cry, yea, shouting of the Baptist at once both interpret and perform, what it prophesied; at the sound of it, *Every valley was exalted and every hill was brought low; the crooked was made straight and the rough places plain.* That is, the hill and the groves of the prophets were levelled into the open champaign of the Gospel; those impediments, which hindered God's approach unto men's rebel hearts, were carefully re-

moved; the abject mind was lifted up; the exalted was depressed; the untractable and rough was rendered plain, and even in the same manner, as a way was made unto the Roman army marching against Jerusalem. i. 51; 2 Cor. x. 5. *Dr. Hammond.* (Serm. S. Matt. i. 23.)

- 5 *Every valley, &c.*—According to the logical extent or universality, this prophecy neither hath been, nor can be fulfilled in its plain, literal, and historical sense. . . . The exact accomplishment is not to be expected, till the last day. Howbeit, there was a true *crisis* of it, exhibited at the Baptism of John. . . . From that time the publicans and sinners were advanced, and the children of Abraham, which gloried in their birthright, debased. Poor fishermen became heads of the tribes of Israel, greater men in the House of God than Moses and Aaron had been; whilst Moses' successors, the Chief Priests and Doctors of the Law, were infatuated, and became like salt without taste or savour. . . . The Baptist continueth his former allegory, or parabolical speech, according to the Prophet Isaiah's intent and meaning. *Now also the axe is laid to the root of the trees; therefore every tree, which bringeth not forth good fruit, is hewn down, and cast into the fire.* None are excepted; no, not the offspring of Abraham; for unless upon the Baptism of water, which John administered, they become fruitful, like the vine and olive, they must be accounted amongst the thorns and brambles, and be sentenced unto the fire. Isa. xxxv. xl. lv. 12, 13. *Dr. Jackson.* (Treatise of the Divine Essence, &c. p. ii. b. 7.)

The soul, that will breed and bring forth a lively hope, must, like Rebecca, bring forth the rugged Esau of fear, before it can bring forth the smooth Jacob of hope. Ps. cxxx. *Dr. Lightfoot.*

Humilitas janitrix scholæ Christi, saith Bernard; for, when we bow and lie prostrate, we are let in, . . . This is the best *leveller* in the world; and there need none, but this. Isa. lvii. 15. *Farindon.* (Serm. Mich. vi. 8, Part 6.)

This state of nothingness and self-emptiness is as much a preparation for the New, as the void and inform space was to the Old Creation; it is the true and proper first matter in the spiritual world, unto which the form of the new creation will be intro-

duced; and if man does but contain himself in this nothing, God will not fail to work all, and to be all in him, having promised His special Presence to “the man of an humble spirit.”

Norris. (Serm. S. Matt. v. 3.)

- 6 It was the office of the Prophets to recall from sin; but it was peculiar to CHRIST to save those, who believe. S. John i. 17. *S. Hilary.* (In S. Matt. iii. s. 4.)

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

- 7 He calls them rather “a *generation* of vipers,” than vipers, that he may set a mark on the virulent malignity of their whole order; for his object was not, merely to reprove the few of them, who were present, but rather the entire body; as if he should have said, that both their sects (S. Matt. iii. 7) brought forth nothing but serpents. Prov. xxx. 11—14. *Calvin.*

As in the first institution of nature, and the propagation of corporeal essences, it was enacted and yet continues, that “everything should bring forth fruit, after his kind;” so I find it in the propagation of virtue and vice; they bring forth fruit “after their kind.” Virtue begets virtue, vice begets vice. And it is as natural for a man to expect a return of virtue out of virtue, and a return of vice out of vice, as it is for him to expect an elephant should beget an elephant, or a serpent a serpent. Nay; not only the *genus* but the very *species* holds; and oftentimes the proportion of that *species* too. . . . He, that sows iniquity, must look to reap it. Did not David’s murder and adultery

bring the sword and incest into his family? Ex. xx. 5; 2 Sam. xii. 10. *Owen Feltham*. (Resolves, Cent. ii. 16.)

Wrath to come.—Epiphanius scanneth this word *to come*, and telleth that it argueth the impassability of the nature of God. "*Affectus exortem Se probat Deus, prævaticinatus futurum judicium.*" (Contr. Caianos.) If a man doubt whether the wrath of God be a passion, he may, saith Epiphanius, be resolved that it is not, in that it is foretold before the working of the object; which is an argument that wrath is no perturbation in God, but a mature resolution. . . . S. Augustine doth give us a distinction of *wrath*, and telleth us, that there is a wrath consuming, and a wrath consummating, (*ira consumptionis, ira consummationis*) a wrath, which God inflicts to make men better, in this life, and a wrath in the life to come, which God inflicts, wherewith utterly to destroy men. Ps. xxxviii. 1. *Bp. Lake*. (Serm. S. Luke iii. 7.)

- 8 What availeth to confess wickedness, if the affliction of penitence follow not the voice of confession? For in every one, truly penitent; three things are to be considered, the conversion of the heart, the confession of the mouth, and the revenge on sin. 2 Cor. vii. 11. *S. Gregory*.

Men know they must repent; but the definition of repentance they take from the convenience of their own affairs: what they will not part with, that is not necessary to be parted with; and they will repent, but not restore: they will say *nollem factum*, they wish they had never done it, but, since it is done, you must give them leave to rejoice in their purchase: they will ask forgiveness of God; but they sooner forgive themselves, and suppose that God is of their mind: if you tie them to hard terms, your doctrine is not to be understood, or, it is but one doctor's opinion, and therefore they will fairly take their leave, and get them another teacher. What makes these evil, these dangerous and desperate doctrines? Not the obscurity of the things, but the cloud upon the heart. . . . Men take any argument to lessen their repentance, that they may not lessen their pleasures or their estates, and that repentance may be nothing but a word, and mortification signify nothing against their pleasures, but be a term of art, only fitted for the schools, or for

the pulpit, but nothing relative to practice, or the extermination of their sin. Deut. xxix. 19; Ps. xxxvi. 2; Isa. xxviii. 15; Jer. v. 12. *Bp. J. Taylor.* (Serm. S. John vii. 17.)

Begin not to say, &c.—He cuts off every first attempt at an excuse. *Bengel.*

It was the bloody conjecture of the hard-hearted Jews, that no man living uncircumcised (however piously addicted and morally good) could be admitted by God Almighty to eternal life. (Grotius, Annot. Jer. xxiii. 18.) But for themselves they had a comfortable Talmudical proverb, that “every Israelite hath a share in the world to come,” (Grotius, Annot. S. Luke iii. 8,) which cannot choose but fall to him, under the notion of an Israelite. They took themselves to be free of the New Jerusalem, citizens of heaven by the very privilege of their birth; and, let their failings be what they would, it was sufficient for them, that they *had Abraham to their father*. Die they must in this world, because they were men; but die they could not in the next, because they were the house of Israel. Now the chiefest ground of their errors (as well as many under the Gospel, as in most under the Law,) doth seem to be plainly this; that men, abhorring a necessity of universal reformation, strict obedience to precepts, and perseverance unto the end, do love to look upon all their actions, as well as on their end, not as their choice, but as their destiny; and would have their end to be determined without respect unto the means. . . . It cannot be pressed and inculcated too much, or too often, on the people, what God hath revealed in His Word, viz., that He is a respecter, not of persons, but of works; that eternal destruction is such a guest, which, though always unwelcome, yet never comes uninvited. Rom. ii. 11, 14; 1 Cor. xi. 15; Rev. xviii. 20; xx. 12; Jer. xvii. 10; Hos. xiii. 6—9. *Pierce.* (Sinner impleaded. Introd. to p. 2nd.)

The empyrean heaven saved not the angels, who in that heaven committed sin. The terrestrial Paradise saved not Adam, who in that Paradise committed sin. And dost thou presume to hope in the Church for impunity of those evils, which in the Church you perpetrate? Jer. vii. 4. *Segneri.* (Prediche Quadragesimali, S. John ii. 15.)

Excuse not thyself *in privilegio soli*. Think not the privilege of the soil, wherein thou art set, that it shall excuse thee. Thou art planted in a choice place, in the garden of God; no, that shall not exempt thee. Thou art a member of the visible Church; that shall be no protection; nay, that will add to thy condemnation. A man will endure an unfruitful tree anywhere rather than in his garden or orchard; in the fields, or hedges, men suffer them to grow; but they cut them down, cast them out of their gardens. God is not so much displeased with the unfruitfulness of heathens and Pagans; they are trees of the forest. CHRIST shows where they grow, (xiv. 13,) in the highways or hedges. But a Christian grows in God's garden; that must be fruitful. "Every branch, that bears not fruit in Me, He takes away," saith CHRIST, S. John xv. 2. *Macer taurus in pingui arvo*. Lean kine in a fat pasture is an ill sign. Isa. v. 1—7; Amos iii. 2; Acts xvii. 30. *Bp. Brownrig.* (Serm. S. Matt. iii. 10.)

Omne hominum genus in terris

Simili surgit ab ortu:

Unus enim rerum Pater est,

Unus cuncta ministrat.

Quid genus et proavos strepitis?

Si primordia vestra

Auctoremque Deum spectes

Nullus degener extat,

Ni vitiis pejora fovens

Proprium deserat ortum,

Boetius. (Consol. Philos, Lib. iii, Metr. 6.)

Able of these stones.—What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero, the wise, the good and the great man very often lie hid in the plebeian; which a proper education might have disinterred, and brought to light. Jer. xviii. 6. *Addison.*

9 Before, it was called wrath *to come*; lest therefore they should put it far from them, as the wicked in Amos, and the bad servant in the Gospel, and grow atheistical scoffers, as some do in Esay and others, he is instant with them, and proposeth this judgment as imminent. "Now is the axe," &c. 2 S. Pet. ii. 3. *Bp. Lake.* (Serm. S. Luke iii. 7.)

How shall we bear the pain of final reprobation, who will not submit to the pain of present purification? *S. Gregory.*

As the officers carried before the Roman Magistrates *virgas et secures*, a bundle of rods and a sharp axe, so we see John Baptist, this *ante-ambulo Christi*, the usher and officer of CHRIST, he comes before CHRIST, not only with rods and chastisements, but with an axe of destruction to hew down and stub up unfruitful and unprofitable Christians. Mal. iii. 1; iv. 6. *Bp. Brownrig.* (Serm. S. Matt. iii. 10.)

Lex ramos peccati perstringit, fides radices eruit. The Law first touches the branches of sin; faith extracts it by the root, inasmuch as it makes us new creatures, not in our works only, but in our dispositions of mind, so that we become reformed outwardly in the body, and much more cleansed in our hearts. Rom. viii. 1—4. *Paulinus.* (Ep. ii. ad fin.)

Medicus sævit in vulnus, the surgeon seems enraged at the wound, in order that he may cure his patient; because if the wound be spared and fondled, *palpeter*, the patient dies. Tit. i. 13; S. Jude 23. *S. Augustine.* (Serm. 15.)

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

10 *Plures sunt quos terror corrigit, pauciores quos allicit amor.*

The greater number are driven by the fear of punishment ; few comparatively are drawn by the bands of love. Acts ii. 37.

S. Augustine.

Our desire, and love, and hope, are not so apt to be wrought upon by the promises of rewards and happiness ; as our fear is from the apprehension of the Divine displeasure. For though we have lost, in a great measure, the gust and relish of true happiness, yet we still retain a quick sense of pain and misery. Prov. i. 7. *Abp. Tillotson.*

What shall we do?—Here is intimated an engaging themselves, by a solemn promise and undertaking, to the practice of that repentance, unto which John baptized them. Whence arose the grave form of the ancient Churches, wherein questions were proposed to the person baptized, touching his faith and repentance, renouncing the world, the flesh, and the devil, with a solemn answer and stipulation, obliging thereunto. (ἐπηρώτων αὐτὸν. Conf. Gr. at 1 S. Peter iii. 22.) *Bp. Reynolds.* (Serm. ii. on Hos. xiv. 2, 3.)

The preacher will always be attended, who conforms to his own doctrine (S. Matt. iii. 4) and exemplifies it in his life, be that doctrine ever so rigid. . . . The discourses of the Baptist were sharp and piercing as lancets. He applied them home to the human heart, swollen with pride and full of iniquity. And indeed much anxiety and wretchedness might be relieved, much despair and suicide might be prevented among us in this land, if the members of our Church would but follow her direction, and, as often as their minds were oppressed, and they could not quiet their own consciences, go “to some discreet and learned Minister of God’s Word, and open their grief, that they might receive the benefit of Absolution, together with ghostly counsel and advice.” 1 Thess. ii. 8, 11. *Bp. Horne.* (Considerations on the life and death of John the Baptist, s. iv.)

11 When therefore he came down among the cities of men, as the great preacher of repentance, and found himself surrounded with multitudes of all kinds, given up to sins and vices, of which he knew nothing, we might have expected that he would have said something of the desert and his own more excellent mode of life ; that he would have called upon all men to retire from

so wicked a world and to live, like himself, quite disengaged from all temporal things. But the holy Baptist's teaching was far different from this; he was as gentle and considerate to others, as he was severe and unsparing to himself; they confessed their sins unto him, and he entered into all their temptations; and instead of requiring of them great and difficult things, he told them to avoid their besetting sins and temptations, and so amend their lives; that first leaving off to do evil, they might learn to do well; and then, no doubt, he hoped that they would be led on by the SPIRIT of GOD to higher and better things. Isa. i. 16—20. *Plain Sermons.* (S. cccxiii.)

- 12 S. John knows very well how to distinguish between the abuses of any state or calling in life, and the state or calling itself. A wise preacher should be so far from disturbing either the peace of private consciences, or the public quiet, by condemning necessary occupations, that he ought carefully to promote both, by resting satisfied with removing all irregularities and acts of injustice connected with them. We confer a benefit on the State, when we make a point of allowing no abuses of this kind; and those unprincipled casuists, who permit and sanction them, are enemies to all good governments, by causing these employments to be hated by the people, by favouring popular discontent, and so opening the door to rebellion and revolution. 1 Cor. vii. 20—24. *Quesnel.* (Reflexions morales. S. Luc. iii. 14.)

What is thy profession, or thy place, office, trade, or occupation? Art thou priest, or prophet, captain, or counsellor, publican, physician, tent-maker, purple-seller, fisherman, carpenter? what need I reckon more? The Gospel hath example of some saved of all these. Rom. x. 11—13. *Dr. Richard Clerke.*

Every Minister ought to preach to his parish, and urge their duty. S. John the Baptist told the *soldiers* what the soldiers should do, but troubled not their heads with what was the duty of the Scribes and Pharisees. . . . Do not spend your sermons in general and indefinite things, as in exhortations to the people to get CHRIST, to be united to CHRIST, and things of the like unlimited signification; but tell them in every duty, what are the measures, what circumstances, what instruments, and what is the particular meaning of every general advice. For generals not explicated

do but fill the people's heads with empty notions, and their mouths with perpetual unintelligible talk ; but their hearts remain empty, and themselves are not edified. *Bp. J. Taylor.* (Advice to his Clergy.)

- 13 The Law of GOD was not to be written on the doors of the temple, but upon the posts of thine own doors, and thou to meditate upon it, not only in going to the church, but in the field, in thine house, with thy children, in all the turnings of thy life and calling. Like S. Paul, concluding the highest points of Christian religion with prescriptions of personal duties to masters, and servants, parents and children ; the understanding and observing of which, saith one, is the best commentary upon the higher mysteries in all S. Paul's epistles. viii. 39 ; xix. 5. *Bp. Brownrig.* (Serm. Acts xvi. 33.)

Search your chests, search your hearts, all ye that hear me this day : and, if you find any of this adulterated gold among your heaps, away with it. As you love yourselves, away with it. Else know that (as Chrysostom wittily says,) you have locked up a thief in your counting house, which shall carry away all, and, if ye look not to it the sooner, your soul with it. Josh. vii. Mic. vi. 10—12. *Bp. Hall.* (Sermon on the unrighteous mon.)

- 14 If war had been unlawful, John would have said to the *soldiers*, "*Abjicite arma ; deserite militiam ;*" throw away your arms and forsake your colours ; but he saith "offer injury to no man ;" "accuse no man falsely ;" and "be content with your wages ;" and so teacheth them their *duty in war*, and doth not take it away. Therefore war (under certain restrictions) is lawful. Acts x. 1, 2. *Bp. Andrewes.* (on Sixth Comm.)

Pacem debet requirere voluntas ; bellum necessitas : our desires should prompt us to seek peace ; necessity demands war. *S. Augustine.* (Ep. 107 ad. Bonif.)

CHRIST came not to destroy communities ; but war is the solemn instrument of justice, the restraint of vice and of public insolences, the support of a body politic against foreign invasion and domestic rebellion. *Manton.*

- 15 And as the people were in expectation, and all

men mused in their hearts of John, whether he were the CHRIST, or not ;

16 John answered, saying unto *them* all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; He shall baptize you with the HOLY GHOST and with fire :

17 Whose fan *is* in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner ; but the chaff He will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

15 *In expectation.*—The benefit and privilege of the Israelites consisted in this ; “chiefly because unto them were committed the oracles of GOD ;” so that the hopes of the ancient believer may be said to have been always in a state of pilgrimage, travelling onwards through successive periods of Revelation, and finding no rest, till they had crossed the barrier flood, which divided the Law and the Gospel, the first dispensation and the second. The lapse of time which had passed, 430 years, before their own peculiar, the enjoyment of Canaan, was made good, might teach them that none of the Divine promises are lost, because they are delayed. ii. 25, 38. *Davison.*

The appearance of a Prophet, after the great interval of time, contributed to their amazement, because the gift had failed them, and returned to them after a long time. And the nature of his preaching too was strange and unusual. For they heard of none of those things, to which they were accustomed ; such as wars, and battles, and victories below, and famine, and pestilence, and Babylonians, and Persians, and the taking of the city, and the other things, with which they were familiar, but of heaven and of the kingdom there, and of the punishment in hell. *S. Chrysostom.* (in S. Matt. iii. 5.)

Learn, O my soul, to confess a truth, though never so much to thine own diminution. Learn to advance the honour of God, though to thy own disparagement. . . . Learn to decline the applause of men, and banish from thy thoughts all conceits of thine own worth. Learn to speak lowly of thyself, and to mean, as thou sayest: and seek not thy praise from men but God. *Austin.* (Med. 33.)

16 The difference of their Baptisms is the very proof that "He, who was coming," was "mightier than John," and one, to whom the holy John was unworthy to perform the very lowest office. Their Baptisms were their own; and such as they were, such was the might and efficacy of their Baptisms. The Baptism of John instructive, and significant, and preparatory, as from a holy man, a preacher of repentance, and the forerunner of the LORD; the Baptism of CHRIST sin-remitting, sanctifying, and life-giving, as being from the LORD, the REDEEMER, to whom as man, the Spirit was given without measure; who, as God, shed forth abundantly that Spirit, which had again, in His sacred Person, resumed His dwelling in man. . . . The two Baptisms could be scarcely more distinct; the one, the Baptism of John: the other, by whatsoever human agent administered, uniformly and equally, the Baptism of the LORD: the one the Baptism of Repentance, looking onward only to One coming, who should remit sins; the other, the Baptism of Him, who remitteth them, into His One saving, all-prevailing Name: the one, the Baptism to John's Baptism; the other, the Baptism into the HOLY TRINITY: the one a Baptism, in which they "knew not whether there be any HOLY GHOST;" the other, a Baptism, in which "the HOLY GHOST came upon them," and dwelt in them, and manifested His Presence within them. S. John vii. 39; Acts xix. 1, &c. *Tracts for the times.* (No. 67.)

Joannis Baptisma præcursorium ministerium. John's Baptism was a fore-running Baptism, (as John himself was a fore-runner of CHRIST.) *S. Augustine.*

Evangelicæ gratiæ præludium; a prologue to the grace of the Gospel. *J. Martyr.*

Those, that are Baptized with the Spirit, are, as it were, plunged into that heavenly flame, whose searching energy devours all

their dross, tin, and base alloy. Mal. iii. 1—4. *Bp. Hopkins.*
(Serm. S. John iii. 5.)

The very beasts when laid upon God's altar, were not to be dead there; they must, as it were, be alive again, and be actuated anew by *fire*; and that same fire was, both in its use and in its original, a designed emblem of that warmth of affection, which is designed to quicken all the offices of our sacrifice, (Rom. xii. 1, 4); a warmth, that is to be derived from heaven, from the influences of God's Holy Spirit; and therefore it is that those influences are called in Scripture, the Baptism of fire. *Dean Young.* (Serm. Rom. xii. 1.)

Therefore called, "The Spirit of *judgment* and of *burning*," (Isa. iv. 4.) He *judgeth* between what is flesh, and what is spirit in the heart, and separates them one from the other: and "the Spirit of *burning*;" when they are so severed, He preys, as fire, on stubble, upon that, which is corrupt and fleshly, till He hath consumed it. Heb. xii. 28, 29. *Bp. Hopkins.* (Serm. Rom. viii. 13.)

17 *With fire unquenchable.*—The fire of hell, being created by God for the punishment of sin, chastises the sin without destroying any part of the miserable object, upon which it acts. S. Mark ix. 49. *Euseb. Emisen.* (Hom. i. ad Montan.)

It is idle to dispute whether the fire denounced against the unrelenting be metaphorical or real. Suppose it a metaphor; yet those metaphors, which represent things of another world, do not generally exceed the originals, or the reality of the things designed to be shadowed out by them. Verse 9. *J. Seed.* (Serm. S. Matt. xxvi. 24.)

I do not mean to affirm generally, that reason is not a judge in matters of religion; but I do maintain, that there are certain points concerning the nature of the Deity, and the schemes of Providence, upon which reason is dumb, and Revelation is explicit; and that, in these points, there is no certain guide but the plain obvious meaning of the written Word. The question, concerning the eternal duration of the torments of the wicked; is one of these. Rom. xi. 33—36; 1 Cor. ii. 14. *Bp. Horsley.* (Serm. S. Matt. xvi. 28.)

18 The HOLY SPIRIT comes into the heart, first, as a *harbinger*;

secondly, as a private secret guest ; thirdly, as an inhabitant, or house-keeper. Every check of conscience, every sigh for sin, every fear of judgment, every desire of grace, every motion and inclination towards spiritual good, be it never so shortwinded, is a *prælude Spiritûs*, a kind of John Baptist to CHRIST ; something, that GOD hath sent before to “prepare the way of the LORD.” *Dr. Hammond.* (Serm. Gal. vi. 15.)

A just application of the Divine word, in the production of true faith, is the only way to correct all bad practices. The removal of external evils, while the heart is devoid of this principle, is of little service. Such a heart soon invents new ones. The true method of expelling Satan and ruining his devices is that of the New Testament ; namely, the exercise of preaching the word of GOD. This lays hold of the heart, and cures the evil radically. *Luther.* (Letter to the Duke Frederic.)

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

19 Let the zeal of the Baptist inflame our hearts, his love of truth, his hatred of sin. Let none of us tamper with crime ; let none of us dissemble his real sentiments. *Est enim consentire silere, cum arguere possis.* For silence, when you might reprove, amounts to consent. Lev. xix. 17. *S. Bernard.* (In fest. Joan. nativ.)

The vine, olive, and fig tree, in Jotham's parable, will not leave their wine, fatness, and sweetness to gain a kingdom ; Herod his Herodias to save his soul ; nor men of corrupt minds the corruption of their manners, for a blessed reformation. Judg. ix. 9 ; S. Matt. v. 29, 30. *Dr. Lightfoot.* (Serm. S. Luke i. 17.)

Let no one say, “It is not in my power to reprove ; I am not the proper person to admonish.” *Quantum potes, exhibe.* Do, what you can. Gen. iv. 9. *S. Gregory.* (Hom. 6, in Evang.)

20 Added yet this.—*Quorundam peccatorum perpetratorum faci-*

litas pœna est aliorum præcedentium. A reckless facility in the commission of certain sins is nothing else, but the penal consequence of sins already committed. *S. Augustine.*

It is a great deal easier to commit a second sin than it was to commit the first; and a great deal harder to repent of a second than it was to repent of the first. *Dr. Whichcote.* (Aphor. cent. i. 6.)

Above all.—The persecution of God's people, when we know them to be such, is the greatest of all sins. The Apostle, therefore, calls it "an evident token of perdition." Phil. i. 28; S. James v. 6. *J. F.*

If CHRIST will cast those men into hell, that did not visit His people, when they were in prison, into what a hell will CHRIST cast those men, that cast His people into *prison*? . . . If want of mercy will condemn men at the day of judgment, what will acts of cruelty and unmercifulness do? S. Matt. xxv. 42. *Chr. Love.* (Serm. Col. iii. 4.)

Ascalonita necat pueros; Antipa Johannem;

Agrippa Jacobum, clauditque in carcere Petrum.

(Refer S. Matt. Illustr. xiv. 5.)

21 Now when all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened,

22 And the HOLY GHOST descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved SON; in Thee I am well pleased.

21 We learn of CHRIST *praying*, that, after Baptism, we must not be secure; for though all sins be forgiven us, (Col. ii. 13,) yet is not concupiscence wholly extinguished; neither have we our full measure of grace. S. Matt. iv. 1. *Bp. Lake.* (Serm. on S. Matt. iii. 16, 17.)

Praying.—*Cor serenat et purgat oratio.* Prayer tranquillizes and cleanses the soul, so as to render it more fit for the reception of God's gifts. *S. Augustine.*

Prayer is the way to have *heaven* upon earth, and to have some

foretastes of the grapes of Canaan, whilst we are in the wilderness of the world, before we get a full meal of them. *Bp. Beveridge.*

Before you begin your psalm of praise and rejoicing in God, make this use of your imagination. Be still, and imagine, that you saw *the heavens open*, and the glorious choirs of the Cherubim and Seraphim about the throne of God. Think upon this, till your imagination has carried you above the clouds, till it has placed you amongst those heavenly beings, and made you long to bear a part in their eternal music. ii. 9; Rev. vii. *Wm. Law.*

22 It is probable that the appearance of fire, or of a bright cloud, which had taken in former times the shape of a pillar, guiding the Israelites, and which afterwards took that of fiery tongues, lighting on the Apostles, now hovered over the Blessed JESUS, in somewhat of the form of *a Dove*, with wings spreading over Him; and we may be certain that it came down with a gentle steady motion of a Dove. Isa. iv. 5; Ex. xiii. 21, 22. *Plain Sermons.* (No. 219.)

The Dove might have stretched its wings over Him, like the Cherub over the Mercy-seat. Ex. xxv. 20. *J. F.*

GOD in His wisdom, as some of the Fathers very well observe, had so ordained that the same element, by which the old world (besides Noah's family) were destroyed, should be consecrated, as an especial means for preservation of the new world. The Baptism of water, which John administered, was as a renovation, or ratification of the promise, which GOD had made to Noah, a visible sign that GOD had freed the earth, or land of Jewry from that "curse," which Malachi speaks of, (iv. 5, 6,) and was withal a visible pledge or Sacrament of a new blessing. Whatsoever the curse, or anger was, which hanged at this time over the people's head, *the Dove*, which descended on our Saviour at His Baptism, did bring to this generation a more express release from it, and a more Sovereign pardon for all their sins, than Noah's dove did bring of Noah's and his families' deliverance from the curse of waters or from the danger of the flood, when she came with an olive branch in her mouth. Now inasmuch as John's Baptism by water was as the *medius terminus*,

or as the way and passage between Noah's ark and the Holy Catholic Church, which our SAVIOUR CHRIST was now to erect, whereof Noah's ark was the express type, it is no marvel, if that, which was literally fulfilled or verified in the days of Noah, were fulfilled, according to its emblematical importance or mystical sense, in the days of John, or at his Baptism. *Dr. Jackson.* (The eternal truth of Scriptures, &c. B. vii. p. 2.)

The Dove appears, not bearing an olive branch, but pointing out to us our Deliverer from all evils, and inspiring us with the hope of salvation. For it is not now out of the ark, that she leads one man only; but the whole world she leads up into heaven at her appearing; and, instead of a branch of peace from an olive, she brings the adoption to the whole human race in common. 1 S. Peter iii. 20. *S. Chrysostom.* (Hom. S. Matt. iii. 16.)

But let us come to the special grace, designed by the Dove. Some observe the neatness (cleanliness) of that bird :

Aspicias ut veniant ad candida tecta columbæ ;
Accipiat nullas sordida turris aves.

And they will have the virtue, here intimated, to be sanctity. (Heb. vii. 26.) Some look upon the sweet nature of the dove, which is loving and lovely ; and indeed the name, *περίστερα*, sounds that property ; the dove is so called, quasi *περισσῶς ἐρῶν*, exceeding in love. But I will resolve this property of the dove into two, which will make way for some others ; the dove is without guile, and without gall, a simple and harmless bird. Isa. liii. 9 ; Acts viii. 23 ; S. Matt. xi. 29. *Bp. Lake.* (Serm. S. Matt. iii. 16, 17.)

If Clemens Alex. his reading of that place, (S. Matt. iii. 17,) be right, one would think CHRIST was by Baptism admitted to His office, and had a kind of new birth in it ; “*Thou art My beloved SON ; this day have I begotten Thee !*” that is, now have I appointed Thee to Thy office ; now of the son of Joseph, as Thou art esteemed, I declare Thee the SON of GOD, and make Thee My vice-gerent. That, which was perfectly done at the resurrection (to which those words, “*This day have I begotten Thee*” are applied, Acts xiii. 13,) was begun and done in a sign

of Baptism, when the HOLY GHOST likewise descended upon Him, and anointed Him unto His office. . . . But because Clemens must be thought to have expressed rather the sense than the very words, that were spoken, let us consider only what succeeded our SAVIOUR'S Baptism, and it will tell us thus much, that at that time it was, that GOD first owned Him openly for His SON; and it may well teach us that in Baptism GOD takes us to be His children, we are received under His shadow, are and shall be endued with His HOLY SPIRIT, according as it follows in Clemens. CHRIST was our *ὑπογραφή*, exemplar, or pattern; and, "being baptized, we are illuminated; and, being illuminated, we are made sons; and, being made sons, we are completed; and, being completed, we are made immortal." There is nothing wanting after we are Baptized to the enjoying the whole of this, but that we be faithful in GOD'S Covenant, and follow the conduct of GOD'S illuminating HOLY SPIRIT, till we be made possessors of that immortality, unto which in Baptism we have a title given unto us. Heb. x. 32. *Bp. Patrick.* (*Aqua genitalis*, or Serm. on Acts xvi. 33.)

If in the administration of Baptism any one of the Three Persons in the TRINITY be omitted, it is clear that no blessing is conferred in the water of Regeneration. The whole TRINITY must be invoked. For the LORD, when He was Baptized by John, received Baptism under the sacred emblems of the TRINITY, the LORD saying, "*This is My beloved SON, in whom I am well pleased.*" The FATHER is manifested in the voice; the SON in the human form; the HOLY SPIRIT in the dove. S. Matt. xxviii. 19. *Isidore of Seville.* (De off. Eccl. L. ii. c. 24.)

I suppose, that in the Baptism of CHRIST, the mystery of all our Baptisms was visibly acted; and that GOD says to every one, truly Baptized, as He said to Him (in a proportionable sense,) "*Thou art My SON, in whom I am well pleased.*" *Mede.* (Disc. 17.)

Sanctus in hunc cœlo descendit Spiritus amnem,

Cœlestique sacros fonte maritat aquas.

Concipit unda Deum, sanctamque liquoribus almis

Edit ab æterno semine progeniem.

Paulinus. (Ep. 12 ad Serenum.)

23 And JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the*

son of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

23 It may be said, “why was it after *thirty* years, that JESUS came to His Baptism?” After this Baptism, He was thenceforth to set aside the Law: wherefore even until this age, which admits of all sins, He continues fulfilling it all; that no one might say, that, because He Himself could not fulfil, therefore He set it aside. For neither do all passions assail us at all times; but while in the first age of life there is much thoughtlessness and timidity, in that, which comes after it, pleasure is more vehement; and after this, again, the desire of wealth. For this cause He awaits the fulness of His adult age, and throughout it all fulfils the Law; and so comes to His Baptism, adding it, as something, which follows upon the complete observance of all the other commandments. Heb. iv. 15. *S. Chrysostom.* (Hom. x. in S. Matt. iii. 1, 2.)

He would practise *thirty* years together, that, which He was to preach in *three*. Acts i. 1; Num. viii. 24; iv. 3, 23. *Alph. Rodriguez.* (On Christian perfection.)

JESUS is cleansed; and dost thou despise purification? By John, and dost thou say ought against thy teacher? At thirty years old; but dost thou in teaching precede thy elders? *Greg. Nazianzen.*

The Venerable Bede gives the supposed mystical sense of the *thirty years* in a manner, which, though fanciful and overstrained, yet deserves attention, in consequence of the important truth contained in it. Having very properly observed that our LORD's delaying His Baptism and entrance on His Ministry serves as a caution to those, who prematurely aspire to Holy Orders, he says, that this period of life was befitting for our sakes, *propter mysterium Trinitatis, et operationem Decalogi*; "Let him therefore," he adds, "who is being Baptized, or who exults in the thought of having been already Baptized, *tricenalis sit*, be a man of *thirty years* in this sense, so as to receive, and also to fulfil, the *Ten Commandments* in the Faith of the *Trinity*." This view offers an interesting illustration of S. Matt. xxviii. 19, 20. *J. F.*

S. Luke shares with S. Matthew in the honour of having been chosen to record our LORD's genealogy, our LORD's Sermon on the Mount, (in substance at least) and our LORD's Prayer; matters of the highest importance, bearing, severally, upon the *credenda*, the *agenda*, and the *precanda*. But the star of S. Luke excels that other star in glory, so far as to him belong exclusively the Christian hymns, the *Magnificat*, *Benedictus*, and *Nunc dimittis*. And if the Sacrificial calf be the distinguishing emblem of S. Luke among the Evangelists, most appropriate to this symbol are the parables of the lost piece of silver and of the prodigal son, recorded in this Gospel alone; for these parables directly point to the Lamb of God, our Great High Priest, who taketh away sins by the Sacrifice of Himself. *J. F.*

The account by ascending, as S. Luke does, or by descending, as S. Matthew, in their several genealogies of CHRIST, is altogether indifferent; neither need we with the ancients seek subtle and mysterious reasons for it, which are too airy to have either certain truth, or profitable use in them. The reckoning of the one only down from Abraham, and the other up to Adam, may have some more solid reason; the one having regard to the particular promise, made to Abraham, and the other to the general intent of mankind; and that according to the promise, made to our first parents in the garden. *Abp. Leighton*. (Lect. S. Matt. i. 1.)

Son of Heli. (S. Matt. i. 16. *Son of Jacob.*)—The representative son of Heli, and the proper son of Jacob. Deut. xxv. 5. *Diodati.* (in loco.)

In discrepancies between the Evangelists, *nihil aliud est quærendum, quàm quid velit ille, qui loquitur*, our only inquiry should be, what is the intent of the writer, who is then speaking. *S. Augustine.*

The Evangelists had these genealogies from the public records in the temple, and by no means elsewhere; for any correction, made by an Evangelist, though ever so justifiable in itself, would have hurt the cause he wished to serve, as the Scribes would not have failed to call such correction a falsification of an authentic registry, on which the course of inheritances and the birth of the MESSIAH depended. . . . With what face however can the Jews object the discordance of genealogies, taken from their own registry, lost in the destruction of the Temple, and nowhere authentically pursued through the ages subsequent to that event; insomuch that there is not now on earth a man, who can prove himself to be a Jew, much less a descendant of David, in such a manner, as they were obliged to do after their seventy years' captivity in Babylon. What then comes of their expectation of a MESSIAH, undeducible from either Judah, or David? Num. xiii. 1—10; Ezra ii. 62; Nehem. vii. *P. Skelton.* (Senilia. 31.)

Whatever seeming contradictions and tautologies may be found in the Bible, it would appear to a considerate man that as long as the main thing, the true way to happiness, is secured, such accidental things, as frequency of the same expressions, and chronological mistakes, committed by the various transcribers, may be passed by without offence; that many things, which have seemed contradictions, upon examination of the customs and circumstances of the age, these Books were written in, have been found no contradictions; and that thus it may be in all the rest, if we knew all those ways of speaking, and reckoning, and naming things, and all the proverbial expressions then in use; that in the substantial things of these Books, there hath been no alteration, or corruption, for so many ages together; and that the plain way of writing, used here, and repeating the same thing

often, doth but argue honest simplicity, and want of guile, and unwillingness to impose upon the world, in those, that have written these Books. *Dr. Horneck.* (Great Law of Consideration, ch. 5.)

The time from Adam to Noah was the world's infancy; from Noah to Abraham his childhood; from Abraham to David his youth; from David to the captivity of Babylon his middle age; from the Captivity unto CHRIST his old age; from CHRIST unto the end of the world his dotage. *S. Augustine.*

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

From Adam to Noah there was but one man, *Methusala*, who joined hands with both. From Noah to Abraham one man, *Shem*, who saw both for a considerable time. From Abraham to Joseph, one, *Isaac*, Joseph's grandfather. From Joseph to Moses, one, *Amram*, who might have seen Joseph long. These characters of time Moses has carefully preserved. *Abp. Sumner.* (Records of the Creation.)

It is sufficient to make this remark on this genealogy of our SAVIOUR, as it has already been made by theologians, especially by Nazianzene, namely, that CHRIST is the seventy-seventh in descent from Adam, according to the register of S. Luke, a fact, which seems almost necessary to be fraught with some mystery. *Is. Clarius.* (in loco.)

38 *Son of God.*—If Redemption restored what was lost by the fall, and the second Adam was a counterpart to the first, must we not conceive Adam to have been what man is, when restored by grace to “the image of God” in wisdom and holiness? and does not he, who degrades the character of the *Son of God* in Paradise, degrade in proportion the character of that other SON of GOD, and the Redemption and restoration, which are by Him? Eph. iv. 24; Col. iii. 10. *Bp. Horne.* (Serm. Gen. ii. 8.)

CHAPTER IV.

AND JESUS being full of the HOLY GHOST returned from Jordan, and was led by the SPIRIT into the wilderness,

2 Being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered.

3 And the devil said unto Him, If Thou be the SON of God, command this stone that it be made bread.

4 And JESUS answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

1 That "the SON of GOD was manifested to dissolve the works of the Devil," our Evangelist S. John hath taught us; and S. John Baptist had told him, and others as much before. "I knew Him not," saith this, His forerunner, "but that He should be manifested unto Israel, therefore I come baptizing with water." (S. John i. 31, 32.) But did this manifestation declare His purpose to destroy the works of the Devil? Yes; immediately upon His Baptism He gave Israel and the world just proof, that the end of His manifestation was to take away the sins of mankind; and for this reason, He began to untwist that triple cord, (1 S. John ii. 15, 16; Gen. iii. 6,) wherewith our first parents, and in them their whole posterity were bound to Satan. S. James i. 13, 14. *Dr. Jackson.* (Treatise on the Divine Essence, &c. B. viii. s. 2.)

Consider four things; CHRIST'S Baptism, His departure into the wilderness, His fasting, and lastly, His contest and conquest over the tempter and temptation. In the first, we call to mind our regeneration in the fountain of grace; in the second, our departure from the vanities of the world; in the third, the mortification of the flesh; in the fourth, how to resist the

enemy. . . He, that brought ruin into the state of man, began the same by eating; but He, that brought recovery into the ruined state of Adam, began the same by fasting. He fasted *days* and *nights*; whence we may gather that we must be armed against the tempter, as well in the days of prosperity, as nights of adversity. S. Mark ix. 29. *Sutton*. (Disce vivere, c. vii. 2, 5.)

He did this mystically, to free the first Adam from his exile; for he was cast into the *wilderness* from Paradise. *S. Basil*.

2 We will not so much as doubt whether this was a real combat, or only performed in imagination and in a vision, as some of the ancients thought. For this were to question His Baptism also, and the descent of the HOLY GHOST, like a dove. *Nimis disputando fidei auctoritas elevatur*. We derogate from that authority and power, which our faith should have over us, by raising questions where we need not; and whilst we start up doubts and questions, and then run after to catch them, we commonly lose the truth. Isa. xxxv. 8. *Farindon*.

Had Hercules sat at home by the fireside, and passed his life in effeminate ease and indulgences, he had never been Hercules. They were the lion, the hydra, the boar, and all those monsters he so laboriously defeated, which exercised his gallantry. What honour had he acquired, if his virtue had not been thus dangerously employed? What benefit had mankind reaped from so great a soul, if he had declined the occasions of exerting it? Jud. xiii. 25; 1 S. Pet. iv. 1. *Epictetus*. (Arrian. Lib. i. c. 6; ii. c. 16.)

The Church had, I suppose, a respect to *forty* days, as what was esteemed a proper penitential season, which seems very anciently to have been appropriated to humiliation. For, not to reckon up the forty days, in which GOD drowned the world; or the forty years, in which the children of Israel did penance in the wilderness; or the forty stripes, by which malefactors were to be corrected; whoever considers that Moses did, not once only, fast this number of days; that Elias also fasted in the wilderness the same space of time; that the Ninevites had precisely as many days allowed for their repentance; and that our Blessed SAVIOUR Himself, when He was pleased to fast, observed the

same length of time; whoever considers these facts, cannot but think, that this number of days was used by these all, as the common solemn number, belonging to extraordinary humiliation; and that those were accustomed to afflict themselves forty days, who would deprecate any great and heavy judgment. Gen. vii. 4; Numb. xiv. 34; Deut. xxv. 3; 1 Kings xix. 8; Jonah iii. 4. *R. Nelson.* (Companion for the Fasts of the Church of England, Chap. i.)

This custom of the Church is held (by most) to be an imitation of our SAVIOUR'S fast; an imitation of His action, not of His miracle. For as all men are bound to imitate His charity, in curing the sick, yet not His miraculous charity, by curing with a word speaking; so, all men are bound to imitate His humiliation and fasting, but not His miraculous fasting, in abstaining from all kinds of sustenance forty days. Wherefore the Church, which hath enjoined this, tendering our infirmities, hath limited us from feasting, but not ordained absolute fasting, and impossible forbearance of all supplies of nature. We must distinguish; for *aliud est nutrire hostem; aliud occidere servum* (it is one thing to pamper your enemy; and another to starve and kill your servant). In which respect, we are to observe this custom, as men willing to follow our pattern, but not seek to go even with it, or beyond it. For miracles are ceased; and this is an imitation, not an emulation of our SAVIOUR'S fast. To this observance our Pattern leads us; the Gospel counsels us; the Fathers urge us; the custom of the whole Church draws us; and the law compels us; nay, the very Gentile (the Turk) excites us. *Wm. Austin.* (A Meditation for Lent and Good Friday.)

We are, by nature, half angel, half brute. We must rise towards the one, or sink towards the other; and at length, associate to all eternity either with Angels or devils. To feed, to strengthen, to exercise, the spiritual part of us, is to rise. To feed, to strengthen, to exercise, the brutal part, is to sink and be lost for ever. "We lost the innocence and dignity of our nature by eating," says Athanasius, "and must restore ourselves by abstinence." xv. 16; Rom. viii. 13. *P. Skelton.* (Serm. Gal. v. 17.)

He could create at will whatever He pleased, and have whatever He would of things created; but we do not find that He used this power either for Himself, (S. John iv. 6, 8,) or for His disciples, (S. Matt. xii. 1,) but He did for the multitude, whom He fed upon two occasions, in great numbers, with a few loaves. 1 Cor. ix. 12, 15. *Card. Bonaventura.* (Life of CHRIST, chap. xiv.)

4 *Every word.*—Never did I see such wonder and wisdom in this Blessed Book, as since I have been obliged to study every expression. *H. Martyn.* (Diary.)

Singuli sermones, syllabæ, apices, puncta in Divinis Scripturis plena sunt sensibus. All the sayings, syllables, accents, and dots in the Divine Scriptures are full of meaning. 1 Sam. iii. 19; S. Matt. v. 18. *S. Jerome.* (In Ep. ad Ephes. chap. iii.)

Domine Jesu, sint castæ deliciæ meæ Scripturæ Tuæ! ne fallar in eis, nec fallam ex eis. LORD JESU, let Thy Scriptures be my pure delight! Let me not be deceived in them; let me not deceive others by them. *S. Augustine.*

Lux vitæ, *pastus cordis*, portabile cœlum,
Immensum in parvo, pagina fœta Deo:
Ne jam Pierias quisquam mihi prædicet undas,
Dulcius è Vitæ fonte bibuntur aquæ!*

5 And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time.

6 And the devil said unto Him, All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it.

* The author has never been able to discover the poet, to whom we are indebted for these beautiful lines. He begs to offer the following translation.
Life's light, *soul's food*, a volume fill'd
with God,

Vast in small space, a compound of
the skies;
Boast not to me the fam'd Pierian flood,
Sweeter the draught this Living
fount supplies!

7 If Thou therefore wilt worship me, all shall be Thine.

8 And JESUS answered and said unto him, Get thee behind Me, Satan : for it is written, Thou shalt worship the LORD thy God, and Him only shalt thou serve.

5 What an excess of humility it was for Thee, my LORD and my God, whom all the Angels are commanded to worship, to suffer Thyself to be tempted by the devil, to condescend to receive and answer his impious suggestions, and even to be transported by him in Thy sacred Person from place to place. How might the proud apostate see his own pride shamed, upbraided and confounded in Thy humility ! And what an example had he now to teach it him, if it were possible for him ever to learn ! But it is his unhappiness, that he cannot, and our's, that we will not learn of Thee. — S. Matt. xi. 29. *Norris.* (Treatise on Humility, chap. 9.)

In a moment of time.—Satan in his temptations, employs a hurry and rapidity ; he presents a rapid view ; he will not leave time for our principles to be called up, but takes us off our guard. Earthly things will not bear inspection. . . Let us contrast the pageantry and the cheat of the world, with eternal realities ; till we become impressed, and, like the Apostle, glory only in the cross of CHRIST. Eph. vi. 16 ; Rom. viii. 18. *R. Cecil.* (Serm. S. Matt. iv. 1—10.)

Quam pulchra blandè sensibus ingerunt
 Externa nostris se bona ! Purpuræ
 Qui fulgor ! Ut formosa pandit
 Virgineum facies decorem !
 Ut ardet auri splendor amabilis !
 Ut ridet aulæ gratia Regiæ !
 Quot luxus indutus figuras
 Attonitum trahit ore vulgus !
 Proh ! quis latentis semina toxicæ
 Non hausit imo corde ? Cupidinis

Heu ! febre jactati protervè ;
Tantalicis inhiamus undis.

Card. Barberini. (Poem.)

All this is but a false show ; death and destruction are in these kingdoms, veiled and dressed up with titles of honour, in purple and state. In this terrestrial paradise thou shalt meet with “ a fiery sword,” the wrath of GOD, and from this imaginary painted heaven be thrown into hell itself. S. James v. 1—3. *Farindon.*

6 “ *All the kingdoms, All this power, &c.*”—To make us happy, we require not much less than everything ; to make us miserable, not much less than nothing will suffice. 1 Kings xxi. 4 ; Esth. v. 13. *T. H. Bayley.*

All this will I give Thee, &c.—This *all* is nothing but vexation of spirit. S. Mark viii. 36. *Bp. Wilson.*

Is delivered unto me.—The tempter here confesses that he was not the world’s maker. Therefore it was not the highest order of worship, that he demanded for himself ; and that no inferior worship could possibly be paid to any creature, this JESUS shows, and much less paid to Satan. Rev. xix. 10. *Bengel.*

7 *Quis furor est, viles à vobis animas vestras haberi, quas etiam diabolus putat esse pretiosas ?* What madness in you is this, to account your souls as worthless, when the devil deems them so precious ? *Salvianus.*

8 Imagination cannot form to itself a more exquisite and affecting piece of scenery than that, exhibited by Solomon in the book of Proverbs. In his 7th chapter, he introduces the world, by its meretricious blandishments, alluring the unwary to the chamber of destruction. In the succeeding chapter, by way of perfect contrast, appears in the beauty and majesty of holiness the SON of the FATHER, the true and eternal Wisdom of GOD, with all the tender love and affectionate concern of a parent, inviting men to substantial joys and enduring pleasures of immortality, in the house of Salvation. *Bp. Horne. (Serm. on Tree of Knowledge.)*

Quis vitam esse arbitretur in iis, quæ contemnenda esse docuit Filius Dei ? Who will deem life to consist in those things, which the SON of GOD held up to our contempt ? 1 S. John ii. 15—17. *S. Augustine. (De agon. Christi, chap. ii.)*

How is it possible for GOD to make an intelligent creature to receive its happiness from any thing, but Himself, since this would not only be the giving His glory to another, but in some sort an annihilation of Himself? For, whatever constitutes, or confers our happiness, will, in the reason of the thing, be our GOD; and we cannot be persuaded to place our desires, to pay our homage anywhere else. Phil. iii. 8, 9. *Adam.* (Private thoughts, chap. 3.)

If there be anything, that may be beloved jointly with GOD, it must not be taken as *co-ordinatum*, but *subordinatum*; it must not share equally with GOD, but keep its distance, and revive our love by a reflection from GOD. Excellent is that, which S. Augustine hath to this purpose: *Totum quicquid aliud diligendum veniret in mentem, illuc rapiatur, quo totius dilectionis impetus currit*; and, *Minus Te amat, Domine, qui Tecum aliquid amat, quod propter Te non amat.* Col. iii. 17, 19. *Bp. Lake.* (Serm. S. Matt. xxii. 34—40.)

9 And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the SON of GOD, cast Thyself down from hence:

10 For it is written, He shall give His angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And JESUS answering said unto him, It is said, Thou shalt not tempt the LORD thy GOD.

13 And when the devil had ended all the temptation, he departed from Him for a season.

9 The *high mountain* and the *pinnacle of the Temple* seem to point to Satan's chief temptation, the sin of *pride*, whereby he himself fell, and wherewith he seeks to make havoc of our souls, in things sacred, even in the very temple of GOD. (2 Thess. ii. 4.) How difficult it is, yea, impossible to mortal man, to stand unmoved on the high places of the earth, so as to

say, "I refrain my soul and keep it low."—"Get thee behind me, Satan." Ps. cxxxi.; Jer. xlv. 5. *J. F.*

If, after all this, he despairs to prevail upon us, as a devil, he can quickly shift his shape, and "transform himself into an Angel of light," and engage our very consciences unto evil; he can disguise his temptations under impulses of the HOLY SPIRIT, persuade us that what he prompts is our duty, head his "fiery darts" with Scripture sentences, wrap up his poison in the leaves of the Bible, and wound our souls by our consciences. 1 Kings xxii. 22; 2 Cor. ii. 11. *Bp. Hopkins.* (Expos. of the LORD'S Prayer.)

Cast Thyself down.—The devil and sin, in themselves considered, are but weak and impotent; they cannot prevail over that soul, which yields not unto them. The evil spirit then only prevails over us, when we ourselves consent to his suggestions; all his strength lies in our treachery and falseness to our own souls. . . Sin is nothing else but a degeneration from true goodness, conceived by a dark and cloudy understanding, and brought forth by a corrupt will; it hath no consistency in itself, or foundation of its own to support it. What the Jews have observed of error is true of all sin. *Mendacium non habet pedes*; It hath no feet, no basis of its own to subsist and rest itself upon. Let us withdraw our will and affections from it, and it will soon fall into nothing. S. James i. 14, 15; iv. 7. *J. Smith.* (Select discourses. A Christian's conflict, c. 5.)

10 It is observable here, that Satan not only mutilated the Word of God, by taking from this passage those qualifying expressions, "in all thy ways," (*in viis, sed non in præcipitiis*); but that he shifted the word "stone" from its *figurative* meaning, as it stands in the Psalm, and quoted it in a *literal* sense, so as to make it applicable to his own infernal purpose. 2 S. Pet. iii. 16. *J. F.*

But here it will perhaps be asked, "whether heretics do not appeal to the Divine testimonies of Scripture?" Indeed they do, and with great eagerness; you may see them pass hastily over each sacred Book, &c., and whether among their own party or with Catholics, in private or public, in discourse or writing, at table or in the streets, they advance no opinion of their own,

without endeavouring to shadow it over with expressions from Scripture. In proof of this, read the works of Paulus Samosatenus, Priscillian, &c., and you will be fully convinced of this; for scarcely will you find a page, that is not painted and laid on thick with texts from the Old and New Testament. *Sed tantò magis cavendi et pertimescendi sunt, quantò occultius sub Divinæ Legis umbraculis latitant.* But they are the more to be suspected and feared, who, like serpents, are folded up under the covering and shadow of Divine authority. . . . They are like quacks, who put off their destructive drugs under the title of infallible cures, that no one should ever suspect poison, when reading of a certain remedy. xx. 28. *Vincent of Lerins.* (Commonitorium, c. 5.)

Tantum veritati obstreperit adulter sensus, quantum et corruptus stylus.

An adulterous sense crosseth the verity of Scripture, as much as does the corruption of the text. 2 Cor. ii. 17; iii. 6. *Tertullian.* (De Præscr. c. 17.)

A false interpretation of Scripture causes that the Gospel of the LORD becomes the Gospel of man, or, which is worse, of the devil. 1 S. John iv. 1. *S. Jerome.* (in Ep. Gal. c. 1.)

12 Because we are not always masters of our own affairs, nor consequently of our time, therefore ought we to have ever ready at hand a good collection of texts, which contain in few words the power and spirit of Gospel motives, the perfection and beauty of duties, and the substance of advice and counsel; and to fix these so in our memory, that they may serve as a shield, for us to oppose, as our Saviour did, against the darts of the devil, (Eph. vi.), and as a supply of excellent and useful thoughts upon a sudden: so that, in all the little interruptions of business, and the many little vacancies of the day, the mind, which is an active and busy spirit, may never want a proper subject to work upon, much less lose itself in wild and lazy amusements, or defile itself by vain and vicious thoughts. But we must not only take care that meditation be frequent, but also that it be not loose and roving. To which end it will be necessary to study ourselves, as well as the Scriptures, and to be intimately acquainted with the advantages and disadvantages of our constitutions; so that in our meditations on the Scriptures, we may

more particularly have an eye to those vices, we are most obnoxious to, and those virtues, which are either more necessary, or more feeble and undergrown. Gen. xxxix. 9; Ps. cxix; Col. iii. 16, 17. *Dr. Lucas.* (Inquiry after happiness, Part iii. s. 1.)

Seeing God's Providence is manifest in ordinary means, it becometh every man in his calling to use them carefully; and when ordinary means be at hand, we must not look for any help without them, though the LORD be able to do what He will without means. . . . Our Saviour avoucheth it to be flat *tempting* of God, for Him to leap down from the pinnacle of the Temple to the ground; whereas there was an ordinary way at hand to descend by stairs. 2 Sam. x. 12. *Perkins.* (Expos. of Creed.)

Qui amat periculum, peribit in periculo. When a man will put himself into danger, and need not, and when he useth not the means of escaping danger, he is accessory to his own death. (Prov. i. 17—19.) *Bp. Andrewes.* (On the 6th Commandment.)

Some there be, that for an extreme refuge in their evil doings, do run to God's predestination and election, saying, that, "If I be elected to salvation by God, I shall be saved, whatsoever I do:" but such be great tempters of God, and abominable blasphemers of God's holy election; they *cast themselves down* from the pinnacle of the Temple in presumption, that God may preserve them by His Angels, through predestination. Acts xxvii. 24, 31; 2 Tim. ii. 10, 19. *J. Bradford.* (Letters.)

In all battles the trial is, who shall be strongest? The temptation is threefold. 1. To distrust, from the consideration of want; 2. to presumption, from the Providence and predestination of God; 3. to flat and gross idolatry, from hope of the pomp and glory of the world. First, if we want, the devil concludes, that God cares not for us; secondly, if He care for us, we may do what we please; thirdly, we may have what we please, if we "fall down and worship him." *Farindon.*

Poverty, predestination, and ambition are the three quivers, from which the devil drew his arrows. *Bp. J. Taylor.*

His defensive weapons were principally three, corresponding to the number of our three mortal enemies. He used the *wilder-*

ness, against the temptations of the world ; *fasting*, against the temptations of the flesh ; and *prayer*, against the temptations of the devil. *J. Acosta.*

All the temptation.—Our LORD's most perfect victory assures the same to us, on our using "the whole armour of God." "Take the shield of faith, wherewith ye shall be able to quench *all* the fiery darts of the wicked one." "CHRIST" (writes S. Jerome,) "went forth to overcome the devil; and He delivered him over to His disciples to be trampled upon." x. 18, 19 ; Rom. xvi. 20. *J. F.*

13 *Departed for a season.*—There were two remarkable periods of CHRIST's life, His *intrat* and His *exit*, His entrance into His public Ministry at His Baptism, and His finishing it at His Passion ; and at both we have the devil fiercely encountering Him. When the Christian is about some noble enterprise for GOD's glory, then Satan will lie, like a serpent, in the way, "an adder in the path, that biteth his horse's heels, so that his rider shall fall backward." S. Mark ix. 20 ; S. John xiv. 30. *Gurnall.*

It frequently happens that the enemy permits those, whom he has tempted, to continue some time in quiet, that he may surprise them more easily, when they least think of him, and make them fall into sin by some violent and sudden attack. xi. 24—26. *S. Gregory.* (Moral. iii. 16.)

14 And JESUS returned in the power of the Spirit into Galilee : and there went out a fame of Him through all the region round about.

15 And He taught in their synagogues, being glorified of all.

16 And He came to Nazareth, where He had been brought up : and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.

17 And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,

18 The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the LORD.

16 *As His custom was.*—It had been His constant custom to go to that synagogue of Nazareth, His parish church, every Sabbath-day; but this is the first time, that He preached there. And in the clause *He stood up for to read*, there is more than every one observes. He *preached* in other synagogues; but He *read* in none but this; for he, that *read* in the synagogue, was a member of the synagogue; and He by reading showed that He owned Himself, and was owned to be, one of this. Now, what a kind of people the congregation of Nazareth was we may somewhat guess from that passage; “Can any good thing come out of Nazareth?” (Conf. ver. 29.) And yet did He keep Himself, till then, to that congregation, owned Himself a member of it, read in it, as a member of it, till His function called Him and the fear of His life forced Him thence. *Dr. Lightfoot.* (Serm. S. John x. 22, 23.)

How will the example of our Blessed LORD, in so constantly conforming to the Jewish Church, in the midst of all its corruptions, rise up to condemn those, who separate from any Christian Communion, which holds the doctrine, and Sacraments, and discipline of CHRIST in all essential matters, and which requires of her members no unlawful terms of fellowship. Would that for their own sakes, as well for the peace and beauty of the Church, they would betimes consider this. The whole synagogue worship, like the feast of Dedication, was of human appointment. Now if we ought to “submit ourselves to every ordinance of man for the LORD’s sake,” what far higher claims must His own *Divine* institutions of Religion have on our conscientious regard and dutiful obedience? Moreover, not only

Church conformity but (as it appears from the above remark of Dr. Lightfoot,) *Parochial Communion* is here commended to us by our LORD's example. *J. F.*

Let me be careful not to injure by my *manner* of reading the Scriptures the admirable and important *matter*, which they contain. 1 Cor. xiv. 9, 11. *Brewster.* (on the Ordination services.)

17 With what fear, reverence, and holy joy, should we *open* the Bible, the Book of truth and happiness, God's heart opened to man; and yet the whole, and every part of it, secreted from him, and hid under an impenetrable veil, till he opens his heart to God. *Adam.* (Private thoughts, Ch. 11.) (Pref. to Illustr. S. Mark i. *Bp. Hall.*)

18 The six objects, which the Preacher or Prelate should have in view, are adverted to. The first is the consolation of the afflicted, or to *preach the Gospel to the poor*; the second the relief of the penitent, or to *heal the brokenhearted*; the third is the visitation of prisoners, or to *preach deliverance to the captives*, (S. Matt. xxv. 36,) the fourth is the instruction of the ignorant, or to *preach recovering of sight to the blind*; the fifth is the relief of the oppressed, or to *set at liberty them that are bruised*; the sixth is the rousing the slothful, or to *preach the acceptable year of the LORD*, and the day of vengeance. xii. 42; 2 Tim. ii. 15. *Ludolphus.* (Vita Christi, p. i. c. 65.)

The Gospel is "a word in season to him, that is weary;" therefore it speaks only to him, that is weary, to him, that is seeking rest and finding none; and to him it brings relief, refreshment, and repose. It finds you a bruised reed; it props and supports you. It finds you weeping; and it wipes away all tears from your eyes. It finds you fearful, cheerless, disquieted; and it gives you courage, hope, and tranquillity. There is a wilderness before her, and the garden of Eden behind; before her is "lamentation, and mourning, and woe;" behind her come "thanksgiving, and the voice of melody." Isa. l. 4; Ps. cxix. 54. *C. Wolfe.* (Serm. S. Matt. xi. 28.)

Humanly speaking, the compassionate character of S. Luke's Gospel may have arisen from this, that this Evangelist was but following the bent of his own temper, as the "Beloved Physi-

cian;" or it may have arisen from the circumstances of his life, as the compassion of S. Paul, in his preaching among the Gentiles, which might lead him to practical contemplations of this nature, respecting the unbounded compassions of the Gospel.

Is. Williams.

As Atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.

Lord Bacon.

19 The Sabbath days followed each other, and had a higher fulfilment in the Sabbatical year; and the Sabbatical years followed each other, till they had a higher fulfilment in the year of Jubilee, the great year of rest, of deliverance, and release. But this itself was typical of the Christian Kingdom; and the prophet Isaiah in describing it, as *the acceptable year*, is by the very words, which describe its observance, speaking of the coming of the Christian Kingdom. . . . This therefore is the great Sabbath on earth, which all those Sabbatical days and years presignified. And in this great Sabbath our lot is cast; that kingdom, which consists in doing the work of God, not our own, and in peace and "joy of the HOLY GHOST." And yet this fulfilment is but an earnest, and type, and figure of that "rest, which remaineth unto the people of God." Isa. lxi. 1—3.

Is. Williams. (Study of the Gospels, p. iv. s. 2.)

20 And He closed the book, and He gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

21 And He began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son?

23 And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever

we have heard done in Capernaum, do also here in Thy country.

24 And He said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.

30 But He passing through the midst of them went His way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at His doctrine : for His word was with power.

20 *He closed the book.*—The exceeding grace of our LORD, as shown in His first proposals of mercy to sinners, is here declared by His omitting the concluding verse of the prophet Isaiah, which speaks in awful terms of “the day of vengeance of our God.” He sought to win them by love ; and they, who

“refused to hear the voice of the charmer,” thereby contracted a double guilt. xiii. 34, 35. *J. F.*

I have perceived that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily on their errors; for hereby you engage their honour in the business, and they defend their errors, as themselves, and stir up all their wit and ability to oppose you. Acts iii. 17, 26. *R. Baxter.*

He, who only fears hell, does not so much fear to sin, as to burn; but the person, who hates sin, as hell itself, may be truly said to fear sinning. Wisd. xv. 1, 2; Rom. xii. 1. *S. Augustine.*

Such is the progress of the love of CHRIST, and His appearing in pious souls. He comes and entreats us at the first, or rather beseeches us, that we would be so sensible of His kindness, as to let Him have a room in our hearts, and to receive from His hands so great a good, as He offers to bless us withal. Rev. iii. 20, 21. *Bp. Patrick.*

Our LORD *stands* up to read the Law, (ver. 16,) but *sits down* to preach; the one, to show reverence to the giver of the Law; the other, authority over the congregation, which He taught, as a prophet. 1 Cor. xiv. 40. *E. Leigh.* (in loco, from *Thorn-dike.*)

According to our LORD's custom of *sitting*, (S. John viii. 1; S. Matt. xxvi. 55,) they, who came to great place and dignity in the Church, did ordinarily preach sitting too; and therefore their Churches were called Cathedral, because they preached sitting in chairs. ii. 46. *Dr. Donne.* (Serm. S. Matt. v. 8.)

To declare things worthy of GOD is the work of a mind at rest, and free from outward distractions. For then only will the tongue be well guided in discourse, when the feelings are lulled to a tranquil peace; as the agitated water reflects not the image of him, that looks upon it; but when it is still and motionless, then the gazer's countenance may be descried. S. Matt. v. 2. *S. Gregory.* (on Ezek. B. i. Hom. 11.)

The majesty of Divine truths is best seen in the stole and gravity of the matron. Tit. ii. 7, 15. *Farindon.*

Fastened on Him.—External feature is generally the impression of the mind upon the body, and words are but the echo of the

thoughts. . . . Beauty and grace are certainly used in this text, (Ps. xlv. 1,) as figures of much higher qualities, which were conspicuous in our LORD, and in Him alone, of all the sons of men. That image of GOD, in which Adam was created, in our LORD appeared perfect and entire, in the unspotted innocence of His life, the sanctity of His manners, and His perfect obedience to the Law of GOD; in His vast powers of mind, intellectual and moral; intellectual, in His comprehension of all knowledge; moral, in His power of resisting all the allurements of vice, and of encountering all the difficulties of virtue and religion, despising hardship and shame, enduring pain and death. This was the beauty, with which He was “adorned beyond the sons of men.” S. Matt. vii. 29; Cant. v. 9—16. *Bp. Horsley.* (Serm. Ps. xlv. i.)

We must take care that the discipline, we put ourselves upon, do not produce any ill fruit, . . . that we ever preserve, nay increase the sweetness and gentleness of our minds; for whatever makes us sour and morose, or peevish and unsociable, makes us certainly so much worse; and instead of begetting in us nearer resemblances of the Divine nature, gives us a very strong tincture of a devilish one. Athanasius, therefore, in the life of Anthony the hermit, observes, among other, his great virtues, that after *thirty years* spent in a strange kind of retired and solitary life, he did not appear to his friends with a sullen or savage, but with an obliging sociable air: and there is indeed but little reason why the look should be louring and contracted, when the heart is filled with joy and charity, goodness and pleasure. A serene open countenance and a cheerful grave deportment does best suit the tranquillity, purity, and dignity of a Christian mind. *Dr. Lucas.* (Treatise on perfection, c. 6.)

21 *Impleta credimus; impleri videmus; implenda confidimus.* We believe in prophecy fulfilled; we see prophecy fulfilling; we trust in the prophecies to be fulfilled. *S. Augustine.*

As those wines, which flow from the first treading of the grape, are sweeter and better than those, forced out by the press, which gives the roughness of the husk and stones; so are those doctrines best and most wholesome, which flow, (*ex Scripturis leniter expressis*) from a gentle crush of the Scriptures, and are

not wrung into controversy and common place.* Comments of such a kind we may call Scripture emanations. *Lord Bacon.* (Instauration of the Sciences, b. i. c. 1.)

22 *Gracious words.*—Let him, who seeks by his conversation to persuade others to their duty, not be above these three things, namely, that he may instruct their minds, interest their attention, and bend their wills, *ut doceat, delectet, flectet*; so will they hear him intelligently, cheerfully, and obediently. *S. Augustine.* (De doctr. Christ. c. iv.)

The Gospel, what is it, but God's heart in print? The precious promises of the Gospel, what are they but Heaven's court rolls, translated into the creature's language? 2 Cor. iii. 3. *Gurnall.*

Rerum incuriosus et contemptor adstabam, et delectabar suavitate sermonis. I stood listening quite indifferent about the matter, and even treating it with contempt, and was merely charmed with the sweetness of the oratory. Ezek. xxxiii. 32. *S. Augustine.* (on his hearing S. Ambrose preach.)

Others only look and *wonder*; the Christian only looks and loves. ii. 18, 19. *Hurrian.*

We mistake men's diseases, when we think there needeth nothing to cure their errors, but only to bring before them the evidence of truth. Alas! there are many diseases of the mind to be removed, before men are apt to receive that evidence. 2 Tim. iii. 8. *R. Baxter.*

Is not this Joseph's son?—The Christian will be careful to avoid those snares, which the devil lays in the way of God's people, when he endeavours to draw off their attention to the word preached by fixing it on the weaknesses and defects of the preacher. . . . He will consider, that he is not now in the theatre, but in the Church; that he came not hither for entertainment, but for edification; that it is not the business, and should not be the aim, of the preacher to please his ear, and to divert his fancy, but to inform his judgment, and to mind him of his duty: he will therefore call off his thoughts from observing any failures, there may be in the language, in the method, in the manner of him, who speaks; and will apply them wholly to

* See the Author's Preface to the Volume on S. Matthew, p. xiii.

those solid truths and useful instructions, which a well disposed hearer can scarce ever be at a loss to find in the most negligent and least judicious discourses of those, who sincerely handle the word of GOD. He will attend more to the matter and substance of what is taught, than to the air and tone of the preacher; and whilst his instructions are like those of S. Paul, "weighty and powerful," he will not object against him, as we find some did against S. Paul, that "his bodily presence is weak, and his speech contemptible." He will consider, that all the defects of the preacher cannot hurt him, unless he himself pleases; and that the wholesome truths, which he delivers, may save him, if he pleases; that therefore he is bound in charity to overlook those, but that he cannot, without danger to his soul, neglect or despise these. S. Matt. x. 40; 1 Thess. ii. 13; Gal. iv. 13—15. *Bp. Smalridge.* (Serm. 2 Cor. i. 11.)

23 S. Ambrose said, "*Quantus murus patriæ vir bonus.*" An honest and religious man is a wall to the whole city, a sea to a whole island. When our Saviour CHRIST observed that they would press Him with that proverb, "*Physician, heal thyself,*" we see there that Himself was not His person, but His country was Himself; for that is it, they intend by that proverb, "Heal thyself;" take care of them, that are near Thee; do that, which Thou doest there at Capernaum, at home. Preach these Sermons here; do these miracles here; cure Thy country, and that is curing Thyself. Live so, that thy example may be a precedent to others; live so, that for thy sake GOD may spare others: and then, and not till then, thou hast done thy duty. 1 Tim. v. 8. *Dr. Donne.* (Serm. Gen. xviii. 26.)

The human race was suffering from a threefold *disease*, as affecting its rise, its middle state, and its end; that is, man's birth, life, and death. CHRIST came that He might heal this threefold disease with a corresponding method of cure; He is born; He lives; and He dies. His birth made clean our birth; His life informed our life; His death destroyed our death. *S. Bernard.*

26 How happens it that in regard to some, there is so great dearth in spiritual grace, while others enjoy such plenty? GOD is neither a needy, nor a covetous dispenser of grace. *Sed ubi*

vacua vasa desunt, stare oleum necesse est. The reason is, that in the absence of empty vessels, the oil must needs be at a stand-still. 2 Kings iv. 6. *S. Bernard.* (In ascens. Dom. Serm. vi.)

29 There may be as much alienation of heart from God under a profession of religion, as in the avowed rejection of it. These Nazarites sinned in both ways. Verse 15. *J. F.*

Phreneticus æger morbum amat et pellit medicum. The madman in his passion loves his disorder, and drives away his doctor. Ver. 23. *S. Prosper.* (Sentent.)

Nauseat ad antidotum, qui hiat ad velenum. He, who gapes to receive poison, revolts at the antidote to it. *Tertullian.*

The unbelief of many produces this unhappy effect, that CHRIST may not die for all, who yet did die for all. Gal. ii. 21; v. 4. *S. Ambrose.*

Nothing but infidelity restrains CHRIST's sufferings, and confines them to a few. Were but this one devil cast out of the world, I should be strait of Origen's religion, and preach unto you universal Catholic salvation. S. Luke xiii. 34. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

30 The Scripture phrase, *in the midst*, denotes confidence and security. . . CHRIST *passed through the midst of them*, &c., that is, with much confidence, safety, and assurance, He withdrew Himself. ii. 46; Ps. cx. 2; 2 Kings iv. 13; vi. 14, 16. *Bp. Reynolds.* (Expos. Ps. cx.)

Understand that His being apprehended by the Jews was the result of His own will, and not of external compulsion; He was not so much captured by them, as given up by Himself. For, when He so wills it, He is taken, or is let loose. That He is not taken, is the work of His Godhead; that He is taken, is His own will. S. John x. 18. *S. Ambrose.*

Non deserit, si non deseratur. He forsakes not us, unless we first forsake Him. 1 Chron. xxviii. 9. *S. Augustine.* (De Nat. et Grat. c. 26.)

One of the Fathers calls ingratitude, *obex infernalis*, a hellish stop, which interrupts the current and course of all God's mercies. Rom. i. 21, 24. *Flavel.*

32 There was an order of doctors among the Jews, that professed

that way to teach the people by Parables and dark sayings ; and these were the powerfulest teachers among them ; for they had their very name (Mosselim) from power and dominion ; they had a power and dominion over the affections of their disciples, because teaching them by an obscure way they created an admiration and a reverence in their hearers, and laid a necessity of returning again to them, for the interpretation of those dark Parables. . . . In this way of teaching our Saviour abounded and excelled ; for when it is said, “ He taught them as one having authority,” and when it is said, *They were astonished at His doctrine ; for His word was with power*, they refer that to this manner of teaching, that He astonished them with these reserved and dark sayings, and by the subsequent interpretation thereof. . . . For these Parables and comparisons of a remote signification were called by the Jews, *potestates*, powerful insinuations, as among the Greeks the same things were called *axiomata*, dignities ; and of CHRIST it is said, “ without a Parable spake He not.” Prov. i. 1—6 ; Eccl. xii. 9—11 ; Hos. xii. 10 ; S. Matt. xiii. 34. *Dr. Donne.* (Serm. Ps. lxxv. 5.) *Sermo doctoris in potestate est, cum ea, quæ docet, operatur.* The preacher’s word is *with power*, when his life accords with his sermon. S. Matt. vii. 29 ; Acts i. 1 ; xi. 24 ; 1 Tim. iv. 16. *Bede.*

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone ; what have we to do with Thee, *Thou* JESUS of Nazareth ? art Thou come to destroy us ? I know Thee who Thou art ; the Holy One of God.

35 And JESUS rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among

themselves, saying, What a word *is* this ! for with authority and power He commandeth the unclean spirits, and they come out.

37 And the fame of Him went out into every place of the country round about.

34 *Let us alone, &c.*—Though it should be allowed that both our LORD, in curing these diseases, and His disciples in writing the history of His cures, used the vulgar language, this will never account for the possessed persons, speaking in the manner we find them doing. Fancying themselves to be possessed, they might indeed talk, as such ; and those, who were afflicted with melancholy or madness, might even personate the demons, and feign a dread of being “tormented before the time.” Nay, it may be said, though with no great degree of probability, that they might express a horror of being relieved from the possession, and beg JESUS not to restore them to their natural state. But in cases, when the possessed persons laboured under no disease, which disturbed their reason, can it be imagined, that they would be unwilling to be relieved, or that they would express a dread at the thought thereof? No : to suppose this, would be to carry matters beyond all bounds. If so, what shall we think of the man, mentioned in S. Luke iv. 33, who *had a spirit of an unclean devil*? This person was neither melancholic, nor mad : for the distemper, under which he laboured, was an epilepsy, as is plain from verse 35, [where we are told that the spirit convulsed him. This the opposers of the real possession will not deny. But they will deny, that the distemper arose from any agency of evil spirits. Nevertheless, if there was nothing in the case, but an epilepsy, arising from natural causes, how came the patient to cry out saying, “*Let us alone ; What have we to do with Thee, JESUS of Nazareth? Art Thou come to destroy us? I know Thee, who Thou art, the Holy one of God.*” Supposing that the man, strongly tinctured with the notions of his country, really imagined himself to be possessed with a devil, is it natural to think, that, being in his right senses, he would dread the ejection of the devil, who pos-

sessed him, or look upon it, as his own destruction? The truth is, these and the like speeches can by no interpretation, far less by the one mentioned, be made consistent with common sense, on the supposition, contended for, namely, that the diseased persons, cured by our LORD, only imagined themselves possessed. vii. 21; S. Matt. viii. 16; xii. 28; S. John xii. 31; xiv. 30; xvi. 11. *Dr. Macknight.* (Essay on the Demoniacs.)

A spirit of an unclean devil—what have we to do with Thee?—

No matter what may be the cause, but so it is, that sensual indulgences, over and above their proper criminality, as sins; as offences against GOD's commands, have a specific effect upon the heart of man in destroying the religious principle within him; or, still more surely, in preventing the formation of that principle. It either induces an open profaneness of conversation and behaviour, which scorns and contemns religion, a kind of profligacy, which rejects and sets at naught the whole thing; or it brings upon the heart an averseness to the subject, a fixed dislike and reluctance to enter upon its concerns in any way whatever. . . It has a specific effect upon the mind. The heart is rendered unsusceptible of religious impressions, incapable of a serious regard to religion. And this effect belongs to sins of sensuality more than to other sins. It is a consequence, which almost universally follows from them. Conf. ix. 40. *Paley.* (Serm. i.)

What have we, &c.—By which is noted that contentedness and acquiescence in sin, that even stubborn wilfulness, and resolvedness to die, which a long sluggish custom in sin will bring us to. Judg. xviii. 7; Jer. v. 31. *Dr. Hammond.* (Serm. Ezek. xvi. 30.)

He, that never hopes to receive any *good*, will continue in doing evil. Despair of mercy causeth a despising of the Law. The apostate Angels, who are without the reserves of pardon, are confirmed in their rebellion; their guilt is mixed with fury; they persist in their war against GOD, though they know the issue will be deadly to them. And had there not been an early revelation of mercy to Adam, he had been incorrigibly wicked, as the devils; for despair had inflamed his hatred against GOD, which is of all the passions the most incurable . . . as seated

in the superior part of the soul. Ps. iv. 6 ; Gen. iv. 13—16.

Bates. (Harmony of the Divine attributes, c. 4.)

The devils thought by praises of this sort to make Him a lover of vain glory, that He might be induced to abstain from opposing, or destroying them, by way of a grateful return. Verse 6 ; xx. 21 ; Prov. xxvii. 21. *S. Cyril.*

34 The Devil will sometimes needs become a preacher of the truth ; but yet he then plotteth mischief, thinking by one truth to convey and wind into our minds a hundred lies. Thus truth is made to usher falsehood ; for even in his sugared glozing words, wherein he preacheth CHRIST, the Saviour of the world, it is easy to spy out “war in his heart :” for it is to be marked how he calleth Him, “JESUS of *Nazareth*,” thereby to nourish the error of the multitude, that thought He was born there, and so not the Messiah, whose birth they all knew ought to be at Bethlehem. Prov. xxix. 5 ; Ps. lv. 21 ; S. John vii. 41—43. *Dyke.* (The mystery of self-deceiving, c. 2.)

35 Might not this public confession of the demon, especially as expressed in the language of adulation, have favoured, if not suggested, the subsequent calumnious accusation of the Pharisees, “He casteth out devils by Beelzebub, the Prince of the devils ?” Did the LORD for this *rebuke* him ? *J. F.*

Hurt him not.—In the same Scripture (1 S. Pet. v. 8) which so forcibly describes the power, the malice, and the rage of Satan against us, we are mercifully assured, for our comfort, of his utter helplessness to do us harm, unless it be “given unto him from above.” He “goes about like a roaring lion ;” and yet he seeks “whom he *may* devour.” It is our negligence or unbelief, which, depriving us of the Divine help, gives him the advantage. He is strong, not in himself, but in our weakness. He may make ready his bow, and shoot his arrow and even empty all his quiver against us ; but it is our own heart’s lust that gives point to the arrow, and kindles the fiery dart into a flame of death. Verse 9. *J. F.*

36 *Power* is to be distinguished from *authority*. The latter term may express an ability conveyed to us by some superior, for the performance of certain acts ; but power is an ability of ourselves, and, absolutely, it “belongeth unto God.” Thus

while the unclean spirit bare testimony to the Humanity of CHRIST, and to His Divinity, to His being JESUS *of Nazareth*, and also *the Holy One of God*, these inhabitants of Capernaum may be regarded by their exclamation of wonder as attesting the same ever blessed glorious Truth of our LORD's two-fold Nature; for CHRIST cast out devils by an authority, derived from His FATHER, as *man*, and by His own power, as GOD. *J. F.*

38 And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her.

39 And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art CHRIST the SON of GOD. And He rebuking *them* suffered them not to speak: for they knew that He was CHRIST.

42 And when it was day, He departed and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them.

43 And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And He preached in the synagogues of Galilee.

38 Consider of what sort were the houses of these fishermen; but

for all that, He disdained not to enter into their mean huts, teaching thee by all means to trample under foot human pride. *S. Chrysostom.* (Hom. xxvii. in S. Matt.)

39 *Stood over her.*—His near approach to her showed that the disease fled from the Presence of JESUS, and that His own Body was free from all danger of being infected. *Bengel.*

At verse 35, He *rebuked* the unclean spirit; and here He *rebukes the fever*, which would therefore seem to be only another form of Satanic possession, sicknesses being judicially sent, or permitted, as the consequences of sin. *Nisi essent peccata, non essent flagella.* S. Matt. viii. 26. *J. F.*

Ministered unto Him.—The moral lesson here is, that, before we are healed of our sins, we cannot render to God an acceptable service. Rom. vi. *Ludolphus.* (in loco.)

40 *When the sun was setting—divers diseases.*—It is almost awful to look at the overwhelming beauty around me, and then think of moral evil: it seems as if heaven and hell, instead of being separated by a great gulf from one another, were absolutely on each other's confines, and indeed "not far from every one of us." Might the sense of moral evil be as strong in me, as my delight in external beauty! for in a deep sense of moral evil, more perhaps than in anything else, abides a saving knowledge of God. *Dr. Arnold.* (Letter from Como.)

A little after sunset has been called the holiest of time; which the poet loves for its richness, the philosopher for its quiet, and the Christian for its purity. *Winter.*

Morbus, signa, cibus, blasphemia, dogma fuere
Causæ, cur Dominum turba secuta fuit.

apud *Ludolphum.* P. i. c. 30.

He might have healed them with a word; but *He laid on His hands*: He might have laid His hands on some, while He healed all; but He laid His hands *on every one of them.* Memorable and marvellous act! How many thoughts does it suggest to the pious reflecting disciple. How great that love, which spared no pains in the communication of its blessings. How important in things sacred and Sacramental the strict observance of the outward and visible signs of grace. How blessed the work of Bishops, in administering the rite of Confir-

mation, when they follow the example of CHRIST, and, as the Church directs, “lay their hands upon the head of every one (candidate) severally.” How still more blessed is the Minister’s office, when he delivers the consecrated elements to the communicants, individually, conveying to each faithful soul that Body and Blood, which was given for all, and which we thus receive, even as if given for ourselves alone. Hence we learn to say, “He loved *me*, and gave Himself for *me*!” *J. F.*

41 The Evangelists comprehend under two general heads the miracles, which CHRIST showed, that is, healing of the weak, and casting out the devils; and that therefore, because in these two things consists the office of CHRIST; (1) He bruise the serpent’s head. (2) He frees men from the power of the Devil. i. 74, 75. *E. Leigh.*

42 *When it was day, &c.*—Prayer is the key, in the morning, that opens the treasury of God’s mercies; and in the evening, prayer is the key, that shuts us up, under His protection and safeguard. Ps. v. 3; cxxxii. 3. *Bp. Hopkins.*

43 *I must preach, &c.*—By this mode of speech, He stimulates men’s zeal, and helps them on further, when He appears to keep them back. xxiv. 28. *Bengel.*

Other cities also.—The light, diffused on every side from its fountain, extendeth to the extremities of heaven, filling the whole circle of creation, penetrating even to the inmost substances of grosser bodies, and acting in and through all other matter, as the general cause of life and motion. Thus unbounded and efficacious was the influence of the Sun of Righteousness, when He sent out His Word, enlightening and enlivening all things by the glory of His grace. His celestial rays, like those of the sun, took their circuit round the earth; they went forth out of Judæa into all parts of the habitable world, and there was no corner of it, so remote, as to be without the reach of their penetrating and healing power. Ps. lxxviii. 11; Col. i. 6, 23. *Bp. Horne.* (on Ps. xix. 6.)

Therefore am I sent.—The ordinances of heaven, of night and day, summer and winter, spring and harvest, are not more necessary by the successive motions of sun, and moon, and stars, than those ministers and ministrations are, by which true religion,

and an authoritative order in the Church are maintained in present, and duly derived to posterity. Hence our blessed Saviour, the great Minister and fulfiller of all righteousness, before His ascension, took care for the Apostolic confirmation, consecration, mission and commission, as stewards and ambassadors in His stead, to be sent by "Him, as He was by His FATHER." S. John xx. 21. *Bp. Gauden.* (Fun. Serm. of Bp. Brownrig.)

CHAPTER V.

AND it came to pass, that as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret,

2 And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

3 And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

4 Now, when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing : nevertheless at Thy word I will let down the net.

2 The honest industry of the fishermen is recompensed with their elevation to the Apostleship. The zeal of the people, *pressing upon Him to hear the word of God*, is at the same time re-

warded by the appointment over them of a heaven-sent Ministry with all its unnumbered benefits. We cannot wait upon God, nor serve Him, in vain. i. 8, 11 ; ii. 8, 9. *J. F.*

Those who are industrious in any calling are fit for further blessings ; whereas the idle are fit for nothing, but temptation. Ps. lxxviii. 71. *Bp. Hall.*

We are indebted to S. Gregory for the shrewd observation, that CHRIST called these fishermen to the Apostolic office, not while they were hauling in their nets to the shore, but when they were "casting them into the sea ;" (S. Matt. iv. 18 ;) to show us, that the preacher is not bound to catch souls by converting them to God, but only to employ with diligence those means of grace, which subserve that great end. . . The preacher should not be discouraged when all his efforts fail of the wished-for success ; but he should rather remember, that, in the last day, every one shall receive a reward proportionate to his toil, rather than to his success : every man shall "receive his own reward, according to his own *labour*," not according to the fruits of it. *Segneri.* (Pred. Quadr. S. Matt. v. 44.)

The *two ships* figured the one Church, but made out of two people, joined together in CHRIST, though coming from different parts. Of this also, the two wives, Leah and Rachel, who had one husband, Jacob, are a figure ; so the two men also, who sat by the wayside, to whom the LORD gave sight. To this end the corner stone serveth, "for to make of two one." To this end serveth that shepherd, (S. John x.) for to make of two flocks one. *S. Augustine.*

CHRIST (peradventure) employed *fishermen* for the first preachers of the Gospel, as who, being acquainted with the waters and mysteries of sailing, would with more delight undertake long sea voyages into foreign countries. Acts xvi. 9 ; 2 Cor. xi. 26. *T. Fuller.*

4 Well may the *Apostolica instrumenta*, the weapons of our Ministry be compared to *nets*, which do not destroy the fish taken, but keep them alive, and which raise them from the depths beneath to the light of the upper air, and drag them above *fluctuantes de infernis*, from the depths, where they lie tossing beneath. ix. 56 ; Ps. cxxx. 1. *S. Ambrose.*

5 The *net*, to fish for men, is commonly the word truly preached ; the threads are the words of persuasion ; the knots the arguments of reason ; the plummets are the articles and grounds of the faith. This net is to be wove by study and pains, to be *let down* and loosed by preaching, to be gathered up by calling men to account of what was heard, what they have done upon it ; it is *washed* and cleansed by our tears and prayers, and spread and dried by our charity and mortified affections. And this is the net, that we must let down, “though we catch nothing,” and “at His word it is to be let down.” His word is to be the length and breadth, the whole rule and measure of all *our* sermons, all *your* actions. Leave off our work we must not, because it does not answer us with success ; but to our work again, and see where we erred, and mend it ; find what was the occasion of our ill success, our taking nought, and avoid it. If we prided ourselves too much in our own skill or wisdom, or trusted too much upon the goodness of our own works and labours, or through the darkness of ignorance could not well see what to do, or through the thick night of sins miscarried in it, or for want of God’s implored assistance missed of our success, let us now mend all, by “ruling ourselves,” and all our actions, “according to His word.” His word will teach us that art, which shall not fail us ; His word shall give us humility to cast deep enough ; His word will be a lantern to enlighten our night, that we may see our way and what to do ; His word will bring us near Himself ; that we may better hear His counsel and obey His voice, and bring Him nearer us, that He may bless us. Hab. i. 16. *Dr. Mark Frank.* (Serm. on text.)

6 And when they had this done, they inclosed a great multitude of fishes : and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at JESUS’

knees, saying, Depart from me ; for I am a sinful man,
O LORD.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And JESUS said unto Simon, Fear not ; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed Him.

6 Consider what S. Peter did, when, in his own name, he cast out his nets ; and you will see herein that you can do nothing of yourself, and what help you may expect of your own ability and labour : and then consider what he did, when he cast them out in the Name of JESUS CHRIST ; and hereby you will know what you are able to do by grace and GOD's assistance. The sight of the one will teach you to have no confidence at all in yourself ; and the sight of the other will give you all confidence in GOD, making you expect all from Him : and by this means, neither the consideration of those great things, which it shall please GOD to execute by your help, will inspire any vanity into you ; nor the consideration of your own weakness will at all diminish your courage. 2 Cor. iii. 5 ; ii. 14. *Alph. Rodriguez.* (De Perfect. Part iii. Tr. i. ch. 15.)

Turba turbavit Ecclesiam. It was the number, that brought trouble to the ship. How vast is the multitude of ill-living Christians ; but, for the sake of the good fish, the boats escape shipwreck. xxi. 1 ; Acts xxvii. 24. *S. Augustine.* (Serm. 149.)

Rumpitur rete ; sed non labitur piscis. Schismatics may *break* the net ; but no fish (true servant of GOD) shall fall out. *Bede.*

7 The ship, beginning to *sink*, by reason of the very success of the fishermen, may warn us of the spiritual danger, which attends the ministers of CHRIST, when by their labours many seem to be brought unto the LORD. The danger is, lest they should

ascribe ought of the prosperous issue of their Ministry to themselves, and so "sacrifice unto their net, and burn incense unto their drag." In this point of view, it was a most seasonable warning to the Apostles, before they were made by CHRIST "fishers of men." Ps. cxv. 1; 1 Tim. iii. 6. *J. F.*

Divine Providence tempers His blessings, so as to secure their better effect. He keeps our joys and our fears on an even balance, that we may neither presume nor despair. By such compositions God is pleased to make both our crosses more tolerable, and our enjoyments more safe and wholesome. *Wogan.*

8 It is adversity, rather than prosperity, which draws us to the LORD. It was not the full net, but *the sinking ship*, which prostrated Simon at the feet of JESUS, and made him feel his need of mercy. xv. 14. *J. F.*

Initium salutis est sui ipsius accusatio. Our salvation begins with our self-condemnation. S. John xvi. 8. *Nilus.* (In Sent. sacr.)

Our first parents in their innocence lived the life of God, which is nothing else but to live a life here on earth, as that the creature shall have a blessed and immediate fellowship with God; which stands in this, that before the fall of man, God revealed Himself in a special manner unto him, so that his very body and soul was a temple and dwelling place of the Creator. This fellowship between God and man in his innocence was made manifest in the familiar conference, which God vouchsafed to man; but, since the fall, this communion is lost; for man cannot abide the Presence of God. Gen. iii. 8; Ex. xx. 18, 19; Job xlii. 5, 6; Eph. iv. 18; 1 S. John i. 3. *Perkins.* (Expos. Creed.)

How interesting to contrast these awful fears and misgivings of a *sinful man's* conscience, arising from a sense of the glorious Majesty of God in CHRIST, with the faith and trust, the holy confidence and even chastened familiarity, displayed by S. Peter and the other Apostles, the night before their LORD's sufferings, when, on His announcing His going away from them, "sorrow filled their hearts." Their language then was not "*depart from me,*" but, "abide with us;" they were then afraid of losing that Presence, which now awed, confounded, and overcame

them. (See also S. John xiii. 8.) "The fear of the LORD is the beginning of wisdom;" but faith inspires increasing confidence; and love, when perfected, "casteth out fear." Now if we can attain, through grace, in this life, to any such "fellowship with the FATHER, and with His SON JESUS CHRIST," what will the maturity of our blessedness, and the full harvest of our joy be, in the life to come? Wisd. iv. 16—18; 1 S. Peter i. 7—9. *J. F.*

S. Peter's speech is godly, if spoken with his spirit, in humble acknowledgment of thine unworthiness. *Dic et tu*; thou mayest speak it too. But in some sinister sense, in the spirit of despair, as if CHRIST were not thy Saviour, but thy Judge, say it not so. Bid not CHRIST "go from thee," because thou art a sinner; for therefore He comes to thee, because thou art a sinner. That, which is thy argument for shunning Him, is CHRIST's argument for saving thee. Embrace thy Physician; put Him not away. Be thy sickness whatsoever, He will "make thee whole." Thou art *homo peccator*, a sinful man, but He is *homo non peccator*, a man without sin. His righteousness will cover thee. S. Matt. xi. 28; Cant. i. 4; 1 S. John ii. 1. *Dr. Richard Clerke.* (Serm. S. Luke v. 8.)

His purpose was, that the work should be ascribed to the workman, not to the instrument; to Himself, not to them. He sent not out orators, rhetoricians, strong or fair spoken men to work upon these fishermen; but by these fishermen He hath reduced all those Kings and Emperors, and States, which have embraced the Christian religion these thousand and six hundred years. 1 Cor. i. *Dr. Donne.*

10 *Thou shalt catch men.*—This saying shows to us, in the perfect familiarity of the expression, *ingentem Domini Humanitatem*, the thorough naturalness of the LORD's Humanity. *Isid. Clarius.* (in loco.)

This title of *fisher* sets forth more the work of the ingathering of souls, the missionary activity; that of *shepherd* more the tending and nourishing of souls, that have been ingathered. This therefore fitly comes first. It was said to Peter, *Thou shalt catch men*, before it was said to him, "Feed My sheep;" and each time a different commission, or at least a different side of

the commission is expressed; he shall be both Evangelist and Pastor. Eph. iv. 11, 12; S. John iv. 37, 38. *R. C. Trench.* (On the Miracles.)

By the Ministry of twelve fishermen (?) He made His religion, though contrary to the corrupt affections and carnal interests of men, quickly subdue the known world, and made it submit to a crucified King. The doctrine, which He taught, mastered the understanding of the most learned philosophers, conquered the spirit of the most valiant commanders, and outwitted the cunning of the subtlest politicians; it cancelled the ceremonies of the Jew, confounded the wisdom of the Greek, and instructed the rudeness of the barbarian; and remains still in the world a constant evidence of the Author's wisdom and power. Acts iv. 13; 1 Cor. i. 18—31. *H. Scougal.* (Serm. Ps. ii. 11.)

The commendation, which is given of S. Andrew and S. Peter for obeying CHRIST's call, lies not so much in the *reliquerunt retia*, that they *left their nets*, as in the *protinus* *reliquerunt*; that *forthwith, immediately*, without further deliberation they left their nets, the means of their livelihood, and followed CHRIST. Eccl. ix. 10; 2 Cor. ix. 7. *Dr. Donne.* (Serm. Ex. iv. 13.)

11 *Verus obediens nescit moras.* True obedience knows no delays. Gen. xxii. 3. *S. Jerome.*

Be not afraid to deliver up all you have unto the LORD; because all that He hath He hath consigned to us. (Phil. ii. 7: "emptied Himself.") *S. Ambrose.*

Resolving to "forsake all things," remember among them all to include *thyself*. ix. 23. *S. Bernard.*

Omnia deserit, qui voluntatem habendi deserit. He truly forsakes all things, that desires none of them. Gal. v. 24. *S. Jerome.*

12 And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing JESUS fell on *his* face, and besought Him, saying, LORD, if Thou wilt, Thou canst make me clean.

13 And He put forth *His* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And He charged him to tell no man : but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of Him : and great multitudes came together to hear, and to be healed by Him of their infirmities.

12 *If Thou wilt.*—*Gratius est nomen pietatis quàm potestatis.* The term of love is sweeter than that of power. *Tertullian.*

13 Grant a courtesy, if you intend it at all, willingly and speedily, for that doubles it ; to keep long in suspense is churlish ; for by long expectation the passion to the favour dies. 2 Cor. ix. 7. *Palmer.* (Aphor. 756.)

He *touched the leper*, and was yet clean ; because He assumed the perfect truth of our nature, and yet was “without sin.” iv. 39. *Hugo de S. Victore.*

The Saviour *touched* him. Why ? He is the GOD of the Jewish dispensation ; and therefore He had a right to alter His own ordinances. But He did not change the Moral law : this is as unchangeable as *JEHOVAH*. He was present in His own merit and worth, and stood in no need of types and shadows. Lev. xiv. *Wm. Howels.* (Scriptural comments.)

On some occasions it would seem, as if our LORD, being desirous to express some lesson, worked a miracle. . . . When He *touched* the leper in healing him, thereby taking on Himself the uncleanness, and standing before God, as unclean Himself, according to the Law, instead of the leper, He taught us more than words could have done, that, in forgiving our sins and removing their consequences, He took them upon Himself before God, that “He bare our griefs, and carried our sorrows,” and that “the chastisement of our peace was upon Him ;” that His releasing us was not without suffering Himself in our stead. 2 Cor. v. 21. *Is. Williams.* (Thoughts on the study of the Gospels, p. iv. s. 4.)

I will.—Every word of GOD is an argument of His Will ; every

action is an interpreter of His Word ; so that, howsoever He reveals Himself, either in His Scriptures or in His works, so certainly He wishes and intends to us in His secret counsels. Every protestation of His love, every indignation at our stubbornness, every mercy conferred on us, and that not insidiously, but with an intent to do us good, are but ways and methods to express His Will, are but rays, and emissions, and gleams of that eternal love, which He exhibits to the world. . . . Beloved, there is not a creature here, that hath reason to doubt that CHRIST was sent to die for him, and by that death hath purchased his right to life. Only do but come in ; do but suffer yourselves to live, and CHRIST to have died ; do not uncrucify CHRIST by crucifying Him again by your unbelief ; do not disclaim the salvation, that claims right and title to you ; and then the Angels shall be as full of joy to see you in heaven, as GOD is willing, nay desirous to bring you thither ; and CHRIST as ready to bestow that inheritance upon you at His second coming, as at His first to purchase it. Isa. i. 19 ; Acts xiii. 46. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

He said in the beginning "Let there be light ;" there was light : "Let there be a firmament ;" it was spread abroad : "Let there be a world : " it arose of nothing. In the days of His flesh likewise, He speaks, and it is done. His Word is a work. He says to the disciples "*Follow Me ;*" they come : to the leper, "*Be clean ;*" he is cleansed : to the paralytic, "*Arise, take up thy bed, and walk :*" it is all performed, as soon as commanded. Surely then we must confess that the voice, which is so mighty in operation, is the "voice of a GOD, not of a man !" $\Gamma\epsilon\nu\epsilon\theta\acute{\eta}\tau\omega$ is our LORD'S usual word, when He grants a miraculous cure ; which exactly corresponds with that admired and magnificent expression in the Hebrew at Gen. i. 3. Prov. xxi : Ps. xxix. 4. *W. Hervey.* (Theron and Aspasio, Letter 8.)

14 *Show thyself to the Priest.*—Private Confession before a Minister of the Church, such as we call auricular, although it be not expressly and particularly commanded, and therefore is not absolutely necessary, yet, since it combines many advantages, *et disciplinæ Ecclesiasticæ pars sit non extrema*, and is no unimportant part of Church discipline, when established with the public

consent of the Church, is, for these reasons, on no account to be rashly omitted, or abrogated; but it is to be maintained reverently and in the true fear of GOD, especially by those, who draw near to the holy Communion. xvii. 14. *Gerhard.* (Loc. com. de pœnitentiâ.)

Confess that sin or sins, which most perplexes thee, to some godly Minister, who by Absolution, may pronounce and apply pardon unto thee. (S. Matt. xvi. 19; S. John xx. 22, 23.) When this ordinance of Confession is commended as convenient, not commanded as necessary, left free, not forced, in cases of extremity sovereign use may be made, and hath been found thereof; neither Magistrate nor Minister carrying the sword or the keys in vain. Josh. vii. 19; 2 Sam. xii. 13; S. Matt. iii. 6; Rom. xiii. 4. *T. Fuller.* (Cause and cure of a wounded conscience, Dial. xii.)

No kind of Confession, either public or private, is disallowed by our Church, that is any way requisite for the due execution of the ancient power of the keys, which CHRIST bestowed on the Church. *Abp. Usher.* (Answer to a Jesuit, c. 4.)

Let no one say within himself; “*Occultam ago pœnitentiam; apud Deum ago; novit Deus, qui mihi ignoscit, quia in corde ago.*”—“I exercise repentance by myself; I do it secretly before GOD; the GOD, who pardons me, knows that I do this in the sincerity of my heart.” For if so, then in vain was it said, “Whose sins ye remit on earth, they shall be remitted in heaven.” We make void the Gospel of GOD; we make void the words of CHRIST. Mal. ii. 7; Heb. xiii. 7. *S. Augustine.* (Serm. 49.)

Although it be true, that GOD generally propounds remission of sins (upon account of our Saviour’s performances and in His Name) to “all, that truly repent and turn unto Him;” (Acts iii. 19; xxvi. 20;) that He chiefly grants it upon this consideration; nor withholds it from any upon the blameless default of any other performance, yet He requires (as well for the public edification and honour of the Church, as for the comfort and advantage of the persons more immediately concerned therein) that this repentance be publicly declared and approved by the Church; that this remission be solemnly and formally imparted by the hands of GOD’s Ministers, declared by express words or

ratified by certain seals, and signified by mysterious representations appointed by God. Thus hath every man (upon declaration of his real faith and repentance to the satisfaction of the Church) being admitted to Baptism, the entire forgiveness of his sins, and reception into God's favour, consigned unto him therein; (Acts ii. 38; iii. 19;) confirmed and represented by a visible sign, showing that, as by water the body is washed and cleansed from adherent filth, so by the grace, then imparted, the souls of them (upon whom that mystical rite is performed) are cleared from the guilts, that stained it; "their sins are *wiped out*;" it is S. Peter's expression in the Acts, (iii. 19,) "their hearts are *sprinkled* from an evil conscience;" as it is in the Epistle to the Hebrews (x. 22,) "they are saved," or put into a state of salvation, as S. Peter assures us. 1 S. Pet. iii. 21; 2 Sam. xii. 13; S. Matt. iii. 6. *Dr. Barrow.* (Expos. of the Creed.)

16 And He withdrew Himself into the wilderness and prayed.

17 And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the LORD was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before Him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling with *his* couch into the midst before JESUS.

20 And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

16 When CHRIST is amongst men, He is doing them good; and when He is not amongst them, He is conversing with God:

and otherwise He could not do in regard of the holiness of His nature,—love to man and union with God. iv. 40—42. *Dr. Lightfoot.* (Harm. Evang. s. 22.)

He withdrew Himself.—They, which say that He did it out of charity to those Pharisees, who did seek His life, say not amiss; as Origen reports of Aristotle, that he withdrew himself from Athens, not for his own sake, but for the Athenians' sake, lest he should give them an occasion of committing another murder, after the murder of Socrates. Hitherto, as yet, the zeal and endeavours of the Pharisees to maintain the traditions of their elders, and the religion of their fathers, might seem somewhat excusable; and therefore CHRIST, adding miracle to miracle, did wait for their repentance and amendment: in the meantime, preventing them by escapes and concealing of Himself from doing Him any violence or mischief, till such time, as that, resisting the light and testimony of their own conscience, (as some of them did, very shortly after,) they had more deservedly drawn upon themselves the guilt of that innocent blood, which afterwards fell upon their heads: so that when CHRIST charged them that they should not make Him known, He meant only that they should not discover where He was, that so with the more silence, and less opposition, He might do the business of His FATHER: and this sense is agreeable to that, which follows out of the prophet Isaiah, xlii. 1—4; and 17—21. S. Matt. xii. 16; Gen. xv. 16; Rom. x. 21. *John Hales.* (A Paraphrase on S. Matt. xii.)

19 *Per omnia fides ad Christum penetrat.* Faith forces its way to CHRIST through every obstacle. S. Mark ii. 4. *Bengel.*

Before JESUS.—*Miserum ante misericordem.* The miserable before the merciful. *Beauxamis.*

20 *Oratio, licet tacens, est Deo clamor.* Silent prayer speaks with a loud voice unto God. 1 Sam. i. 12—16. *S. Hilary.*

Is thy “FATHER in heaven?” Thy prayers then should be made, so as to pierce the heavens, where GOD is. . . . This is not to be done by the intention of raising thy voice, but by the intention of raising thy zeal and spirit; for zeal and affection is a strong bow, that will shoot a petition through heaven itself. Let all thy petitions therefore be ardent, and carry fire in them;

and this will cause them to ascend to the element of pure celestial fire, from whence thy breast was at first inflamed. . . . It is a most remarkable place Exod. xiv. 15; when the Red sea was before the Israelites, and the Egyptians pursuing them behind, and unpassable mountains on each side, the people murmuring, and Moses, their captain and guide, in an inextricable strait, we read not of any vocal prayer, that Moses then put up; and yet God calls to him; "Why criest thou unto Me?" A prayer it was, not so much as accented, not so much as whispered; and yet so strong and powerful, that it pierced heaven, and was louder in the ears of God than the voice of thunder. 1 Kings viii. 38. *Bp. Hopkins.* (Expos. of the LORD'S Prayer.)

Bodily diseases, as they were introduced by sin, so they are pictures and representations of corresponding disorders produced by the same sin in our souls, which thereby become subject to the fever of anger, the dropsy of covetousness, the leprosy of uncleanness, the lunacy of ambition, and among other maladies, to the *palsy* of spiritual sloth and listlessness in things pertaining to the work of our salvation. This is the last of those called "the seven deadly sins;" and when it seizes upon a man, it takes away the use of his powers and faculties in spiritual, exactly as the palsy does in matters temporal. . . . If they that are spiritually *sick of the palsy* are not able to go to CHRIST of themselves by repentance and faith, let them beg the assistance of kind and charitable friends . . . more especially, let them "send for the elders of the Church," whose continual employment it is to present sinners to CHRIST, and who, like the friends of the man sick of the palsy, should never desist from their labours of love, but use a holy violence in their endeavours, till they have laid their patients at the feet of JESUS, and prevailed for a cure. *Bp. Horne.* (Serm. S. Matt. ix. 2.)

Saw their faith.—S. Ambrose doth, not inconveniently, make that particular an argument of GOD'S greatness and goodness, of His magnificence and munificence; *Magnus Dominus, qui aliorum meritis aliis ignoscit*; This is the large and plentiful mercy of GOD, that, for one man's sake, He forgives another. Gen. xxxix. 5; Acts xxvii. 24. *Dr. Donne.*

One Joseph in Egypt is a storehouse to all the kingdom; one Elisha an army of chariots and horsemen unto Israel; one Moses a fence to keep out an inundation of wrath, which was breaking in upon the people; one Paul a haven, an anchor, a deliverance to all that were in the ship with him. *Bp. Reynolds.*

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when JESUS perceived their thoughts, He answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee: or to say, Rise up and walk?

24 But that ye may know that the Son of Man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

22 *Perceived their thoughts.*—To make thee acquainted, O Pharisee, with the most illustrious proofs of His Divinity, observe how He opens the secret places of thy bosom; see Him descending into the hiding corners of thy thoughts; mark Him, as He bares to the light the secret counsels of thy heart. vii. 40; xviii.

23. *Pet. Chrysol.* (Serm. 50.)

In this case He discloses another sign, and that no small one, of His own Godhead, and of His equality in honour with the

FATHER. For whereas they said, "To unbind sins pertains to GOD only," He not only unbinds sins, but, before this, He makes another kind of display in a thing, which pertained to GOD only; the publishing the secrets in the heart: for neither had they uttered, what they were thinking. Jer. xvii. 10. *S. Chrysostom.* (Hom. xxix. in S. Matt.)

The friends of the palsied man uttered no prayer; yet the LORD *saw their faith*, and heard the prayer of faith which was in their hearts. The Scribes and Pharisees on the other hand uttered no words of blasphemy, yet He *perceived their thoughts*. We have to do with a GOD, who looks within us and treats us accordingly. "His eyes are in every place, beholding the evil and the good;" as G. Herbert quaintly says, "GOD sees hearts, as we see faces." What a difference there is, moreover, between *faith* and a man's *thoughts*. Heb. iv. 12, 13. *J. F.*

23 When CHRIST had said to him, who was brought sick of the palsy, "*Thy sins are forgiven thee*," and that the Scribes and the Pharisees were scandalized with that, as though He, being but man, had usurped upon the power of GOD, CHRIST proves to them, by an actual restoring of his bodily health, that He could restore his soul too, in the forgiveness of sins. He asks them there, *Whether is it easier to say, "Thy sins are forgiven thee," or to say, "Arise, take up thy bed and walk?"* *Christus facit sanitatem corporalem argumentum spiritualis*; CHRIST did not determine His doctrine in the declaration of a miraculous power, exercised upon his body, but by that established their belief of His Spiritual power, in doing that, which in their opinion was the greater work. Pursue therefore His method of curing; and if GOD have restored thee in any sickness, by such means, as He, of His goodness hath imprinted in natural herbs and simples, think not, that it was done only or simply for thy body's sake, but that, as it is as easy for GOD to say, "*Thy sins are forgiven thee*," as "*Take up thy bed and walk*," so it is as easy for thee to have spiritual physic, as bodily; because, as GOD hath planted all those medicinal simples in the open fields for all, though some do tread them under their feet, so hath GOD deposited and prepared spiritual helps for all, though all

do not make benefit of those helps, that are offered. Rom. x. 6—13. *Dr. Donne.* (Serm. Ps. vi. 2, 3.)

Our *bed* is our body, in which before we were languishing, slaves to our lusts and desires. We then *take it up* when we compel it to obey the Spirit. Rom. v. 12, 13. *S. Bernard.*

24 *Onerat beneficiis cum exonerat peccato.* When He unburdens us of sin, He burdens us with the obligations of gratitude. *S. Bernard.*

25 He, who cannot rise and stand upright, but either continues grovelling on the earth, or falls back as soon as he gets up, is not cured of his spiritual leprosy. The sinner's *bed* is everything which he loves, and in which he finds his rest and satisfaction upon earth, his criminal inclinations and the objects of his passions. A true conversion *takes up* and carries away everything of this nature. *Quesnel.*

27 And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom : and He said unto him, Follow Me.

28 And he left all, rose up, and followed Him.

29 And Levi made Him a great feast in his own house : and there was a great company of publicans and of others that sat down with them.

30 But their Scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners ?

31 And JESUS answering said unto them, They that are whole need not a physician ; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

27 We are in the hands of a cunning workman, that of the knottiest and crookedest timber can make rafters and ceilings for his own house, that can square the marble and flint, as well as the freest stone. Jer. xviii. 6 ; Ex. iv. 10, 11. *Bp. Hall.*

Sitting at the receipt of custom.—Hereby is shown the virtue of CHRIST calling him, seeing He drew him, as it were, out of the midst of the sea of evils, even as He brought back Paul, burning with rage and madness against the Church, and took other disciples from their fishing, when they were most busy in it. *S. Chrysostom.*

29 *A great feast.*—A feast for all comers (*Beza and Leigh.*) This “open house” may represent to us the Christian feast, the abundant riches of CHRIST’s salvation, prepared in the Church for all people, “without money and without price” to be paid by them. Of it the Evangelist S. Matthew, a pardoned publican, had himself largely partaken; and now, by means of his Gospel, he seems to perpetuate the same spiritual feast of good things, inviting to it sinners of all ages, and, more especially, bidding them hear those comfortable words, which he alone of the Evangelists has recorded; “Come unto Me, all ye, that labour and are heavy laden, and I will give you rest.” See also S. Matt. xxii. 4. *J. F.*

31 You will find many . . . who are unwilling to become Christians, because they are already quite satisfied with their own good lives. “A good life is necessary;” they say, “what is CHRIST going to direct me to do? That I should live uprightly? This I already do: in what respect have I any need of CHRIST? I commit no act of murder, none of theft, none of rapine; I covet no man’s possessions; I am clean from adultery. Only let some one discover anything exceptionable in my life, and he, who can reprove me, may make me a Christian.” Rev. iii. 17. *S. Augustine.* (in Ps. xxxi.)

Would you know what is the reason, that the blessed JESUS, the most glorious and benevolent person, that ever appeared in our world, is so generally neglected? O! why is His love forgotten by those very creatures, for whom He shed His Blood? Why are there not more longings and cries for Him? Why is not a Saviour, an Almighty and complete Saviour, more sought after by perishing sinners? Why is His Name of so little importance among them? How comes it to pass, that He may continue for months, for years, for scores of years, offering salvation to them; intreating, commanding, and persuading them

to accept it, and warning them of the dreadful ruin, they will bring on themselves by rejecting it? Whence is it, that, after all, "He is despised and rejected of men," and that but very few will give Him suitable entertainment? Whence is this shocking conduct in reasonable creatures? O! it is the same old reason still; they are whole-hearted, and do not feel themselves dangerously ill; and how then can they be solicitous about a Physician? xviii. 11; S. John ix. 40. *S. Davies.* (Serm. S. Matt. ix. 12.)

32 Ipse sed, ut medicam veluti languentibus ægris
 Ferret opem, totam quærebat sponte per urbem,
 Sicubi mortales mentem caligine pressos,
 Quos nocte eriperet bonus, ad lucemque vocaret,
 In tenebris cæco miseratus pectore volvi:
 Id Superis, Superûm id magno cordi esse Parenti;
 Seque ideo claro missum memorabat Olympo.
 Insuper et cœlum compleret quanta docebat
 Lætitia, ætherei quanto gens incola regni
 Acciperet plausu, si quis mortalibus oris
 Inventor scelerum, atque pii contemptor et æqui
 Justitiam colere inciperet, rectumque tueri.

xv. 7; xix. 5. *Vida.* (Christiados, L. 4.)

33 And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but Thine eat and drink?

34 And He said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And He spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and

the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles ; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new : for he saith, The old is better.

33 There were disciples of the Baptist, and disciples of our LORD at the middle of the second year of our LORD's ministry, at the feast in Levi's house. This is a proof that with the Baptist and with the LORD Himself there was a mysterious reserve respecting Himself ; for otherwise this distinction of separate disciples could no more have existed, than the morning star with its attendant satellites could continue to be visible in the full light of the sun. *Is. Williams.*

This may thus be explained in a mystical sense. "The disciples of John and the Pharisees fast, but the disciples of CHRIST fast not ;" because all they, who make a boast of their legal works, while void of faith ; or, which is a worse thing, who follow the traditions of men ; or, who attend to CHRIST's messenger, listening to him with their ears, but not with their hearts, pine away, as it were, in their bodies, through the lack of spiritual blessings ; whereas he, who through faith, working by love, is incorporated into CHRIST, *cannot fast* ; for he feasts on his Saviour's Body, and on His Blood. Ps. lxxv. 4 ; Rom. v. 1, 2, 11. *Bede.*

34 Every man, whose works are good, is the *son of the Bridegroom* ; he has the Bridegroom *with* him, even CHRIST, and fasts not, that is, does no work of repentance, because he does not sin ; but when *the Bridegroom is taken away*, by the man's falling into sin, then he fasts, and is penitent, that he may cure his sin. S. John xvii. 12. *Theophylact.* (in loco.)

35 Let thyself loose, O my soul, to the fulness of sorrow, when

thou findest thyself bereaved of Him, "in whose presence is the fulness of joy;" and deny to receive comfort from anything, save from His return. S. Mark xvi. 10; S. John xx. 13.
Bp. Hall.

37 It fares with many hearers of sermons, as it doth with small and narrow-mouthed vessels; either we pour too fast, and so much runs by; or else too much, and so much runs over. S. Mark iv. 33. *Farindon.*

Custom is generally much too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy. "He, that endeavours," says Bacon, "to free himself from an ill habit, must not change *too much* at a time, lest he should be discouraged by difficulty; nor *too little*, for then he will make but slow advances." xiv. 28. *Dr. Johnson.* (Idler, 27.)

38 It is part of the humility of penitence to feel one's self unable to guide one's self. For there is much risk, lest in the first fervour of penitence a person should bind himself with rigid rules, disproportioned to his weakness, which might injure body or mind; or entangle himself with indefinite, or too minute, or unbending rules, which, under altered circumstances, or in time, might become unfitting or a snare to the conscience; and then a person grows weary, or desponds, or loses the cheerfulness of his penitence, and goes on, as a slave, or relaxes unduly, and falls into carelessness, or is beset by scruples, and tossed hither and thither, instead of keeping, by God's grace, a steady onward course. If a person must guide himself, it is better to take some gentle rule at first, involving moral discipline and restraint, correcting some wrong temper or self-will, or to make the fasts of the Church penitential, rather than add bodily discipline, of his own mind. But it is better of course not to be one's own physician, when the mind, which would have to prescribe for its own healing, is itself the sick part of us. Eccl. v. 5; vii. 16. *Dr. Pusey.* (Preface to Serm. S. John xx. 21, 22.)

All things are done by degrees; all things, through God's grace, may come in time, but not at once. As well might a child think to grow at once into a man, as the incipient penitent become suddenly like S. Paul the aged. . . When men are in the first fervour of

penitence, they should be careful not to act on their own private judgment, and without proper advice. . . We should, all of us, be saved a great deal of suffering of various kinds, if we would but persuade ourselves, that we are not (always) the best judges, whether of our own condition, or of God's will towards us. Tobit iv. 18, 19. *J. H. Newman.* (Serm. Ps. xxvii. 16, entitled "Dangers to the penitent.")

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that He went through the corn fields ; and His disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days ?

3 And JESUS answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him ;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone ?

5 And He said unto them, that the Son of man is LORD also of the sabbath.

1 *His disciples plucked the ears of corn, &c.—*

Felix nimium prior ætas,
Contenta fidelibus arvis,
Nec inertī perdita luxu ;

Facili quæ sera solebat
 Jejunia solveere glande ;
 Nec Bacchica munera norat
 Liquido confundere melle,
 Nec lucida vellera Serum
 Tyrio miscere veneno.
 Somnos dabat herba salubres ;
 Potum quoque lubricus amnis ;
 Umbras altissima pinus.
 Utinam modò nostra redirent
 In mores tempora priscos !
 Sed sævior ignibus Ætnæ
 Fervens amor ardet habendi !

Boetius. (De consol. Phil. lib. ii. metr. 5.)

- 2 These men considered not how the first institution required strictness, which in that instance (Numb. xv. 36,) is manifest, for the deterring of others : contempt is one thing ; necessity is another. *Sutton.* (Disce vivere, c. 26.)

That our reproofs may have nothing of a Pharisaic air, we must take care to distinguish betwixt faults of infirmity, and presumptuous sins ; betwixt slips through inadvertency, and wilful deliberate transgressions ; betwixt mistakes in breeding and good manners, and offending in the great points of morality ; betwixt acting against human laws, and breaking the Commandments of God ; betwixt failing in a circumstance and ceremony, and being faulty in the “ weightier matters of the law ;” betwixt transient acts, and inveterate habits of sin ; betwixt such sins, as our brethren have fallen into through the violence of temptations, and such as they have so far acted the devil’s part in, that they have with much pain solicited themselves and others to the commission of it. Prov. xxv. 11, 12 ; S. Jude 22, 23. *Bp. Smalridge.* (Serm. Rom. x. 1.)

- 3 Whenever the LORD speaks for His servants (i. e. His disciples), He brings forward servants, as for example, *David*, and the *priests* ; but when for Himself, He introduces His FATHER ; as in that place, “ My FATHER worketh hitherto ; and I work.” S. John v. 17. *S. Chrysostom.* (Hom. 39 in S. Matt.)

CHRIST bringeth one example of a King, and another of a priest,

by whom the rest of the Sabbath was broken without fault; and therefore much less ought it to be accounted a fault in His disciples, seeing He was both King and Priest indeed. Zech. vi. 13; Heb. vii. 1—21. *S. Augustine.*

No excuse can possibly be made in matters essentially sinful. For the murderer would not be held guiltless, if he pleaded his anger; nor again, would the adulterer, if he pleaded in self-defence his lust: but here, in regard to the Law of the Sabbath, when CHRIST admitted the plea of the necessity of hunger, He absolved them from all guilt. *S. Chrysostom.* (In S. Matt. Hom. 40.)

It shall be convenient to consider this point, that as GOD is glorified in His Creation, and the memory of this from the beginning was the cause of this institution, so hath He glory in the preservation of His creatures, and so consequently by the preserving of them. As, S. John vi. 12, CHRIST bids the fragments to be taken up, that “nothing be lost;” and if the least things may not be lost, much less the life of any thing; much less man, or the life of man. And we see for man’s life, (S. Matt. xii. 13); and for beasts that serve man, (S. Luke xiii. 15,) that He will have works of mercy practised on the Sabbath day, as *contra*, for other peril, S. Matt. xii. 11, 13. 2 Cor. iii. 6. *Bp. Andrewes.* (On the Fourth Commandment.)

The Jewish Sabbath was partly of political institution, and partly of moral obligation. So far as it was a political appointment, designed to preserve the Jews distinct from other nations, it is abrogated; so far as it was of moral obligation, it remains in force. Our LORD evidently designed to relax the strictness of the observance. Christianity is not a hedge, placed round a peculiar people. A slave might enter into the spirit of Christianity, though obliged to work, as a slave, on the Sabbath; he might be “in the Spirit on the LORD’s day,” though in the mines of Patmos. 1 Cor. vii. 22. *R. Cecil.* (Remains; on the Christian Sabbath.)

5 Our Saviour repeatedly condemns the superstitious manner of keeping the Sabbath; yet He has never made a remark, that has a tendency to lower the Sabbath itself; and His declaration, that it was “made for man,” seems to imply, that it was de-

signed to continue, as long as the race, for whose sake it was made. . . . As the rigid and servile observance of the Sabbath is censured so often by our LORD, there are persons in the present age, when the opposite error has succeeded, who justify the laxity of their own practice from His example and remarks. His example, however, when He dispenses with it, cannot be pleaded by us, who are not, like Him, LORD *of the Sabbath*; and His remarks do not extend beyond works of necessity and charity; and as He assures us, that "God prefers mercy to sacrifice," (Hos. vi. 6,) we need not scruple, whenever the two interfere, to omit the appropriate duties of the day: but let us not deceive ourselves, but remember that they cannot be said fairly to interfere, when the work proposed may be done, as well on the day after. 2 Cor. iii. 17; 1 S. Pet. ii. 16. *Dr. Macbride*. (Lect. on the Diatessaron, chap. 34.)

How prone are we to censure others, before we are informed of their true circumstances! How ready, O LORD, art Thou to excuse the innocent, and industriously argue in defence of the truth! Thou knowest the meaning of those heavenly words, and delightest in their mildest sense, "I will have mercy, and not sacrifice!" Deliver us, O LORD, from pretending a false necessity to dispense with Thy discipline; deliver us from scrupling at a true necessity to prejudice with our affected rigour the end of discipline. Teach us, in Thy own sense, O LORD, to practise this, Thy rule, and to "have mercy and not sacrifice." Rom. xiv. *Austin*. (Medit. 69.)

6 And it came to pass also on another sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched Him, whether He would heal on the sabbath day; that they might find an accusation against Him.

8 But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said JESUS unto them, I will ask you one thing ; Is it lawful on the sabbath days to do good, or to do evil ? to save life or to destroy it ?

10 And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so : and his hand was restored whole as the other.

11 And they were filled with madness ; and communed one with another what they might do to JESUS.

7 The natural enmity of the world at that, which is good, will always assume to itself the appearance of principle, and take hold of some point, apparently open to objection, by which it conceals its real character and motives ; and this is but one part of that great truth, that “ Satan will transform himself into an Angel of Light.” Acts xxi. 28 ; xxiv. 6. *Is. Williams.*

9 Positive institutions, I suppose all those which Christianity enjoins, are means to a moral end ; and the end must be acknowledged more excellent than the means. Nor is the observance of these institutions any religious obedience at all, or of any value, otherwise than as it proceeds from a moral principle. . . . The moral Law is moreover written in our hearts, interwoven into our very nature. And this is a plain intimation of the Author of it, which is to be preferred, when they interfere. *Bp. Butler.* (Anal. p. ii. c. 1.)

That, which is purely moral in the second table of the Law, doth, in a sort, derogate from what is positive and instituted in the first. Jer. vii. 22, 23 ; Hos. vi. 6. *Bp. Hopkins.* (Expos. of the Commandments.)

10 *Looking.*—*Vultus animi index* was of old, and still is, most true ; one may very much see how the wheels of the soul, the mind and spirits, the passions and affections, move by the index, or hand, of the eyes and aspect. *Bp. Gauden.*

Rise—stand forth in the midst—stretch forth thy hand.—CHRIST here mystically teaches us four things, necessary to every peni-

tent; first, that he should arise from his state of guilt, by works worthy of penance; that he should stand in a state of grace, by perseverance; that he should stand "in the midst," by the clear light of a holy example; that he should stretch forth his hand in all good works. xix. 8. *Ludolphus*. (Vita Christi, p. i. c. 72.)

It was well said to him "*Stretch forth thy hand*," since nothing helps more to a spiritual cure, than liberality to the poor. Dan. iv. 27. *S. Ambrose*.

The *hand* is the organ of that peculiar sense, which most certainly assures us of the reality of substances within our reach, (S. John xx. 27.) Hence, figuratively it expresses the power of faith, "the substance" handled, felt, and realized of things unseen and eternal, (Heb. xi. 1.) "Who hath touched Me?" said the LORD. GOD only can restore the withered hand. GOD only can give us faith. But when He sees that we have a willing mind, "a good and honest heart," desiring that, which He promises, struggling to be set free from the infirmity of sin, and making an effort at His command, then He secretly inspires grace and strength into our helplessness; and so the impotent hand, that was stretched out to receive its cure, being now made whole, is uplifted in praise of our great Deliverer. He "makes us willing in the day of His power." "Through grace, we obey the calling:" and, like the leper, "as we go, we are healed." Ps. cxix. 32. *J. F.*

Deus impossibilia non jubet; sed jubendo monet, ut facere quod possis, et petere, quod non possis; et adjuvat, ut possis. GOD does not command us things impossible; but by His command, He admonishes us to do, what we can, and to ask, for what we cannot; and then He assists us, so as to work in us to do. Phil. ii. 12, 13. *S. Augustine*.

GOD's commands are grants. When He enjoins us *Repent, believe*, it is only to draw from us a free acknowledgment of our impotency to perform His commands. This confession being made by us, what He enjoins He will enable us to do. Man's owning his weakness is the only stock for GOD thereon to graft the grace of His assistance. Isa. vii. 9. *T. Fuller*. (Scripture observations. p. ii. 19.)

The impotency of man must not prejudice GOD's authority, nor diminish man's duty. *Bp. Reynolds.*

12 And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to GOD.

13 And when it was day, He called *unto Him* His disciples: and of them He chose twelve, whom also He named Apostles;

14 Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

12 The life of CHRIST contains all our duties towards GOD and man, expressed in the most perfect manner, or motives to perform them. We may clearly see in His deportment innocent wisdom, prudent simplicity, compassionate zeal, perfect patience, the courage of faith, (Conf. ver. 6, 7, 8,) the joy of hope, the tenderness and care of love, incomparable meekness, modesty, humility, and purity. He spent *the night in communion with GOD*, and the day in charity to men. *Bates.* (On the Divine attributes, &c. chap. 18.)

In prayer to GOD.—When Moses and the prophets undertook any thing extraordinary, being conscious to themselves that they could not do it of themselves, they prayed to GOD to do it. But our blessed Saviour, though, as being “GOD of GOD,” He sometimes calls GOD His GOD, yet we never find that He prayed to GOD at all, as such, but only to the FATHER; for where it is said, according to our translation, that *He continued all night in prayer to GOD*, in the original it is, ἐν προσευχῇ τοῦ Θεοῦ, in an oratory of GOD, in a place set apart for prayer.

(Acts xvi. 13.) But wheresoever we read that He prayed, we still find that He directed Himself to the FATHER, as S. Matt. xi. 25 ; S. John xi. 41 ; xii. 27, 28 ; S. Luke xxii. 42 ; xxiii. 34 ; and verse 46, “ FATHER, into Thy hand I commend My Spirit ;” which last words David directed unto GOD, (Ps. xxxi. 5,) but CHRIST to the FATHER ;* which doubtless was done on purpose, to show the difference betwixt His and others’ praying ; and that although, as He was man, He might pray to GOD, yet being Himself also GOD, He prayed only to the FATHER, from whom He received His Essence, and all He had ; and for the same reason never promiseth His disciples, that He will pray to GOD, but that He will pray to the FATHER for them. S. John xiv. 16 ; xvi. 20. *Bp. Beveridge.* (Serm. S. John x. 30.)

All night.—Retirement secures me from what would be too much of this world’s din. Thus I get leisure for building up myself in a recollected consciousness of GOD ; without which, we are liable to pass away our term of life, we know not how. Very important it is to discern the golden opportunities, which GOD gives us for this purpose, as well as the precious moments of day or night, when He is specially nigh to us. Meditation is sweet to me at all times, but particularly in the night season.

Bengel. (Life by Burk, p. iv. c. 3.)

If not *all night*, as did our LORD, yet for one hour ; if not on the earth, if not in ashes, yet not on couches ; if not in sackcloth, yet not “ in purple and fine linen ;” if not altogether from all, yet from pleasant morsels ; if not as Zacchæus, “ fourfold,” yet, as is the Law, (Lev. v. 16,) adding a fifth ; if not as the rich, yet as the widow ; if not half, yet the thirtieth ; if not “ above my power,” yet to my power. *Bp. Andrewes.* (Latin Prayers, p. 334.)

Moses and the Prophets prayed to GOD, *before* the performance of miracles ; our LORD prayed to His FATHER *after*. Only in the case of Lazarus He prayed before ; and this was openly to dis-

* When our LORD on the cross cried out, “ My GOD, My GOD, why hast Thou forsaken Me ?” a withdrawing of the comforting sense of the Hypostatic Union with the Godhead is to

be understood. This seems to account for His not addressing GOD, as His *Father* ; while the possessive pronoun *My*, may indicate that that Union continued unbroken.

prove the calumnious charge urged against Him, to show that He was not in league with Beelzebub, that He did not cast out devils in his name. *J. F.*

13 *When it was day.*—Let secret prayer by yourself be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because also, if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after. iv. 42.; Ps. cxliii. 8. *Burkit.* (Diary.)

Three fours make *twelve*; and *three* sets, of *four* each, are sent, as Apostles, with a commission to "Baptize all nations," throughout the four-cornered regions of the world, "in the Name of the FATHER, and of the SON, and of the HOLY GHOST." Rev. xxi. 12, 13. *Bede.*

The number *twelve* indicated the future restoration of the Church. For as the people sprang from the twelve Patriarchs, so now does CHRIST recall their scattered fragments to the remembrance of their origin, so that they may entertain a sure hope of their re-establishment. S. Matt. xix. 28. *Calvin.*

Divines teach it commonly, and that truly, that every man should have an *inward calling* from GOD, for his particular course of life; and this, in the calling of the Ministry, is by so much more requisite, than in most other callings, by how much the business of it is more weighty than theirs, as of things more immediately belonging unto GOD. . . There is an *outward calling* too; else yet all is not right. A man desireth a lawful calling, suppose the Ministry; not only his *inclination* bendeth him, but his *education* also leadeth him, and his *gifts* encourage him that way; hitherto all things concur to seal unto his conscience, GOD's calling him to this function. But for so much as he hath not (as it is not fit any man should have) power to give himself Orders to be a priest, or institution into a pastoral charge; he must for his admission into that holy function, depend upon those, to whom the power of admitting, or refusing in either kind is committed. (See the first and second questions proposed to Deacons at their Ordination.) Lev. viii. 1—9; Acts xiii. 12; Heb. v. 4. *Bp. Sanderson.* (Serm. 1 Cor. vii. 24.)

Ministers are styled the ambassadors of CHRIST, and therefore must have a *call* to that office: and it is impossible that all men should be ambassadors; for to whom should they be sent? Rom. x. 15. *Bp. Barlow.*

16 The name of *Judas* (as Origen and Augustine note) signifies a Confessor. In these two Judases then is shadowed forth unto us this mystery, that in the Church visible there will be always some bad, as well as good professors. Iscariot figureth one; and Judas, the brother of James, the other. *Dean Boys.*

As Noah employed many to build his ark, who were themselves overwhelmed in the deluge, so GOD, many times, employs such as these to build His ark, the Church, who yet may at last be swept away with the deluge of His wrath, and drowned in perdition. 1 Kings v. 18. *Bp. Hopkins.* (On Fifth Commandment.)

Judas is chosen, that the LORD might have an enemy among His domestic attendants; for that man is perfect, who has no cause to shrink from the observation of a wicked man, conversant with all his ways, *qui nequam familiarem non timet*; and that He might also teach us to bear with the company of the bad, and to cast off none, till actually found guilty; and that He might, moreover, show that the Apostolic function was not awarded to merit, but that His Ministry was quite as effectual in the hands of this wretch, as were the miracles and the sacraments in the hands of Peter himself. *S. Anselm.* (Enar. in S. Matt. x.)

The wickedness of an evil priest hurts only himself; but your separation may hurt you, and the guilt of that lie at your door. . . . S. Augustine frequently treats of this subject, and saith; "It is more reasonable we should tolerate the evil for the sake of those, that are good, than to forsake the good, upon the account of those, that are evil:" and he thinks such a separation, as preposterous, as it would "be for a traveller to go back, because the mile-stone, which directs others in the way, doth not stir itself. 1 S. Peter ii. 18. *Dean Comber.* (On the Ordination Services, c. i. s. 10.)

17 And He came down with them, and stood in the plain, and the company of His disciples, and a great

multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases ;

18 And they that were vexed with unclean spirits : and they were healed.

19 And the whole multitude sought to touch him : for there went virtue out of Him, and healed *them* all.

18 "*Vexed* with unclean spirits."—*Jussisti, Domine, et ita est, ut omnis animus inordinatus poena sit ipse sibi.* Thou hast ordained, LORD, and so it is, that all our inordinate appetites bring their own punishment. 1 Kings xxi. 4 ; S. Matt. xiv. 6, 9. *S. Augustine.* (Confessions.)

19 Now touching the minister of this sacrament, whether he be a good man, or an evil man, godly or godless, a heretic or a catholic, an idolater or a true worshipper of GOD, the effect is all one. The value or worthiness of the sacrament dependeth not of man, but of GOD. Man pronounceth the word, but GOD settleth our hearts with grace. Man toucheth, or washeth us with water ; but GOD maketh us clean by the cross of CHRIST. It is not the minister, but CHRIST Himself, which is "the Lamb of GOD, that taketh away the sins of the world." S. Matt. xxiii. 2 ; 1 Cor. iii. 6. *Bp. Jewel.* (A treatise on the Sacraments.)

This *touch* of CHRIST to heal men's bodies is the figure and token of His spiritual touch in His sacraments to heal our souls. He touches us, when we are Baptized, "taking us up in His arms and blessing us," and making us very members of Himself, "bone of His bone and flesh of His flesh." He touches us, by the hand of His servants, the Bishops, when we are Confirmed. He touches still more nearly, more awfully, more inwardly, when we worthily receive the Holy Communion. For then we really and "spiritually eat the flesh of CHRIST and drink His blood ; we dwell in CHRIST, and CHRIST in us ; we are one with CHRIST, and CHRIST with us." Thus He touches us all over, within and without, as a perfect living medicine, entering into our whole souls and bodies, and turning every part of them into the likeness of Himself. *Plain Sermons.* (S. Luke vi. 14.)

20 And He lifted up His eyes on His disciples, and said, Blessed *be ye* poor : for your's is the kingdom of God.

21 Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy : for, behold, your reward *is* great in heaven : for in the like manner did their fathers unto the prophets.

20 The discourse of our LORD, here recorded by S. Luke, seems to have prepared the way for the Sermon on *the mount*, the convenience of the increasing number of hearers rendering it necessary for our LORD to leave *the plain*, and to ascend some rising eminence. S. Matt. v. 1. From our LORD's taking occasion, on the second delivery of His discourse, to vindicate the Law from the corrupt glosses of the Scribes and Pharisees, it would appear, that some of their body had now become His auditors, though Dr. Lightfoot observes, that "S. Luke, writing for the service of the Gentiles, passeth over what respecteth the Jews." The identity of the two discourses is shown by the fact, that some things like, or the same, are recorded by both Evangelists, before and after the time of their several deliveries. Ludolphus however reverses the order in this respect, making the Sermon on the mount precede that on the plain ; and he remarks that from the circumstances of CHRIST's *sitting* on the former occasion, when He particularly instructed His disciples, and *standing* on the latter, when His instructions were of a more general nature, that the custom has arisen in the Church, that the preacher *ad populum* should stand up, *ut invitans ad pugnam et operationem* ; whereas the preacher *ad*

Clerum should sit down, *ut invitans ad quietem et contemplationem*. Finally, the expression of S. Luke vii. 1, "Now when He had ended *all* His sayings, *in the audience of the people*," may refer to the account, given by S. Matthew. *J. F.*

I am inclined to think, that the discourse in S. Luke is not the same, as that in S. Matthew, but a repetition of the substance of it on some other occasion; and while the expression in S. Matthew fixes the term to a spiritual sense, that in S. Luke might safely have a more literal bearing, because it is not "*Blessed are the poor*," but "*ye poor*;" *ye*, who have made the right use of your outward circumstances, and are become My disciples, so very few of whom are to be found among the more affluent. *A. Knox.*

Although on this holy argument, I have frequently enlarged, it still behoves me to illustrate and enforce it. When garments are being dyed, those, which are immersed, but once, are gifted with a perishable hue; but those, which repeatedly absorb the purple, retain the brilliancy of their tint unfaded and unimpaired. So it is with the human mind: when we hear the same doctrines continually enforced, imbued with the word of knowledge, as a vestment with a dye, we never suffer it to be effaced. It behoves us therefore to be constant auditors. Acts xiii. 42; Phil. iii. 1. *S. Chrysostom.* (Orat. 6, de Incompr. Transl. Boyd.)

S. Matthew mentions eight Beatitudes; S. Luke only four: but "the four," as S. Ambrose says, "are found in the eight, and the eight are resolved into the four." Meekness and peaceableness are contained under the virtue of patience; purity of heart is allied to poverty of spirit; mercifulness belongs to hunger after righteousness. S. Luke subjoins the sentences of punishment, that the truth of the four Beatitudes may appear more forcibly from the contrast of the woes severally opposed to them. *Ludolphus.* (Vita Christi, p. 1, c. xxxiii.)

Blessed are.—The farthest, that any of the philosophers went, in the discovery of blessedness, was but to come to that, *Nemo ante obitum*, to pronounce that no man can be called blessed, before his death; not that they had found what kind of better blessedness they went to, after their death, but that still, till death, they were sure every man was subject unto new miseries, and

interruptions of every thing, which they could have called blessedness. The Christian philosophy goes further. It shows us a perfecter blessedness, than they conceived, for the next life; and it imparts that blessedness to this life also. . . . For this world and the next are not two houses, but two rooms; a gallery to pass through and a lodging to rest in, in the same house, under one roof, JESUS CHRIST. The militant and the triumphant are not two Churches; but this the porch, and that the chancel of the same Church, which are under one Head, JESUS CHRIST: so the joy and the sense of salvation, which the "pure in heart" have here, is not a joy, severed from the joy of heaven; but a joy, that begins in us here, and continues, and accompanies us thither, and then flows on, and dilates itself to an infinite expansion . . . the plenary consummation thereof being respited, till we "see God." Rom. vi. 22; 1 S. John i. 3. *Dr. Donne.* (Serm. S. Matt. v. 8.)

He sure is rich, that hath the key to God's treasury. S. James ii.

5. *Gurnall.*

God has two thrones; one in the highest heavens, the other in the lowest hearts. Isa. lvii. 15. *Wright.*

The tree of life, said the holy Hyperichus, grows in heaven; and humility is the grace, that climbs and touches the top of it. *Dr. Horneck.*

21 Nothing can be our happiness in this life, but what is to be the foundation of it in the next. If I cannot serve God and my Saviour with delight, and make a kind of heaven of it here, He has no other heaven for me hereafter. Ps. lxxiii. 23—26. *Adam.* (Private thoughts, c. 15.)

No bound or measure can be assigned in the reception of Divine grace, as is the case of earthly benefits. The Holy Spirit is poured forth copiously, is confined by no limits, is restrained by no barriers: He flows perpetually; He bestows in rich abundance. Let our heart only thirst, and be open to receive Him, as in proportion to the capacious faith, we bring, will be the abounding grace, we receive. Ps. lxxxi. 10; S. Matt. xvii. 20; S. John iv. 14. *S. Cyprian.* (Ep. ad Donatum.)

Happy the soul, that, in the lucid intervals of a wounded conscience, can praise God for the same. Music is sweetest, near or

over rivers, where the echo thereof is but rebounded by the water. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, makes the most melodious music in the ear of heaven. Ps. lvi. 8; cxxvi. 6. *T. Fuller.* (Cause and cure of a wounded conscience, Dial. xxi.)

22 *Gratias ago Domino meo, quod dignus sum, quem mundus oderit.*

I give thanks unto my God for this, that I am found worthy to be among those, whom the world hateth. S. John xv. 19; 2 Tim. iii. 12. *S. Jerome.*

Superbus fio, quod video mihi nomen pessimum crescere. I am getting rather proud; for I see that my character is more and more defamed. *Luther.*

23 *Heaven* is the universal measure of all things earthly. Riches, pleasures, honours, will not profit there. *Bp. Medley.*

You speak of the reproach of the world. *Rejoice* in it. What! Are you unwilling to be put upon a footing with Apostles and prophets, yea, with your Master Himself? *T. Scott.*

Quid hoc mali est? What kind of evil is this, (saith *Tertullian*), which, when it came to the highest, *ad malum martyriale*, to martyrdom, to death, did neither imprint in our holy predecessors in the Primitive Church *timorem*, any fear that it would come; nor *tergiversationem*, any recanting, lest it should come; nor *pudorem*, any shame, when it was come; nor *pœnitentiam*, any repentance, that they would suffer it to come; nor *deplorationem*, any lamentation by their heirs and executors, because they lost all, when it was come? *Quid mali?* What kind of evil can I call this, in laying down my life for this LORD of life, *cujus reus gaudet*, when those martyrs called their guiltiness a joy; *cujus accusatio votum*, and their accusation a satisfaction; *cujus pœna felicitas*, and their suffering perfect happiness? Acts v. 41. *Dr. Donne.* (Serm. 1 Cor. xvi. 22.)

Leap for joy.—So we are enjoined by Him, whose word has no hyperboles. 2 Cor. vii. 4; 2 Cor. xii. 10. *Bengel.*

How did the Martyrs glory in their sufferings for CHRIST, calling their chains of iron chains of gold, and their manacles bracelets. Heb. xi. 25, 26. *Flavel.*

Hearken to what the blessed Luke saith, that “they departed from the presence of the council, rejoicing that they were

counted worthy to suffer shame for CHRIST's Name." To all others indeed it seems to be foolishness, that to suffer shame is to be "counted worthy," that to suffer shame is to "rejoice." But to them, that understand the love of CHRIST, this is esteemed of all things the most blessed. Were any to offer me my choice, the whole heaven, or that chain, (Eph. iv. 1,) I would prefer that chain. Were any to ask, whether he should place me on high with the Angels, or with S. Paul in his bonds? I would choose the prison. Were any about to change me into one of those Powers, that are in Heaven, that are round about the Throne, or into such a prisoner, as this, I would choose to be such a prisoner. Nothing is there more noble, than to suffer any evil for CHRIST's sake. I count not S. Paul so happy, because he was "caught up into Paradise," as because he was cast into the dungeon; I count him not so happy, because he "heard unspeakable words," as because he endured those bonds. I count him not so happy, because he was "caught up into the third Heaven," as I count him happy for those bonds' sake. For that these latter are greater than the former, hear how even he himself knew this; for he saith not, I, who "heard unspeakable words," beseech you; but what? "I, the prisoner of the LORD, beseech you!" Acts xiii. 52; Philem. 9. *S. Chrysostom.* (Hom. viii. in Eph. iv. 1, 2.)

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

24 Let the full force of the word, *consolation*, be observed. It is used by way of contrast to the comfort, which is promised to the Christian in the list of Beatitudes. There is something then very fearful in the intimation of the text, that those, who have riches, thereby receive their portion, such as it is, in full,

instead of the heavenly gift of the Gospel. xvi. 25 ; xviii. 24, 25. *J. H. Newman.* (Serm. S. Luke vi. 24.)

Consolation.—What was somewhere truly and beautifully observed by S. Augustine may serve to illustrate the preceding extract. *Omnia hujus mundi gaudia sunt solatia miserorum, non gaudia beatorum.* All the pleasures of this world are the *consolations* of the unhappy, rather than the joys of the Blessed. *J. F. Gaudium in materia convertibili mutari necesse est, re mutata.* Joy in a changeable thing must needs change with it. *S. Bernard.*

25 How silly would it be to envy a man, that was drinking poison out of a golden cup: and yet who can say, that he is acting wiser than this, when he is envying any instance of worldly greatness? Judg. iii. 20, 21; 2 Kings iv. 40. *W. Law.*

Lo! His hands, feet, sides, temple, all bleeding; His face marred, ghastly, and spitted on; His skin all pearly with a bloody sweat; His head drooping, His soul heavy to the death. See now the worldling, merry, soft, delicate, perfumed, never wrinkled with sorrow, never humbled with afflictions. Ps. lxix. 12; Amos vi. 1—6. *Bp. Hall.*

Mundi lætitia est impunita nequitia. The joy of the world is nothing but the impunity of sin. *S. Augustine.*

26 You wish to be a good man, if you can have the credit of it; but, in truth, you must expect to find goodness often accompanied with infamy. *Seneca.* (Ep. 113.)

For those, who would mix in the world with safety, there is needed just the reverse of the very gifts, which make men the world's favourites, namely, gifts of caution, retirement, and silence. *Archdeacon Manning.*

False prophets.—Nothing in the world is more full of complacency in itself, nor better received by men, than the office of the Bishop, Priest, or Deacon, *si perfunctoriè, atque adulatoriè res agatur*, if it be only discharged in a formal or a flattering manner; but in the sight of God there is nothing more base, more wretched, or more damnable. Jer. xxiii. 1; Ezek. xxxiv. *S. Augustine.* (Ep. 138.)

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your FATHER also is merciful.

27 *Unto you which hear.*—It is an excellent sentence of the most eloquent orator, that, “Arts would be happy, if none did judge of them, but only artists.” And lest I should seem to borrow an example only from profane writers, this is the very thing, which the prophets represent in other words, (Ecclus. xxv. 9.) “Blessed is he, that speaketh in the ears of *them, that hearken.*”

Bp. Patrick.

The love of one's friends is common to all religions; the love

of one's enemies is the characteristic of Christians. 1 S. Pet. iii. 9. *Tertullian*.

Beatus, Domine, qui amat Te, et amicum in Te, et inimicum propter Te. Blessed is he, O LORD, who loveth Thee, and loveth, his friend *in* Thee, his enemy *for* Thee. *S. Augustine.* (Confess. L. iv. c. 9.)

We should love the wicked, in order to make them good. *Seneca.* When injured by any one, we should remember that GOD presents to us the most glorious opportunity of showing forth His own Image, mercy, and forgiveness. 1 S. Pet. ii. 21—23. *Wm. Howels.* (Short sentences.)

28 *Pray for them, &c.*—If his soul be inflamed with anger, that anger (by means of fervent *prayer*) is lulled to rest; if passions rage within him, those passions are extinguished; if envy consume his peace, with ease it is expelled. As when the orb of day arises in unclouded glory, the wild beasts of the desert are dispersed, and seek the shelter of their dens; so when *prayer*, refulgent as a sunbeam, arises from our hearts, and sits enthroned upon our lips, the whole intellect is lighted up, and each unreasonable and unholy passion flees away. Could we but pray with fervour, even were Satan himself to appear, instantaneously he would fly; were the very gates of hell to yawn upon us, they would close again. S. James v. 17. *S. Chrysostom.* (Orat. 6, on the incomprehensible nature of GOD.)

29 The things, which are done by the Saints in the New Testament, profit for *examples* of understanding those Scriptures, which are modelled into the form of *precepts*. Thus we read in S. Luke vi. 29, “*Whoso smiteth thee on one cheek, turn to him the other also.*” Now there is no example of patience more perfect than that of the LORD; yet He, when He was smitten, said not, “Behold the other cheek,” but, “*If I have spoken, &c.;*” hereby showing us, that the turning of the other cheek should be *in the heart*. Indeed the LORD was ready not only to be smitten on the cheek for the salvation of men, but to be crucified with His whole Body. S. John xviii. 23. *S. Augustine.*

There is no difference between him, that doth an injury, and him, that requites it; *nisi quod ille prior in maleficio deprehenditur,*

at ille posterior; but only that the one is wicked a little sooner than the other. *Tertullian*. (De patientiâ.)

Be not sensitive to take any thing as a personal offence to yourself; for this is but one of the many ways, in which man “disquieteth himself in vain.” All personal affronts, real, or imaginary, we must make up our minds never to regard for a moment.

2 Sam. xvi. 10. *Bengel*. (Maxims for pastoral conduct.)

Endeavour to subdue all thy irascible, as well as concupiscible, affections; the sum of all humanity and the height of moral perfection is, “Bear and forbear.” *F. Quarles*.

30 I do not understand those for poor, which are vagabonds and beggars, but those, that labour to live, such as are old and cannot travail, such poor widows and fatherless children, as are ordered to be relieved, and the poor tenants, that travail to pay their rents, and are driven to poverty by mischance, and not by riot and careless expenses: on such have thou compassion, and God will bless thee for it. Make not the hungry soul sorrowful; defer not the gift to the needy; for if he curse thee in the bitterness of his soul, his prayer shall be heard of Him, that made him. 2 Thess. iii. 7, 10. *Sir W. Raleigh*. (Instructions to his son and to posterity.)

Remember, that as God approveth not alms, or any other work, without charity, so neither charity itself without discretion. Relieve the poor, but those, who are *poor indeed*; and the poor indeed are they, who not only want the things they ask, but want also the means to get without asking. (See S. Aug. at xii. 14.) 1 Tim. v. 3; Ecclus. xii. 1—7. *Bp. Sanderson*.

We must not interpret this of men’s taking away our goods, *by violence*, the word in the original signifying a bare *taking*, and not properly a *taking away*. For, when goods are so taken by force, were not Christians to ask them again, nor to endeavour to resume, or recover them, their condition would be too sad, as being exposed to rapine without remedy. Therefore the genuine sense of the words must be, that when an indigent person taketh anything of us in the way of *borrowing*, he is to be the sole gainer by it; at least we are to demand nothing for lending it. We are not to challenge any advantage to ourselves, (in the usual way of interest) but to accommodate him

freely, without expecting the least requital or profitable return.*
Ps. xxxvii. 26; Eccclus. xxix. 1. *Dr. Warren.* (The devout Christian's companion, Sunday 16.)

31 (That the Gospel had GOD for its Author, may be seen) in that profound and enlarged knowledge of human nature, which the Apostles discover in their manner of recommending Moral duties. In this dispensation their weak and foolish instruments, in the hand of Providence, have foiled and disgraced the boasted wisdom of Greece and Rome; and in that very way, wherein their wisdom most excelled, in short and detached precepts, composed for the conduct of human life by men, studious to reduce their long laborious searches after happiness into weighty and compendious aphorisms. Micah vi. 8; 1 S. John iv. 20. Rom. xii; 1 Thess. v. 16—23. *Bp. Warburton.*

It is a great advantage to have the whole of our duty collected into such narrow bounds, and presented to us at one view. . . . This also is a most convictive rule; every man, that thinks a little, must immediately own that it is highly reasonable. Consult your own consciences, and they will tell you, you need no other adviser; and you are self-condemned, if you violate this precept. It is written on your hearts in illustrious indelible characters; it shines and sparkles there, like the Urim and Thummim on the breast of Aaron. *S. Davies.* (Serm. S. Matt. vii. 12.)

32 We have partaken of a spiritual table; let us be partakers also of spiritual love. For if robbers, on partaking of salt, forget their character, what excuse shall we have, who are continually partaking of the LORD'S Body, and do not imitate even their gentleness? And yet to many, not one table only, but even to be of one city, hath sufficed for friendship; but we, when we have the same City, and the same House, and Table, and Way, and Door, and Root, and Life, and Head, and the same Shepherd, and King, and Teacher, and Judge, and Maker, and FATHER, and to whom all things are common—what indulgence can we deserve, if we be divided one from another? Acts vii. 26; 1 Cor. x. 17. *S. Chrysostom.* (Hom. xxxii. in S. Matt.)

For any sincere care of GOD and of religion, how few of us are

* See Dr. Hammond, Annot. in loco, and Practical Catechism, b. iv. s. 2.

there, that ever entertained so unpleasant a guest in their hearts. We go to Church; and so did they (the Gentiles) to their temples; we pray, and they sacrificed; they washed, and bathed themselves, before they durst approach their Deities; and we come in our best clothes and cleanest linen: but for any further real service we mean towards God there, for any inward purity of heart, for any sincere worship of our souls, we are as guiltless, as free from it, we do as much contemn and scorn it, as ever did any heathen. *Dr. Hammond.* (Serm. Rom. i. 26.)

33 The command is a road, in which both heathen, and Christian, and Jew may be travelling. How now shall we know the Christian from the other? By his motive. 2 Cor. v. 14. *Gurnall.*

34 If thou givest to receive the like, it is exchange; if to receive more, it is covetousness; if to receive thanks, it is vanity; if to be seen, it is vain glory; if to corrupt, it is bribery; if for example, it is formality; if for compassion, it is charity; if because thou art commanded, it is obedience. The affection in doing the work gives the name to the work done. S. Mark ix. 41. *F. Quarles.*

35 When I pray as heartily for my enemies, as I do for my daily bread; when I strive with prayers and tears to make God his friend, who himself will not be mine; when I reckon his felicity among my own necessities; surely this is such a love, as, in a literal sense, may be said to reach up to heaven, and which could only come down from heaven itself. 2 Cor. ii. 15. *Dr. South.*
Love is like an artificial glass; and, when we look through it, an enemy appears a friend; disgrace, honour; difficulties, nothing. *Farindon.*

There are, that give alms, that their favours may prosper; and God blesseth and prospereth their favours: there be, that do it for the good success of their voyage, and God prospers their voyage; some for their children, and God preserves their children; yea, and some to get praise, and God affords them that: and He frustrates none in the merchandize, he designed to traffic for, but gives every one that, which he aimed at in his liberality. But then all these traffickers must not be so unconscionable, as to look for any arrear of farther reward, when they are thus paid at present; they must remember they have no

depositum behind, laid up with GOD for them : and therefore it is necessary for a Christian to propose to himself more ingenuous designs, to do what he doth, in obedience to, and out of a pure love of, GOD ; and then there is more than all these, even “a Kingdom, prepared for him.” Ps. xli. 1 ; S. Matt. xxv. 34—40 ; 1 Tim. vi. 18, 19. *Dorotheus*. (Quoted by Dr. Hammond in his Sermon, Deut. xxvi. 12, 13, entitled, “The poor man’s tithing.”)

Your reward.—The publican and the disciple, the heathen and the Christian, may agree in the material acts of charity ; but that, which formally makes this a Christian grace, is the spring from which it flows, and the recompense at which it aims. xiv. 14. *Bp. Smalridge*. (Serm. S. Luke xiv. 14.)

He is kind.—The essential attributes of GOD are not parts, or qualities, of the Divine Essence, nor accidents in the Essence, nor a subject ; but *the very whole and entire Essence of GOD* ; so that every such attribute is not *aliud et aliud*, another and another thing, but one and the same thing. There are therefore no quantities in GOD, by which He may be said to be so much and so much ; nor qualities, by which He may be said to be such and such : but whatsoever GOD is, He is such and the same, by His Essence. By His Essence, He is wise ; and therefore Wisdom itself. By His Essence, He is good ; and therefore Goodness itself. By His Essence, He is *merciful* ; and therefore Mercy itself. By His Essence, He is just ; and therefore Justice itself, &c. In a word, GOD is great, without quantity ; good, true, and just without quality ; *merciful*, without passion ; an act, without motion ; everywhere present, without sight ; without time, the first and the last ; the LORD of all creatures, from whom all receive themselves, and all the good they have ; yet neither needeth, nor receiveth He any increase of goodness or happiness from any other. This is the plain description of GOD, so far as He hath revealed Himself to us in His Word. 1 S. John iv. 8. *Bp. Baily*. (Practice of Piety, p. i.)

36 The goodness, and justice, and mercy, and truth of GOD are transcendent above the goodness, and justice, and mercy, and truth of men, and of quite a different nature from them. *Abp. Bramhall*. (Controv. Hobbes.)

Nothing is more reasonable, than that we should be that to one another, which God is to us all. *Dr. Whichcote.*

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

37 God hath reserved three prerogatives Royal to Himself, Vengeance, Glory, and Judgment. As it is not safe for us then to encroach upon God's Royalties in either of the other two, Glory or Vengeance, so neither in this of Judgment. . . . We have no right to judge; and so our judging is *usurpation*. We may err in our judgment; and so our judging is *rashness*. We take things the worst way when we judge; and so our judging is *uncharitable*. We offer occasion of offence by our judging; and so our judging is *scandalous*. 1 Cor. xiii. *Bp. Sanderson.* (Serm. Rom. xiv. 3.)

In thy zeal against the sins of others be mindful of thy own exceeding sinfulness; call to remembrance thy great offences, which, though they be unfeignedly repented of, give thee to understand what cause thou hast to be meek, humble, and patient towards all men. . . . My own exceeding faultiness engages me, in seeing and hearing the faults and follies of others, to pity them, rather than to rejoice and glory over them; and to cover or lessen those faults, rather than to aggravate or display them. Gal. vi. 1, 2. *Corbet.* (Notes for himself.)

I am resolved, by the grace of God, to forgive every body every thing, and myself nothing. 2 Sam. xvi. 9—11. *Adam.* (Private thoughts, ch. 9.)

38 *Date* and *dabitur* (*give, and it shall be given you,*) are two twins. *Bp. Andrewes.* (Spittle Sermon.)

“He, that giveth to the poor, lendeth unto the LORD;” there is more rhetoric in that one sentence than in a library of sermons. 2 Cor. ix. 6. *Sir T. Browne.*

Give me faith, that will make me dare to be charitable, without fear of wanting myself by what I lend, or give away. 1 Kings xvii. 14. *Bonnell.* (Life by Archdeacon Hamilton, p. 220.)

If thou be merciful, God hath bound Himself to be merciful to thee again. Lo, is not this an exceeding great thing, that God, which of no right ought to be bound to His creatures, hath yet put it whole in thy own hands to bind Him, against the day of thy tribulation, to show thee mercy. Ps. xli. 1; Prov. xix. 17. *W. Tyndale.* (Expos. S. Matt. v.)

Observe the glowing exuberance of this promise. Not only, *shall it be given you*; but *good measure*, justly proportioned to the exercise of love; *pressed down*, to secure it as full measure; *shaken together*, as with corn, that it may lie closer in its place; and as if this were not enough, *running over*, without bounds, *given into your bosom*, so that you shall taste the large indulgence of the blessing. Deut. xv. 7; Eccl. xi. 1; Isa. xxxii. 8; lviii. 7—11. *W. Bridges.* (Expos. of the Book of Proverbs xxix. 27.)

The same measure, &c.—There was an alms, which the Scribes and Pharisees were obliged by the Law to give, the tenth of every years increase; this they always paid; and this sort of alms is called *δικαιοσύνη*, righteousness or justice; but the alms, which Christians ought to give is *χάρις* and it is *ἀγάπη*, it is grace and it is love, and it is abundance: and so the old Rabbins taught; *Justitia propriè dicitur in iis, quæ jure facimus; benignitas in iis, quæ præter jus.* (See the distinction, Rom. v. 7.) S. Matt. v. 20; 2 Cor. viii. 3. *Bp. J. Taylor.*

The scant *measure* will fill up a full measure of guilt; and the light weights bring upon the soul a heavy weight of judgment. *Bp. Reynolds.* (Serm. Mic. vi. 6—8.)

One mercy is but a step to another. God's grace runs in an eternal tenor of love and sweetness; but let duty go hand in hand with dependance on God: as He is not weary in blessing, so be you not weary of well doing. *Manton.*

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

41 Our Blessed Saviour, in His Divine discourses to His disciples, intermixes indiscriminately the precepts, which He designed for the future use, both of the *preachers* and *hearers* of His Word. . . . This method of instruction is carried on throughout the whole Sermon on the Mount . . . and this, not only on different subjects, but on one and the same; as, for instance, that natural penetration men have, and quick sight into the faults and blemishes of others, and blindness to their own. . .

Vice is so odious in itself, that it always shocks us, when fairly seen : in another case, nothing hinders our observation, and many things concur to engage our attention ; in our own, self-love either gilds the vice, so as to give it some faint resemblance of virtue, or on the other hand, so clouds it, as to make its deformity evanid and indistinct. . . . The hearer He severely reproves, ver. 41, and to His reproof of the teacher, He subjoins this direction, ver. 42, *How canst thou say, &c.* iv. 23. *Bp. Warburton.* (Charge, 1767.)

If thy hatred of evil be right, know that it will show itself first at home ; as we feel aversions most, when the things are nearest to us. *Abp. Leighton.*

The humble man has always before his eyes his own defects and imperfections ; in others he considers chiefly their virtues and perfections. *Rodriguez.*

42 *Brother.* This expresses the pretended show of discharging a *brotherly* office ; and to this the other term, *Hypocrite*, is significantly opposed. *Bengel.*

The mote.—One of the golden precepts of Pythagoras directs us, “ that a friend should not be hated for little faults.” *Dr. Johnson.*

I know there is a difference of sins. Our Saviour tells us there is a *beam* and there is a *mote* ; but withal this I know, that the best way to keep us from sin is *minima pro maximis cavere*, to loathe even the least, as if it were the greatest. If we look through this glass, it will make every mote a beam. Sins in themselves are unequal ; but in regard of us, and of our endeavours to avoid them, they are all equal. *J. Hales.* (Serm. 1 Sam. xxiv. 5.)

A tender conscience is an inestimable blessing ; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a *mote*. 1 Sam. xxiv. 5. *Adam.* (Private thoughts, chap. 9.)

43 He, who would take the *mote* from another's eye, while he has the *beam* in his own, is like a bad tree, pretending to yield good fruit. That is fruit, which a man scatters around him, from the good or evil principles prevailing within him. Doctrine gathered from any quarter, and as it were, tied to the tongue, is not *fruit* ; which rather consists in the produce of the teacher's own heart, whether by word or deed, as something

emanating from his own internal resources, just as the milk is generated by a mother from herself. Col. iii. 16. *Bengel.*

Men are not made truly righteous, as Aristotle supposes, by performing certain actions, which are externally good; for they may be still counterfeit characters; but men must have righteous principles, in the first place, and then they will not fail to perform righteous actions. God first respects Abel, and then his offering. Gen. iv. 4, 5. *Luther.* (Letter to G. Spalatinus.)

45 The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving; even so certainly is the presence of God's Spirit known by the shining light of a holy conversation; even so the purging fire of grace is known by the burning zeal against sin, and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart, by the bestirring of all the powers both of the soul and body, to do whatsoever God wills us to be doing, as soon as we once know He would have us do it. He, that hath this evidence, hath a bulwark against despair, and may dare the devil to his face; he, that hath this, hath the broad seal of eternal life, and such a man shall live for ever. S. John xiv. 12. *J. Mede.*

Faith is the source; charity, that is, the whole Christian life, is the stream from it. It is quite childish to talk of faith being imperfect without charity; as wisely might you say that a fire, however bright and strong, was imperfect without heat; or that the sun, however cloudless, is imperfect without beams. The true answer would be; it is not faith, but utter reprobate faithlessness. S. James ii. 26; Phil. i. 11. *Coleridge.* (Literary Remains.)

Our words are the commentaries on our wills; for, when we speak we make, as it were, a dissection of our own hearts, and read an anatomy lecture upon ourselves. Our wanton talk discovers a stew in our heart; when our words are swords, our hearts are a slaughter house; when we bear false witness, that is the mint; when we worship Mammon, that is the temple. The heart is the shop and workhouse of all evil. Prov. iv. 23. *Farindon.*

46 And why call ye Me, LORD, LORD, and do not the things which I say ?

47 Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like :

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock ; and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

46 When we pray for any virtue, we should cultivate the virtue, as well as pray for it. The form of your prayers should be the rule of your life. Every petition to God is a precept to man. Look not therefore on your prayers, as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God, we see what He requires of us ; and if you want a system, or collective body of holy precepts, you need no more, but your Prayer-books. S. Mark xi. 25. *Bp. J. Taylor.*

In extemporary prayer, what men most admire God least regardeth, namely, the volubility of the tongue. Herein a Tertullus may equal, yea exceed, S. Paul himself, whose speech was but mean. (Acts xxiv. ; 2 Cor. x. 10.) O ! it is the heart keeping time and tune with the voice, which God listeneth unto. Lam. iii. 41. *T. Fuller.* (Medit. on all kinds of prayer. 7.)

The doctrine of faith calls for *credere*, bids believe : but repentance craves a *facere* ; it stands on works. The Law cries, *fac hoc* ; but not the Law alone ; the Gospel cries it too. CHRIST, as well as Moses, exhorts unto obedience. The fierce menaces of

the Law, and the sweet promises of the Gospel, both call for righteousness and holiness of life. “Cursed is he, that abides not in all the things of the Law, *ut faciet ea*, to do them,” saith Moses; and *beati eritis, si feceritis*; CHRIST calls you blessed, “if you do them.” Titus ii. 11—14. *Dr. Richard Clerke.* (Serm. S. Luke iii. 14.)

It is not enough to have gotten an abstracted mathematical scheme, or diagram of this spiritual building in our brain; it is the mechanical labouring part of religion, that must make up the edifice, the work, and toil, and sweat of the soul, the business not of the designer, but the carpenter; that which takes the rough unpolished, though excellent materials, and trims and fits them for use; which cuts and polishes the rich, but as yet deformed jewels of the soul, and makes them shine indeed, and sparkle, like stars in the firmament. . . . The divinity and learning of these times floats and hovers too much in the brain, hath not either weight or sobriety enough in it, to sink down and settle in the heart. If Gerson’s definition of Theology, that it is *Scientia affectiva, non speculativa*, were taken into our consideration, at the choice of our professions, we should certainly have fewer pretenders to divinity; but, it is withal hoped, more divines. Rom. ii. *Dr. Hammond.* (Serm. Ezek. xvi. 30.)

O! bear not that badge of a miserable Pharisee; “they say, and do not.” *R. Baxter.*

47 The expression *cometh unto Me*, seems clearly to indicate the foundation of faith, the receiving the LORD, by faith, as our Prophet, Priest, and King. Eph. ii. 20, 21; iii. 17; Acts iv. 12; 1 Cor. iii. 11. *J. F.*

48 *Digged deep.*—*Deus in superficie non jacet.* God is not to be found on the surface. Prov. ii. 4. *S. Gregory.* (Hom. 19.)

If you would *build* high and firm, dig low in humility, in meekness, and in forgiveness, for a foundation; and your roof shall reach the heavens. Eph. iii. 8. *Skelton.* (Serm. S. Luke vi. 37.)

49 The soul of religion is the practical part. This Talkative is not aware of; he thinks that hearing and saying will make a good Christian; and thus he deceiveth his own soul. Hearing is but the sowing of the seed; talking is not sufficient to prove

that fruit is indeed in the heart and life : and let us assure ourselves, that at the day of doom, men shall be judged according to their fruits ; it will not be then said, Did you believe ? but, were you doers, or talkers only ? And accordingly they shall be judged. The end of the world is compared to our harvest ; and you know men at harvest regard nothing, but fruit. S. Matt. xiii. 20. *Bunyan.* (Pilgrim's Progress.)

It fell.—Tertullian smartly upbraids some in his time, who were careless of the dignity and purity of the Christian profession in their lives, imagining that they might reverence God in their hearts, without regarding Him in their actions ; that they might *salvo metu et fide peccare*, sin without losing their fear of God and their faith. To refute this gross contradiction, he propounds it in a sensible example ; *hoc est, salvâ castitate matrimonium violare ; salvâ pietate venenum temperare ;* this is the same thing, as to violate the fidelity of marriage without the wounding of chastity, or to poison a parent without failing in the duty, that is owing to him ; and to express his indignation, he tells them *sic ergo et ipsi, salvâ veniâ, in Gehennam detrahentur, dum salvo metu peccant* : so let them expect that God will cast them into hell, without prejudice to their pardon, as they pretend to sin, without prejudice to the respect they bear Him. (*Lib. de pœnitentid.*) Gal. vi. 7. *Bates.* (Harm. of the Divine attributes, &c. c. 19.)

Great on many accounts ; but chiefly on this, that the fallen house could never be raised from its ruins, never be rebuilt. There is no building for heaven in hell. There is no repentance in the grave. Time is time now. 2 Cor. vi. 2. *J. F.*

Quisquis volet perennem
Cautus ponere sedem,
Stabilisque, nec sonori
Sterni flatibus Euri,
Et fluctibus minantem
Curat spernere Pontum ;
Montis cacumen alti,
Bibulas vitet arenas.
Illud protervus Auster
Totis viribus urget ;

Hæ pendulum solutæ
 Pondus ferre recusant.
 Fugiens periculosam
 Sortem sedis amenæ,
 Humili domum memento
 Certus figere saxo.
 Quamvis tonet ruinis
 Miscens æquora ventus,
 Tu conditus quieti
 Felix robore valli,
 Duces serenus ævum,
 Ridens ætheris iras.
Boetius. (Consol. Philos. lib. 2, metr. 4.)

CHAPTER VII.

NOW when He had ended all His sayings in the audience of the people, He entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick and ready to die.

3 And when he heard of JESUS, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

4 And when they came to JESUS, they besought Him instantly, saying, That he was worthy for whom He should do this :

5 For he loveth our nation, and he hath built us a synagogue.

2 The Centurion represents the faith of the Gentiles. The same Gentiles are signified by *the servants of the Centurion*, and the

daughter of the Canaanitish mother, both of whom CHRIST healed, without actually going to them. He did not favour them with His corporal Presence ; but He saved them by the Word of Faith. Acts xiii. 47, 48. *Isidore of Seville.* (Alleg. Novi Testamenti.)

Dear unto him.—A habit of benevolence must be contracted and kept alive, as all other habits are, by constant exercise. Now our daily behaviour to our domestics gives us an occasion for an uninterrupted exercise of benevolence ; and scarce anything else does. . . . There is not a day passes over our heads, but we might contribute something to lessen the uneasiness, or promote the happiness of those, with whom we have to do ; and, by studying to promote their happiness, we mould ourselves into those habits, which are productive of our own, both here and hereafter. Eph. vi. 9 ; Col. iv. 1. *J. Seed.* (Serm. Prov. xv. 17.)

4 *Instantly.*—Nothing but cries can pierce the heavens. Prayer is an arrow ; if it be drawn up but a little, it goes not far ; if it be pulled up to the head, it flies strongly and pierces deep ; if it be but dribbled forth of careless lips, it falls down at our feet. The strength of our ejaculations sends it up to heaven, and fetches down a blessing. xviii. 7. S. James v. 16. *Bp. Hall.*

Crux arcus, nervus fiducia, vota sagittæ,

Pennæ amor ; at Deus est (ejaculare) scopus.

Hæftenus. (Regia via crucis, L. ii. c. 13.)

5 *A synagogue.*—And how much more praiseworthy must he then be, who has built a Church ? Acts vii. 46, 47. *S. Ambrose.*

On his death-bed, George Herbert was reminded by a friend of the re-edifying Layton Church, and his many acts of mercy ; to which he made answer, saying, “ They be good works, if they be sprinkled with the Blood of CHRIST ; but not otherwise.” Col. iii. 17. *Life by I. Walton.*

If Love, the parent of all disinterested action, if Truth, the great cementer of society, if Peace, the chief end of legislation, if meekness and condescending kindness, the sources of affection and goodwill, if these things, humanly speaking, strengthen a State, and add to the happiness of a people, these gifts doth Christianity, while she moves on heavenward, shower down with

both hands upon the children of men. Phil. iv. 8, 9. *A. W. Hare.*

6 Then JESUS went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, LORD, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto Thee: but say in a word and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When JESUS heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

6 JESUS *went with them*.—Consider here that, if another's faith so much prevails for us, how much more our own; for it was the Centurion's faith, which brought a cure to his servant. Consider too the humility of the LORD, who was willing, unasked, to go to the servant of the Centurion; but who declined when entreated, to go to the son of the nobleman, as if He shunned his pompous pride. Rom. xii. 16. *Ludolphus*. (in loco.) Because he deemed himself unworthy of receiving CHRIST in his *house*, he is rendered worthy of the Kingdom of heaven, and of the blessings enjoyed by Abraham. Eph. iii. 20. *S. Chrysostom*.

Nor must we look on our services, the best we are able to perform,

as in themselves grateful and satisfactory ; for all of them, if we mark them well, we shall find not only quite unprofitable to GOD, but very defective in many respects : for, who can say, he performs any thing both in kind, in manner, in degree thoroughly right and good ; with that ardency of love, he owes to GOD, with that purity of intention, with that earnest vigour of spirit, with that undistractedness of mind, with which he should perform it ? No ; in all our flock we cannot pick out a sacrifice entire and unblemished, such as GOD requires, such as duty exacts of us. They need therefore, all our services need, to be commended and completed by the Beloved SON, His perfectly well-pleasing performances : they need to be cleansed and hallowed, by passing through the hands of our most High and undefiled High Priest, to become sweet and savoury, (or to receive that *ὁσμὴν εὐωδίας*, which S. Paul speaks of,) from being offered up in His censer. In fine, as all our actions should, in our intention, be works of religion, dedicated to GOD's service and honour, sacrifices, as it were, of gratitude and homage to GOD, so they ought all to be offered up "in the Name of JESUS." S. Matt. iii. 17 ; Eph. i. 3, 6 ; v. 2 ; Heb. vii. 26 ; Rev. viii. 3, 5. *Dr. Barrow.* (Serm. Col. iii. 17.)

If thou desire the love of GOD and man, be humble ; for the proud heart, as it loves none, but itself, so it is beloved of none, but itself. The voice of humility is GOD's music ; and the silence of humility is GOD's rhetoric. Humility enforces, where neither virtue nor strength can prevail, nor reason. *F. Quarles.* (Enchir.)

8 His view of CHRIST's relation to the spiritual kingdom, is as original, as it is grand. The LORD appears to him here, as the true Cæsar, and *Imperator*, the highest over the hierarchy, not of earth, but of heaven. Dan. vii. 14. *R. C. Trench.* (on the miracles.)

Ye know, my beloved, that the soldiers of this world, who receive but temporal rewards from temporal masters, do first bind themselves by military Sacraments, or oaths, that they will be faithful to their commanders ; how much more then ought the soldiers of the Eternal King, who shall receive eternal rewards, to bind themselves with the heavenly Sacraments, or oaths,

and publicly profess their fidelity to Him? Mal. i. 6. *S. Augustine.*

Remember that no Minister can govern his people well and prosperously, unless himself hath learned humbly and cheerfully to obey his superior. For every minister should be like the good Centurion in the Gospel: himself is *under authority*, and he hath people *under him*. *Bp. J. Taylor.* (Advice to his Clergy, c. i. s. 13.)

To argue with a child, who is *to do, as he is bid*, is to take him out of his sphere, and to put him upon a level with his father. What can follow, but that the authority of the father must by degrees fall into contempt? and what he loses in authority, the child will gain in conceit, and impertinence; till he will do nothing without a reason, and seldom with; for he thinks his own reason better. Gen. xviii. 19. *Jones* (of Nayland.)

9 We seldom, or ever read of anything CHRIST *wondered at*, but *faith*. At it He did; both at the smallness of it in the Jews; at the greatness of it in the Centurion. S. Mark vi. 6. *Dr. R. Clerke.* (Serm. S. John xx. 29.)

Wonder, as commonly expressed by men, implies something quite strange and wholly unexpected by them in the object of their wonder. But CHRIST, who foreknew all things, *mirando laudabat*, expressed His approval by His wonder. Because He wondered, He marks out to us some cause for wondering; a lesson such as we need; for all such emotions in Him were not the signs of any mental excitement, but *Magistri docentis*, of a Master aiming at our instruction. *S. Augustine.* (Lib. ii. Contr. Manich. c. 8.)

The faith of the Apostles shall condemn the unbelieving Jews; the piety of the Centurion, all ungodly magistrates; preaching Paul, all unpreaching prelates; Zacchæus, all usurers; and Lazarus, all repining, impatient, and wicked beggars. *Abp. Sandys.* (Serm. S. Luke xxi. 25.)

In the case of the Centurion, we have a threefold evidence to character, all tending to pronounce him blessed. Men esteem him and speak well of him for his works of public beneficence. God commends the faith, whence all good works proceed. And the third testimony is that, which he unconsciously bears to

himself, both in his charity and his humility, his charity toward his sick servant, his humility in the sight of God. Such "favour with God and man," will fall to the lot of every true Christian; and the more he becomes exalted in the estimation of others, the more lowly he is in his own eyes; praise not producing pride, but rather a deeper sense of unworthiness. The military profession is signally honoured in the Gospel, which, besides this good man, makes mention of three other Centurions, whom God condescended to employ in His service, proving thereby that not only "in every nation," but in every earthly calling, however seemingly uncongenial to faith and holiness, "he, that feareth God and worketh righteousness is accepted of Him." S. Matt. xxvii. 54; Acts x. 1—4; xxvii. 43. *J. F.*

11 And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

12 Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the LORD saw her, He had compassion on her, and said unto her, Weep not.

14 And He came and touched the bier: and they that bare *him* stood still. And He said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And He delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people.

17 And this rumour of Him went forth throughout all Judea, and throughout all the region round about.

12 In a few words S. Luke has described *Ærumnæ molem*, the sum total of her wretchedness. The mother was a widow, having no hope of other children; she had no one to look to, now that her only son was taken from her. He was the only child, she had suckled; he it was, who made her home happy. *Quicquid matri dulce ac pretiosum*, all the joy, and boast of a mother's heart was centred in him alone. Jer. vi. 26; Zech. xii. 10. *Gregory Nyssen.* (De Hom. opif. c. 25.)

What a gradation is here! How pathetically beautiful! Every fresh circumstance widens the wound, aggravates the calamity; till the description is worked up into the most finished picture of exquisite and inconsolable distress. . . . Is not this a fine specimen of the impassioned and picturesque? Who can consider this narrative with any attention, and not feel his heart penetrated with a tender commiseration? *W. Hervey.* (Contempl. on the night.)

All the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousand accidents in the world, and every contingency to every man and every creature, doth preach our funeral sermon, and calls us to look how the old sexton, Time, throws up the earth, and digs a grave, where we may lay our sins or our sorrows, and sow our bodies, till they rise again in a fair, or an intolerable eternity. *Bp. J. Taylor.*

13 In the types of the *general* Resurrection, which were *particular* resuscitations of the dead in this world, the dead were restored to the knowledge of their friends: when CHRIST raised the son of the widow of Nain, *He delivered him unto his mother*; when Peter raised Tabitha, he called the saints and widows, and presented her alive unto them. So GOD says to Abraham, "Thou shalt go to thy fathers;" he should know that they were his fathers: so to Moses, "Thou shalt die and be gathered unto thy people, as Aaron, thy brother died, and was gathered unto his people." S. Matt. xvii. 3; S. Luke xvi. 23. *Dr. Donne.* (Serm. S. Matt. xxiii. 30.)

The three sorts of dead, raised by CHRIST, aptly represent three sorts of sinners. A sinner is dead in the house, like Jairus's daughter, when he doth imagine mischief in his mind, (viii. 49;) *carried out of the gate*, like this young man, when he brings

forth ungodliness, in word or deed ; stinking in the grave, like Lazarus, if he sin habitually without any remorse. . . . Now as there was weeping for the dead damsel in the house, more weeping for this man carried out of the gate, but most weeping at Lazarus' grave, (S. John xi.) so we must be sorry for the beginnings of sin, more sorry for the proceedings and increase, most sorry, when a man "stands in the way of the wicked, and sits in the seat of the scornful." . . . As the Church hath three kinds of *planctus* over the dead, so the devil and his company three kinds of *plausus*. Our adversary rejoiceth a little, when we sin in the house, &c. . . . Let us then awake from sleep and stand up from the dead. CHRIST in His Word, in His Sacraments, in His judgments, in His preachers, instantly calls unto you daily, "*Young man, arise !*"—" *Damsel, arise !*"—" *Lazarus, arise !*" Wherefore, let us, I beseech you, *sit up and speak* ; that we may comfort the Church our afflicted mother on earth, and be well accepted of GOD, our FATHER in heaven. Ps. vii. 15 ; Isa. v. 18 ; Eph. v. 14. See S. Mark, Illustr. v. 40. *Dean Boys*. (On Dominical Epist. and Gosp. 17th S. after Trinity.)

The manner hath from ancient time been, among Christians, for the priest to go before the corpse with hymns and psalms of joy, (a custom yet used in some places,) and the most considerable friends to bear the body ; the chief mourners first, and all the company following the bier, to mind them that they must shortly follow the deceased person in the same path of death. Eccl. xii. 5. *Dean Comber*. (Disc. on the Book of Common Prayer.)

Vita caduca, vale ; mortalis flosculus ævi
 Jam viget, et jam nunc moritur succisus aratro ;
 Præterit umbra levis lascivaque transit imago.
 Proh dolor ! in mediâ viventes morte tenemur !
 O ! miserere Deus ! vitam sperare futuram
 Da, Pater, æternique horroribus eripe lethi !

Nunc O ! sic positum tumulto submittite corpus ;
 Sic redit in terram moles terrena parentem,
 Et cinis in cinerem fato revocante priorem !

Burton. (Opuscula. Sacerdos Parœcialis.)

He, who presumed not to ask, asks most eloquently ; and He, who gives unasked, doubles the gift. Isa. lxxv. 1. *Maldonatus*.

A forwardness to oblige is a great grace upon a kindness, and doubles the intrinsic worth ; in these cases, that, which is done with pleasure, is always received so. Rom. xii. 8. *Palmer*. (Aphor. 1492.)

There is a particular tenderness due to persons, under any recent affliction, not only that we may not seem to “vex them, whom God hath wounded, and persecute them, whom He hath afflicted ;” but because men are more susceptible of resentment, in proportion to the greatness of their distress. . . . Their adversity will embitter their spirit, and discolour every object. Handle then gently “a wounded mind,” as you would do a wounded body, with all the tenderness you can. It will not bear too rough a hand. Remember that a good-natured man cannot give pain, without feeling in some measure the pain he gives. ix. 42. *J. Seed*. (Serm. Prov. xv. 17.)

14 He performs the miracle, not only in word, but He *touches the bier*, that we might know that the Sacred Body of CHRIST is mighty to the saving of man. For it is the body of Life, and the flesh of the Omnipotent Word, whose power it possesses. S. John v. 21. *S. Cyril*.

Perhaps, by touching the bier, He would show us how little dread He had for death and the grave, which are the means of His restoring us to life. *Calvin*.

15 *He delivered him, &c.*—For the young man had ceased to belong to his mother. 1 Macc. x. 9. *Bengel*.

Did not this youth naturally belong to his mother, without the need of CHRIST’s new *delivering* him unto her? No ; he belonged no more to his mother, after his being raised in this way. The life, he had from his mother, he had lost : a second life he had now received from the mercy and omnipotence of JESUS CHRIST. Thus we learn from this circumstance the special obligation, which penitents in the Church owe to God ; since they have received from Him a second spiritual life, their first life given to them in Baptism having been lost. xv. 32. *M. Singlin*. (Instructions Chrétiennes, Dim. xv. après la Pent. Evang.)

18 And the disciples of John showed Him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to JESUS, saying, Art Thou He that should come ? or look we for another ?

20 When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come ? or look we for another ?

21 And in that same hour He cured many of *their* infirmities, and plagues, and of evil spirits ; and unto many *that were* blind He gave sight.

22 Then JESUS answering said unto them, Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in Me.

19 *Art Thou He, &c.*—It would appear probable from this inquiry, that our LORD had hitherto abstained from making any distinct public assertion of His being the SON of GOD, though certainly He had preached the Gospel to the poor in a more general manner ; He had not yet formally presented Himself to the Jewish Church and people, as their expected Messiah, (see S. Mark i. 14.) If this be so, then the remark of Card. Bona-venture (Life of CHRIST, chap. xv.) is worthy of attention. “Although our LORD JESUS occasionally preached, and His disciples baptized, yet He did not either Himself, or by His disciples, attend to preaching, before the imprisonment of John, as He did afterwards ; giving us, in this, an example of amazing humility, in deferring to John, who was so infinitely His inferior in preaching. He did not begin His ministry with noise and pomp, but humbly and by degrees.” To this remark

it might be added that, when our LORD at length made his public Epiphany, as a preacher, He condescended to take the key of His doctrine from the Baptist, and was content to repeat what His forerunner had said before Him, in calling men to repentance. S. Matt. iv. 17 ; S. Mark i. 15. *J. F.*

It often happens that men need information upon some important point, who either through pride, or bashfulness, will not ask it, or through passion and prejudice will not receive it at our hands. In this case, the good, which we cannot do directly, we must contrive, if we can, to do indirectly, by proposing those questions ourselves, which we know that others in company want to hear answered, but cannot bring themselves to ask. This method of edifying the weak, without exposing their infirmities, will produce in them that love and confidence towards us, which, for their own sakes, we wish to have ; whereas a contrary conduct, by provoking and alienating their affections from us, may put it out of our power ever to be of service to them again. S. John xvi. 19. *Bp. Horne.* (On the life and death of John the Baptist, s. 7.)

In CHRIST's school, there were three perfections, opposite to three defects in these disciples of John (Conf. S. John iii. 26, 28 ; S. Matt. ix. 14) ; examples of humility, against envy ; words of wisdom, against ignorance ; works of wonder, against incredulity. John therefore sent his disciples to CHRIST, that, seeing His humility, their envy might be lessened ; that, hearing His wisdom, their ignorance might be rectified ; that, wondering at His works, their incredulity might be confounded. *Dean Boys.* (On third Sunday in Advent.)

21 Ἐχαρίσατο τὸ βλέπειν, is the delicate and noble expression of the Evangelist. *He made them a present of sight.* Silver and gold had He none. But these were His gifts ; such were His alms : Godlike beneficence indeed ! *W. Hervey.* (Theron and Aspasio, Letter 7.)

22 He doth neither affirm nor deny, but would rather have His works testify of Him, than that He would testify of Himself. S. John v. 31, 32. *Bede.*

Seeing then John's faith in JESUS of Nazareth, as in the Messiah, then revealed, did spring from GOD's word, uttered by Isaias,

the prophet, as from its first root, and had been nourished by sensible experiments and manifest signs of the times, answerable to the prophet Isaias' predictions, concerning John's office, for this reason it is, that our Saviour, who best knew what answer would be most fitting and satisfactory to John's demand, returneth him no other answer, than "*The blind see, &c.*" This prophecy was fulfilled in our Saviour's promulgation of the Gospel *in those places*, (Capernaum, nigh unto Zabulon and Naphtali. Conf. S. Matt. iv. 11—14; Isaiah ix. 1, 2.) Albeit, our Saviour was anointed King of Judah and inaugurated to the kingdom of heaven at His Baptism, yet He did not take actual possession of His kingdom, or give laws unto His subjects, He did not fully exercise His Regal authority over Satan, and the unclean spirits, his angels, nor establish the kingdom of grace by signs and wonders, until the time of John's imprisonment. S. Matt. iv. 17; S. John ix. 32. *Dr. Jackson.* (Treatise on the Divine Essence, &c. b. vii. p. 2.)

Malice itself cannot find reason to suspect a collusion, when prophecies and miracles thus unite their testimony, and proclaim JESUS to be the Messiah. *Bp. Horne.*

By six works of mercy CHRIST wrought miracles upon the body, and by those six also doth He work miracles upon the soul. Blindness is ignorance and error; lameness is infirmity and waywardness of the will; leprosy is concupiscence of the flesh; deafness is obduration of the heart; the separation of grace from the soul is death; poverty is the defect, or want, of the knowledge of God, the power to receive the Gospel. *Sutton.* (Disce vivere, c. 24.)

If such an uninterrupted series of unparalleled miracles, as our Saviour did, do not point out to us the appropriate ensigns of the Deity; what others can we single out, as sufficiently and peculiarly expressive of His Majesty? The most astonishing idea we can conceive of the most astonishing Being that is, is, that He brings about things by the mere act and *fiat* of *His Will*, without any tedious, slow, gradual, process; that it is as easy for Him to *effect* whatever He wills, as to *will* any effect. . . . It is spoke; it is done. Nature hears His voice, and confessing her Author instantly obeys the dread command.

v. 17 ; Gen. i. 3 ; S. John iii. 2. *J. Seed.* (Serm. S. John iii. 2.)

In the days of old it was commonly none, but the rich and honourable, very few else, that were employed in the great services of the Law, insomuch that it was a proverb, *Spiritus Sanctus non requiescit super animam pauperis* ; the Holy Spirit never lights upon a poor man's soul. But now the contrary ; the poor are preached to ; and the poor preach ; and "Blessed are the poor." The way of God's dispensation is strangely changed. Zeph. iii. 12 ; S. James ii. 5. *Dr. M. Frank.* (Serm. i. on 2 Cor. v. 17.)

23 He well said "offended *in* Me," not "*by* Me;" for CHRIST was never *causa scandali activè*, but only furnished materials, and gave indirectly the occasions of offence. S. Matt. x. 34 ; 1 Cor. x. 32. *Ludolphus.* (in loco.)

To CHRIST's chain of the eight Evangelical Beatitudes, we may string on these two like precious pearls ; "*Blessed is he, whosoever shall not be offended in Me ;*" and, "It is more blessed to give, than to receive." Acts xx. 35. *J. F.*

24 And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see ? A reed shaken with the wind ?

25 But what went ye out for to see ? A man clothed in soft raiment ? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see ? A prophet ? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *Him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

24 *A reed shaken with the wind.*—As the forerunner designed to remove all doubt from the minds of his disciples respecting CHRIST, so did the Saviour, in His turn, design the same end respecting John. He commended him in divers ways to the multitude, who knew not the true reasons of his question, and therefore might have imputed to him some improper motive, whereby their faith in his previous testimony would have been shaken. For, hearing John's question, they might have been induced to regard him *levem in fide, et mollem in vita*, unstedfast in his faith, and self-indulgent in his life; when free, openly affirming the truth of CHRIST, but afterwards, when imprisoned, as sinking under adversity and seeming to doubt. This unstedfastness then relates to doubts in his mind; and this self-indulgence (*a man clothed, &c.*) to the enticements of pleasure; from both these imputations the LORD defends him, and commends him for the opposite virtues. He commends him, moreover, when his disciples were gone away; in their absence, rather than their presence; in order that His praise might evidently speak the language of truth, rather than savour of any favouritism or of flattery. *Ludolphus.* (in loco.)

Our light is like a candle; every *wind* of vain doctrine blows it out, or spends the wax, or makes the light tremulous; but the lights of heaven are fixed, and bright, and shine for ever. S. John v. 35; Eph. iv. 14. *Bp. J. Taylor.*

25 A man is no greater than what he is in the eye of GOD; and the estimation, which GOD hath of us, is not for being born in a *palace*, but for being righteous and just: what an error is it then to value ourselves more for our human birth, by which we are made sinners, than for our Divine birth, by which we are made just? *Bp. J. Taylor.* (Contempl. on the state of man, c. 3.)

27 Other prophets are sent to men, but John to God; from God the FATHER to God the SON. "Behold," saith God the FATHER, "I send My messenger before Thee, &c." *Mal-donatus*.

28 *Natus non tam complexibus, quàm orationibus*. The child of prayer rather than of wedlock. *S. Ambrose*.

Scripture says not, that John was greater than other Saints, but that other Saints were not *greater than John*. He placed him on the same level with the rest, but not above them. *S. Chrysostom*. (Hom. 27, Oper. imperf. in Joan. vitâ.)

It is no brag to say, that the Ministry of the Gospel is more glorious than that of the Law. . . . God would have everything in the last Temple more glorious than in the first, which was figured by the outward frame; more glorious in CHRIST's time, than that of Solomon, as that was beyond the tabernacle. This is "a better testament." That had the shadow; this is the substance. Under this is greater illumination: *Effundam Spiritum Meum*, saith the prophet: before, some few drops distilled; now, a whole current of graces; *effundam*, (Joel ii. 28.) If therefore John Baptist were greater than the sons of men, because they saw CHRIST to come, he pointed at His coming; our's must needs be more glorious, because we see Him, and point at Him, now come and fully exhibited. Heb. vii. 22; xi. Acts ii. 17; Heb. xi. 39, 40. *Bp. Hall*. (Serm. Zech. xiv. 20.)

The clearness of the Old Testament it was but *splendor vultûs*; the face of Moses did only shine in his revelations; the clearness of the New Testament is *splendor pedum*; their very feet are glorious, that preach the Gospel. The shining of the Old Testament was *splendor in velamine*, as S. Paul observes; the very clearness of that was hidden, and veiled over with much obscurity; CHRIST's shining in the New Testament, it is far more evident; it is *velamen in splendore*; His very garments are clear and glorious as the Sun. (ix. 29.) The clear preaching of CHRIST made John the Baptist greater than the Prophets; the meanest of our calling greater than John the Baptist. Rom. x. 15; 2 Cor. iii. 7—18; 2 Tim. i. 10. *Bp. Brownrig*. (Serm. 1 Cor. xiv. 1.)

The peculiar dignity of the Christian Minister consists in this;

that he is the representative of CHRIST; for as CHRIST is evidently above all other messengers from GOD, he, who stands in His stead, must be superior beyond compare, to all Ministers of religion, whether prophets, priests, law-givers, judges, or kings, whom Almighty GOD ever commissioned. Moses, Aaron, Samuel, and David, were shadows of the Saviour; but the Minister of the Gospel is His present substitute. As a type, or prophecy of grace is less than a pledge and means, as a Jewish sacrifice is less than a Gospel Sacrament, so are Moses and Elias less by office than the representatives of CHRIST. S. S. Matt. x. 40; S. John xx. 21—23; 1 Cor. iv. 1; 2 Cor. v. 20; Gal. iv. 14. *J. H. Newman.* (Serm. S. Luke vii. 28.)

29 Sin is an impeachment of GOD's wisdom, justice, and goodness at once: for he who allows himself in the commission of sin, lays an imputation upon GOD, as if He had either not foreseen what liberty was fit to be allowed to His creatures, or had not ordered the frame and constitution of things with that decency and benignity that mankind could comfortably acquiesce in. Now, on the contrary, confession takes shame, and folly, and unreasonableness, to ourselves, and justifies the wisdom and equity of all GOD's constitutions. In this sense we may take that expression, S. Luke vii. 29, *The publicans justified GOD, being baptized with the Baptism of John*; i.e., they, entering into a penitential state, which John's Baptism initiated them into, condemned themselves, and proclaimed the righteousness of GOD's methods. Verse 35; Ps. cxix. 128. *Dr. Goodman.* (Penitent pardoned, c. iii. p. 2.)

30 *The counsel of GOD.*—This is what S. Paul terms, “the will of GOD, even our sanctification.” These two emphatic expressions forcibly denote the necessity and the blessedness of that “holiness, without which no man shall see the LORD;” and they will rise up, as witnesses, at the last day against all, who *reject this counsel* of the LORD, all who resist *His Will* concerning them. Ps. i. 1. *J. F.*

31 And the LORD said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

32 CHRIST, is as His Apostle was; He makes heaven “all things to all men, that He might gain all.” To the man, that loves true pleasure and gladness, He presents it as all joy; and to the like ambitious man, as all glory; to the merchant man it is, as a pearl; to the husbandman it is a rich field: to all men it is made all things, that they might come all thither to Him. *Bp. Cosin.*

We have piped unto you, and ye have not danced.—What are allowable amusements? Such recreations, and such alone, as may, in some degree, assist our faculties of mind and body to perform that great work, for which they were united, and placed in this probationary world. No amusements therefore are allowable, which produce weariness of body, or lassitude of mind; which indispose us for serious thought and feeling, which keep us cold and indifferent respecting wisdom and virtue, which break down the barriers between us and the vices and follies of the world, or which leave behind them a disrelish for the close inspection of our hearts, and for devotional intercourse with our God. *Bp. Jebb.* (Note to Serm. Isa. lviii. 13, 14.)

33 *Neither eating bread, &c.*—A very severe *devil* surely, and one of the strictest order among them, that was so far from being “cast out by fasting and prayer,” that these were his continual employment. *Bp. Stillingfleet.* (Serm. on text.)

34 That you must deal gently with sinners, is plain from the nature of true Righteousness, which hath compassion in it, and

not disdain. Of which we have no such clear and patent example, as in CHRIST, who dealt with sinners so very gently, that the Pharisees called Him "*a companion of sinners.*" 1 Cor. ix. 22; 2 Thess. iii. 15. *Musculus.* (in S. Matt. vii.)

Eating and drinking.—The country Parson knows that nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to do good; not only because all men shun the company of perpetual severity, but also for that, when they are in company, instructions, seasoned with pleasantness, both enter sooner and root deeper. Wherefore he condescends to human frailties, both in himself and others; and intermingles some mirth in his discourses occasionally, *according to the pulse of the hearer.* G. Herbert. (Priest to the Temple, c. 18.)

Let it ever be remembered that he, who has really found the mean between the two extremes will and must be reckoned enthusiastic by those, who are in the extreme of coldness. You can easily conceive that, when any one stands in a middle point between two others, who are, with respect to him, strictly equidistant, he must, from the inevitable laws of perspective, appear to both to be, not in the middle, but comparatively near the opposite party. He therefore must make up his mind to be censured on both sides; by the enthusiastic, as cold; by those, who are cold, as enthusiastic. 2 Cor. v. 13. *Alexander Knox.*

That mind, which is not touched with an inward sense of the Divine wisdom, cannot estimate the true worth of it; but when wisdom once displays its own excellencies and glories in a purified soul, it is entertained then with the greatest love and delight, and receives its own image reflected back to itself in sweetest returns of love and praise. Isa. liii.; 1 S. Pet. ii. 7, 8. *J. Smith.* (Serm. Prov. xv. 24.)

35 Although the wisest contrivances of Heaven for the good of mankind are liable to the unjust cavils and exceptions of unreasonable men, yet there is enough to satisfy any teachable and ingenuous minds concerning the wisdom of them. *Bp. Stillingfleet.*

36 And one of the Pharisees desired Him that He

would eat with him. And He went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at His feet behind *Him* weeping, and began to wash His feet with tears, and did wipe *them* with the hairs of her head, and kissed His feet, and anointed *them* with the ointment.

36 Examine, when you mix with the world, if duty calls you, if it is for the good of men, and the glory of God, if it is His work, you are going to do? Look up, and you will find it was so with your Master. If He manifested Himself in a village of Jewry, it was to do the work of His FATHER; if at a marriage, it was to show His power, and command authority to His doctrine; if at the house of a publican, it was to save a child of Abraham; if at Jerusalem on the feast day, it was to purge the temple. Ecclus. vii. 36. *Massillon*.

It is well, if our visit to a worldly family does not prove a blank, or a blot. *Abp. Leighton*.

The tares have the privilege of the field, as well as the wheat, and the bad fish of the net, as well as the good. To communicate with *sin* is sin; but to communicate with the *sinner* in that, which is not sin, can be none. S. Matt. xiii. *Palmer*. (Aphor. 990.)

37 How is this? that a woman unknown, rather known too well, laden with sorrows, full of tears, clamorous through her grief, the porter's notice evaded, none observing her entrance, the very Master unconscious of it, should make her way through the passages of the house, thread the groups of the domestic servants, penetrate into the inner feasting room, and convert a house of convivial mirth into one of groans and lamentation? My brethren, she came uninvited, and yet commanded; she entered *exhibita, non præsumens*; *Ipse sic fecit eam sisti Sibi, qui illam cœlesti sententiâ jussit absolvi*. He, who ordained her ab-

solution by His own Divine sentence, caused her in this manner to take her place in His presence. Phil. iii. 12. *Peter Chrysol.* (Serm. 93.)

What wonder is there that such persons should have hastened their application to CHRIST, since they were ready to come to John's baptism. S. Matt. xxi. 32. *Grotius.*

Earth has nothing equal to the wretchedness of her, whom the Scripture terms the "strange," the "evil" woman. The loss of youthful innocence, the wreck of early hope, the abandonment of holy principles, the thoughts, and words, and deeds of shame, inward remorse racking the heart, and outward disease undermining the frame, these are the *beginnings of sorrow*; but *the end* is not yet. *Bp. Coleridge.* (Serm. for the Exeter Penitentiary.)

Hæc innocenti sanguine dexteram (*subaudi voluptas*)

Regis Davidis polluit,

Quo nullus ante gratior

Regi supremo cœlitum ; capillis

Indidit cæsis tibi vincla, Samson,

Ut te superbis traderet hostibus,

Quem nulla vis potuit ferocem subdere ;

Hujus et impulsu fallacia numina Divûm

Divino dignatus honore est

Rex sapiens Salomon,

Qui conditori siderum quandam pius

Inclytam sumptu celebremque gaza

Struxerat ædem.

Quid Magdalenam mirer incautam premi,

Durâ compede vinctam

Diræ sub dominæ jugo

In flore primævo juventæ ?

Quid excolentem corporis

Numine posthabito, decorem ?

Illa comas olim gemmis ornabat et auro

Studens amantibus videri pulchrior,

Pubemque gaudens cernere

Lentis ignibus uri.

Card. Barberini. (Ode de S. Maria Magd.)

38 *Feet.*—Much importance is to be attached by the careful

reader to the fact, that this woman washed the *feet* of our Saviour: for this circumstance identifies her, it would appear, with Mary the sister of Lazarus, (S. John xi. 2); who is again brought before our notice, as performing a like office of dutiful service to her Redeemer shortly before His sufferings, (S. John xii. 3.) Distinct from her is the woman, who in the house of Simon the leper poured ointment upon the *head* of our LORD, but did not anoint His *feet*, as Mary did. Her act is recorded by S. Matthew (xxvi. 6,) and S. Mark (xiv. 3,) while S. Luke and S. John commemorate the above mentioned acts of Mary, the first done in the depth of her repentance, the last in the growing confidence of her justification and pardon. S. Augustine and S. Chrysostom agree in the opinion, that there were only *two* different women, who thus testified their devout feelings towards our LORD; and the supposition that Mary Magdalene was one of these rests on no better ground than a vague tradition. (Illustr. S. Matt. xxvi. 7.) *J. F.*

In that she stood *behind Him*, her humility and devotion are seen; in that she *washed His feet with her tears*, we trace her true penitence and contrition. And as she concealed her tears, as she wiped them away with the hairs of her head, she gives proof that she is not one of those, who “do their works to be seen of men.” When I think of her repentance, I am more disposed to weep, than to speak. What heart so hard, as to find no force in these tears, as not to be melted into repentance by them? Mark how intense her anguish, when she was not ashamed to weep in the midst of a feast! For, knowing the spots of her guilt, she hastened to the laver of mercy: she blushed not at the sight of the guests; *nam quia semetipsam graviter erubescibat intus, nihil esse credidit, quod verecundaretur foris*; for since she so deeply blushed at herself within herself, she deemed that nothing from without could cause her shame. *S. Gregory.* (In Hom. 33 Evang.)

Of the *feet* of CHRIST this woman, if I may so speak, made for herself a sanctuary and an altar; with her hands and her lips she prematurely seized *Panem vivum vivificantem*, the living and the life-giving Bread; and her lips, in that tender embrace, drew forth the Blood of the cup, before it became, at His Pas-

sion, the cup of Blood, shed for our sins. She combined bashfulness with boldness, and *pudenter fuit impudens, et piè improba. Paulinus.*

Tears help to wash away the sins, which the penitent is ashamed to confess, while sighs and acts of bashfulness prepare for pardon. Tears express our misdeeds *sine horrore*, without the shock of their exposure; tears acknowledge our crimes, *sine offensione verecundiæ*, without doing violence to our feeling of shame. *S. Ambrose.* (In S. Luc. xxii.)

Lachrymæ sudor animæ mœrentis; tears are the sweat of a soul labouring under sorrow. *S. Hilary.*

Lachrymæ diluvium et evehunt animum; tears carry up the soul, as the flood carried up the ark. *S. Greg. Nazianzen.*

Crines rete Diaboli ad capiendum animas; the hairs of her head, the devil's net, wherewith he ensnares souls. *S. Augustine.*

39 Now when the Pharisee which had bidden Him saw *it*, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman *this is* that toucheth Him : for she is a sinner.

40 And JESUS answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most.

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And He said unto him, Thou hast rightly judged.

39 *Vide, ne peior sit ista superbia, quàm illa nequitia.* Take care

lest that pride of your's be not worse than her profligacy. xviii.

14. *S. Augustine.*

I condemn none; I would not embitter the spirit of any. I would answer all obligations of courtesy, as accounting it a righteousness. I would not insult over the weakness of any; and this is partly out of natural tenderness and moral considerations; and I find that the goodness and kindness of GOD, the meekness and gentleness of CHRIST hath hereunto made impression upon me. S. John viii. 11. *Corbet.* (Self-employment in secret, p. 1.)

41 The LORD applies to the case of the debtors the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that He makes an assumption for the purpose of the parable, that sin—the sense of sin—just as a debt, is felt to the amount of the debt. That disorganization of our moral nature, which renders the greatest sinner the least ready for penitence, that deadly sedative effect of sin, in lulling the conscience, does not here come into consideration; the examples being two persons both aware of the debt. This assumption is absolutely necessary for the parable: for if forgiveness is to awaken love in proportion to the magnitude of that forgiven, sin in such a connexion, must be the subjective debt, which is felt to exist, not the objective one, the magnitude of which *we* can never know, but GOD only. *Alford.* (Gr. Test. in loco.)

42 *Nothing to pay.*—The debt therefore is not liquidated by any subsequent love or gratitude. Verse 47. *Bengel.*

No man can duly prize the blessings of heaven, but he, who acknowledges that he might justly have been denied them; nor can any be sufficiently thankful for them, except it be confessed that He owed man nothing, who bestowed them. *Bp. Pearson.*

S. John, discoursing of this love of GOD, which is the greatest duty of a Christian, takes notice of no other motive of it, than our gratitude, our indispensable obligation to be grateful to so good a friend. “We love Him,” he says, “because He first loved us.” He does not say, because GOD is infinitely perfect in Himself, but because He has been infinitely good and kind to *us*. . . . The disciple, “whom JESUS loved,” who by experience knew that no impression sinks deeper in a generous heart, than the endearing obligation of returning love for love,

pleads nothing else, but gratitude, for the fulfilling of this great commandment. "We love GOD, because He first loved us." Isa. i. 1—4. *A contrite heart.* (Chap. 2.)

44 And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet.

46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And He said unto her, Thy sins are forgiven.

49 And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

50 And He said to the woman, Thy faith hath saved thee; go in peace.

44 *He turned, &c.*—What is this? *He turned, &c.* This intimates what He will, on His return, say to Simon, to all Pharisees, to all, who reject Him, to all the Jews, "*I entered thy house, &c.*" And when will He declare this? When He shall come "in the glory of His FATHER," and shall separate the just from the unjust, as a shepherd does the sheep from the goats, and shall say, "I was an hungered, and ye gave Me no meat; I was a stranger, and ye took Me not in." This is the same, as saying, *Thou gavest Me no water for My feet*; but this woman, when she washes the feet of My brethren, anoints them, kisses them, does for servants what you have refused to the Master; does to the feet what you have refused to the Head; bestows

on the least what you have kept back from the LORD of all. S. John i. 11; xiii. 14; S. Matt. xxv. 42, 43. *Peter Chrysol.* (Serm. 95.)

Thine house.—It belonged therefore rather to Simon, than to the woman, to do all this. *Bengel.*

Why hast Thou given us such tender passions, if Thou shouldest not be the prime object of them? O! my God, since my soul will be acting, vouchsafe to be the centre of it! Ps. ciii. 1—5. *Bonnell.*

Application is the soul and life of a sermon. *Gresley.*

45, 46 O! the sweet Spirit of our Blessed Saviour! how readily He entertains a returning sinner! how graciously repeats and dwells upon every passage of their conversion, exalting each little circumstance with a rare industrious eloquence, and closing all with a free and general pardon. “Many sins are forgiven her, because she loved much.” O! the strange efficacy of perfect love! It instantly changes the most vicious life into a course of heroic virtue: it instantly turns the most dreadful wrath of God into peace, and joy, and everlasting mercies. And because *many sins are forgiven it*, the more it *loves*. Ps. lvi. 8. *Austin.* (Medit. xc.)

47 *The glory of the Lord* appears in that cloud, which is upon the penitent sad heart. When it is drenched in tears, the HOLY GHOST, the Comforter, doth “move on those waters,” and breathes life and salvation into them; and He, who is the Unc-tion, pours oil into those wounds of the spirit; and we are never nearer heaven, than when we are thus prostrate in the lowest dust; and when our “belly cleaveth unto the ground,” in humble penitence, then we are at the very throne of grace. *Dr. Allestry.* (Serm. Lev. xvi. 31.)

Purgata recessit

Per gemitum, propriisque lavans in gurgite fletus
Munda suis lachrymis redit, et deterosa capillis.

Sedulius. (Lib. 3.)

Etiam in mensâ, even at the social board, the Saviour used the Keys! S. Matt. xvi. 19. Thus can even a feast be made the occasion of leading those into the Kingdom of God, who are now far from it. Here we see JESUS holding kind and fami-

liar intercourse with people of the humblest rank. Hereby they came in contact with virtues, that win the heart; namely, with undefiled innocence, gracious goodness, and benevolent earnestness to help others in the right way. Let us study to imitate CHRIST in all this. 2 Cor. x. 1. *Bengel.*

Many.—Art thou bred up in a false religion? Think upon the wise men of the East. Art thou an unjust person? Think upon the publican. Hast thou lived in uncleanness? Think upon the harlot. Art thou a murderer? Think upon the thief upon the cross. Art thou a profane person? Think upon S. Paul. . . . If thou hast sinned, repent; if thou hast sinned a thousand times, repeat thy repentance as often. This is the balm I would pour into thy wounds, and this will assuage all the anguish of them. . . . Thy repentance in comparison is but small; but the goodness of thy LORD is exceeding great. . . . Leave off your doubts, and wonder, and stand amazed, and magnify this spiritual physician. Shall GOD be disposed to put away thy sin? and shall the guilt of any sins be too great for His mercy? . . . None are lost, if they do not give themselves up for lost, and so are discouraged from repentance. 1 S. John i. 9; ii. 1. *S. Chrysostom.* (Hom. 2, in Ps. ii.)

48 O how great the gift! He turns what was assigned, as a punishment, into a means of salvation. Sin wrought sorrow; sorrow exhausted sin. Rom. viii. 28. *S. Chrysostom.*

Thy sins are forgiven thee.—A great comfort, when I am down; but no emboldening to fall down. xxii. 61. *Bp. Babington.*

The great love of GOD to us calls for another effect, besides admiration; that is a holy retribution of love to Him again. He hath prevented us with love; let us make the returns of love to Him again. *Si pigri eramus ad amandum, non simus pigri ad reamandum*, saith Bernard. He began with us in love; let us study to answer His love again. Retribution will cast about, and be consultive how to testify our love again. Say with David, *quid retribuam?* “What shall I render unto the LORD, &c.” Say to thy soul, as Elisha speaks in another case, “He hath done all this for me; what shall I do for Him again?” Provoke thyself; enflame thy heart with the love of Him, who hath so loved thee. Say, and say it affectionately; “I will love

Thee, O LORD, my Strength and my Redeemer." Ps. xviii. 1; cxvi. 12; 1 Sam. xii. 24; 1 S. John iv. 19. *Bp. Brownrig.* (Serm. 1 S. John iv. 10.)

50 Faith, or confidence, in CHRIST'S Blood, without help, and before the works of the Law, bringeth all manner of remission of sins and satisfaction. Faith is mother of love; faith accompanieth love in all her works to fulfil as much as there lacketh, in our doing the Law, of that perfect love, which CHRIST had to His FATHER and us in His fulfilling the Law for us. Now, when we be reconciled, then is love and faith together our righteousness, our keeping the Law, our continuing, our proceeding forward, in the grace, which we stand in, and our bringing to the everlasting saving and everlasting life. And the works be esteemed of GOD, according to the love of the heart. If the works be great, and love little and cold, then the works be regarded thereafter of GOD. If the works be small, and love much and fervent, the works be taken for great of GOD. *William Tyndale.* (Expos. upon S. Matt. vii. 24.)

Here is an introduction to S. Paul's Epistle to the Romans, an early and beautiful exemplification of the means on our part, whereby we are justified, *faith working by love*, and as opposed to circumcision and those deeds of the Law, by which this Pharisee, who "despised others," hoped to establish his own righteousness. Faith is the mother and nurse of love. "A loving heart to keep GOD's commandments," is the offspring of faith; and the life of the parent is bound up with the life of the child; (Gen. xlv. 30;) for without love there can be no good works, and without these faith is dead. "Seest thou," in the case of this woman, "how faith wrought with her works, and by works was her faith made perfect?" and it was said unto her, *Go in peace.* Rom. iii. iv. v.; Gal. v. 6; S. James ii.; 1 Cor. xiii. *J. F.*

O ter beatum! qui dolore percitus
 Vitæ turpiter actæ
 Labes fletibus eluit.
 Virtutis in regno vel ipsis
 Vero referta gaudio
 E lachrymis oritur voluptas.
 Nil tamen in tuto mortalibus, ultima donec

Recludat hora cuique sortem. Gloria
 Perennat una Cœlitum
 Extra vulneris ictum.

Card. Barberini. (De sanctâ Mariâ Magd.)

CHAPTER VIII.

AND it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God : and the twelve *were* with Him.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

2 Mary Magdalene, raised from sin, was no less a miracle, than her brother, raised from the dead. *Bp. Andrewes.* (Serm. S. Matt. xii. 39, 40.)

The seven deadly sins of the accursed nations. Deut. vii. 1. Preserve me, O God, from the pride of the Amorite, the envy of the Hittite, the wrath of the Perizzite, the gluttony of the Gergashite, the wantonness of the Hivite, the covetousness of the Jebusite: and grant me, in their stead, humility and charity, patience and temperance, charity and contentedness, with spiritual zeal. Isa. xi. 2, 3. *Bp. Andrewes.* (Devotions, Die quartâ.)

3 *Joanna* the wife of a most wealthy husband; but in familiar attendance on JESUS, *Mary Magdalene* is preferred before her. *Bengel.*

It is possible that Chuza, as one like his master, may have firmly

opposed this project of his wife, Joanna ; nevertheless this holy woman by the ardour and constancy of her zeal triumphed over the obstacle. Heb. xi. 35. *Calvin.*

It was a Jewish custom, nor was any blame in ancient times attached to it, that women should minister of their substance, food, and clothing to their teachers ; because such a practice might cause offence among the Gentiles, Paul relates how he declined such services. 1 Cor. ix. 5. *S. Jerome.*

Do we complain, that others live in great plenty and affluence of all worldly goods, whilst we are so far oppressed with poverty, that we want many of the comforts, or perhaps some even of the necessaries of life ? But know we not the mean and low condition of our LORD ? 2 Cor. viii. 9. Have we forgot the bitter complaint, that He made ? S. Matt. viii. 20. And shall we then repine at our being forced to ask relief of others, when He, who made heaven and earth, and all things, which are therein, having taken upon Him our own nature, subsisted on the benevolence of devout persons, who *ministered unto Him of their substance ?* *Bp. Smalridge.* (Serm. S. Matt. xxvi. 39.)

4 And when much people were gathered together, and were come to Him out of every city, He spake by a parable :

5 A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns ; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when He had said these things, He cried, He that hath ears to hear, let him hear.

9 And His disciples asked Him, saying, What might this parable be ?

10 And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables ; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this ; The seed is the word of God.

12 Those by the way side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

4 The mind of a Proverb is to “utter wisdom in a mystery,” as the Apostle sometimes speaks, and to wrap up Divine Truth in a kind of enigmatical way, though in vulgar expressions ; which method of delivering Divine doctrine (not to mention the writings of the ancient philosophers) we find frequently pursued in the holy Scripture, thereby both opening and hiding at once the truth, which is offered to us. A proverb, or parable, being once unfolded, by reason of its affinity with the fancy, the more sweetly insinuates itself into that, and is from thence with the greater advantage transmitted to the understanding. In this

state, we are not able to behold truth in its own native beauty, and lustre ; but, while we are veiled with mortality, truth must veil itself too, that it may the more freely converse with us. Prov. i. 1—7. *J. Smith.* (On the Excellency of true Religion, Introd.)

We view moral truths through the veil of allegories and parables, like so many pictures through a transparent glass, which covers, but does not hide them. Some of the most important spiritual sentiments are made easy to us by the most familiar sensible images. Thus does the truth, like the great Author of it, stand confessed in a visible shape ; receive, as it were, a body ; and become, if I may use the expression, incarnate. Prov. xxv. 11. *J. Seed.* (Serm. 1 S. Pet. iii. 15.)

8 As in the bad ground there were three different kinds, the wayside, the stony, and the ground with thorns, so a threefold distinction is found in the good ground ; “ some thirty, some sixty, and some a hundred.” Rom. xii. 2. *S. Jerome.*

9 He that questioneth much, shall learn much, and content much ; but especially if he apply his questions to the skill of the persons, whom he asketh ; for he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge. ii. 46. *Lord Bacon.*

That Church is happy, where order is kept up, and the abilities of the Ministers command a reverend submission from the hearers ; and where all are in CHRIST’S school, in the distinct ranks of teachers and learners ; for in a learning way, men are ready to receive the truth, but in a disputing way they come armed against it with prejudice and animosity. 1 Cor. xiv. 16 ; Col. ii. 5 ; Gal. vi. 6. *Richard Baxter.*

10 In the same degree that men faithfully and thankfully cherish the first and the most necessary lessons of religion, will the Divine bounty more and more be extended to them. i. 4 ; Phil. i. 9—11. *Grotius.*

To him, who loves the word of GOD, will the grace be given of understanding that, which he loves. Ps. cxix. 97—104 ; 2 Thess. ii. 10. *Bede.*

The Apostles, who sat continually at the feet of CHRIST, when the mysteries of faith are mentioned, are told immediately, *to you it is given to know* ; but when they inquire concerning things,

which are not necessary for them to understand, they are told, "It is not for you to know," (Acts i. 17.) . . . Our age is perishing from too much knowledge. . . . We all desire to know everything; and lest any thing should escape us, we foolishly rush and attempt to go headlong into the most secret counsels of God. 1 Sam. vi. 19. *Bp. Hall.* (Sermon before the Synod of Dort.)

Seeing they might see, &c.—In general, levity, carelessness, passion, and prejudice do hinder us from being rightly informed with respect to common things; and they may, in like manner, and perhaps in some farther providential manner, with respect to moral and religious subjects; may hinder evidence from being laid before us, and from being seen, when it is. The Scripture does declare, that "every one shall not understand." And it makes no difference by what providential conduct this comes to pass; whether the evidence of Christianity was, originally and with design, put and left so, as that those, who are desirous of evading moral obligations, should not see it; and that honest minded persons (ver. 15) should; or whether it comes to pass by any other means. Dan. xii. 10; Isa. xxix. 13, 14; S. Matt. vi. 23; xi. 25; S. John iii. 19; v. 44; 1 Cor. ii. 14; 2 Cor. iv. 4; 2 Tim. iii. 13. Grotius saw so strongly the thing intended in these and other passages of Scripture of the like sense, as to say, that the proof given us of Christianity was less than it might have been, for this very purpose; *ut ita sermo Evangelii tanquam lapis esset Lydius, ad quem ingenia sanabilia explorarentur.* *Bp. Butler.* (Analogy, b. ii. c. 6.)

12 The Devil is an assistant genius to the corruptions of our natures. . . . a constant agent in the sins of men. Being a spiritual agent, he must needs be supposed to have a nearer access to the soul, than any material cause whatsoever; being also an intelligent agent, of a vast and capacious understanding by nature, and particularly improved in the black art of tempting, by a long experience of its wiles and stratagems, he must be fully instructed, when and how to apply himself to every age and constitution; and that which gives his temptations a vast advantage over us, is, that we know not how to distinguish them from the motions of our own hearts: and when he can convey his poison into us, in such an invisible manner,

without discovering his devil's face, when he can thus prompt us behind the curtain, and so distinguish his whispers, that we cannot discern them from the secret lustings of our own hearts, how can we be safe, without great care and watchfulness, from the malice of such a formidable enemy? Eph. ii. 2; Acts v. 3; S. John xiii. 2. *Dr. Scott.* (Serm. S. Matt. xxvi. 26.)

Out of their hearts.—Great is the devil's power. S. Matt. xiii. 39. *Bengel.*

13 *Receive the Word with joy.*—Beloved, hypocrisy is spun of a fine thread, and is not easily discernible, without very diligent examination. And things are not to be measured by the outward show, or by the lump and bulk, but by an exacter rule, whether they be true, or not. Dost thou *hear the Word with joy*? Dost thou bewail thy sins with tears? Dost thou avoid gross sins with care? Dost thou oppose against common corruptions with zeal? These are indeed comfortable signs, but no infallible evidences of grace. . . *Integrity* and *constancy* are two marks, by which a man may come to know the sanctification of his heart, and the sincerity of these affections. . . . The hypocrite *receives the Word with joy*, so far as it tickleth his ear with choiceness of phrase, and variety of elocution; so far as it fitteth with his humour, and keepeth fair and far off from meddling with his bosom sin; but he is not equally delighted with every part and with every point of God's word and truth. If the right string be touched, if his sweet darling sin be stirred, that is harsh to him; he findeth no music in that. . . . Then are graces true, when they are habitual, and constant, and equal to themselves. S. Mark vi. 20; Rom. ii. 7. *Bp. Sanderson.* (Serm. 1 Kings xxi. 29.)

I submit, with deference, whether the case of the stony-ground hearer does not also describe the man, who substitutes feelings in religion for principles. Judging of his state merely by the evidence of a pleasurable excitement, he fancies himself to be "something when he is nothing;" having no internal strength, such as arises from sound and solid principles of repentance and faith, he is soon overcome, on the assault of some special and severe temptation. All his confident boasting is now silenced; all his joyous profession, which shone in the sunshine of prospec-

rity, is obscured in darkness. S. John v. 35, seems exactly to illustrate this case. But a man may go through all this, without positive insincerity, without being a hypocrite. *J. F.*

There are such things in our Christian religion, when a carnal and unhallowed mind takes the chair and gets the expounding of them, may seem very delicious to the fleshly appetites of men; some doctrines and notions of free grace and justification, the magnificent titles of "sons of God," and "heirs of heaven," everflowing streams of joy and pleasure, that blessed souls shall swim in to all eternity, a glorious Paradise in the world to come, always springing up with well scented and fragrant beauties, a new Jerusalem, paved with gold, and bespangled with stars, comprehending in its vast circuit such numberless varieties, that a busy curiosity may spend itself about to all eternity. . . . Earthly minds may be ravished with the conceits of such things, as these, and may seem to themselves to have attained higher than those noble Christians, that are gently moved by the natural force of true goodness, may seem to be *pleniores Deo* than those, that are really informed and actuated by the Divine SPIRIT, and do move on constantly and steadily in their way to heaven; as the seed, that was sown on the stony ground, grew up, and lengthened out its blade, faster than that, which was sown on the good and fruitful soil. S. Mark vi. 20. *J. Smith.* (The shortness and vanity of a Pharisæic righteousness. Serm. S. Matt. xix. 20, 21.)

14 *Cares*.—Though our care be not for such things, as are positively prohibited, yet, if it conduce not to piety and the worship of God, it is the care *of this world*. x. 40—42; 1 Cor. vii. 29—35; xiv. 18, 19. *S. Basil.*

It is remarkable that our Saviour here places *riches* in the midst, between *cares* and *pleasures*; for cares generally precede the gaining of riches, and, when gained, they draw men into pleasures and indulgences. *Dr. Dodd.*

The eye of the mind cannot behold things in heaven, so long as the dust of this earth oppresses it. Lust is a grievous sin; *omnium peccatorum materia est*. For all sins it maketh provision. Rom. vii. 7, 8. *S. Bernard.*

Choked.—Vice is the natural product of the soil; the more un-

cultivated the mind is, the more it is over-run with it ; but virtue is the slow laborious result of repeated self-denials, hardships and difficulties. Prov. xxiv. 30. *J. Seed.* (Serm. Job xiv. 3, 4.)

15 *Immediately*, on the first hearing, without any touch of conscience, without any thorough humiliation going before, *they receive the Word with joy.* But the good ground brings forth, as other of her fruits, so this of joy, (Gal. v. 22,) with *patience*, or, as the Greek word may bear, in expectation, or tarriance ; namely for the fit season. The good ground doth rather restrain, and keep itself in ; it retains the seed within, till the just time of bringing forth be come. Wherefore this overhastiness, that is in our Temporary's joy, and so also other of his graces, giveth us just cause to suspect them, as deceitful, and to fear in them the truth of the common proverb, "soon ripe soon rotten." Ps. lxxviii. 10. *Dyke.* (Mystery of self-deceiving, c. 5.)

Among all the graces, that adorn a Christian soul, like so many jewels of various colours and lustres, against the day of her espousals to the Lamb of God, there is not one more brilliant, than *patience.* *Bp. Horne.*

Gratia non facit saltum, Grace no more goes at a bound, than does nature. 2 S. Pet. iii. 18. *Richard Baxter.*

Grace is but small at first, (S. Mark iv. 28.) It is not with the trees of Righteousness, as it was with the trees of Paradise, made perfect at once. Ps. i. 2. *Temple.*

Each of these several dangers (the obstacles to our receiving the Word,) is capable of its proper remedy. The foot-path may be stopped, while the seed is growing : and cannot we, for one day at least in seven, allow some time from the conversation of the world to serious thoughts and to prayer to God, that His Word may not be preached to us in vain ? The birds may with some little trouble be chased away ; and if with hearty resolution we resist the devil, God's Word has taught us, that he will, in like manner, flee from us. The stony and shallow soil may be enriched and deepened by mixing it with better mould ; and the irresolute Christian, who delights in the company of pious men and pious books, will find his heart grow daily stronger and better fitted to bear fruit to ripeness. The thorns and thistles may, one by one, be completely cleared away ; and he who will not

spare any single sin, will purify at length his heart, even as the heart of JESUS CHRIST was pure. *Bp. Heber.* (Serm. on text.) In hearing sermons, apply every speech, as spoken to thyself rather by GOD, than by man, and labour not so much to hear the words of the preacher sounding in thine ears, as to feel the operation of the SPIRIT working in thine heart. Therefore it is said so often, "Let him, that hath an ear, hear what the SPIRIT saith to the Church;" and "Did not our hearts burn within us, whilst He opened unto us the Scriptures?" Thus to hear the Word, hath a blessing promised thereto. It is the acceptablest sacrificing of ourselves unto GOD. It is the surest note of CHRIST'S saints, the truest mark of CHRIST'S sheep, the apparentest sign of GOD'S elect; the very blood, as it were, which uniteth us to be of the spiritual kindred, brethren and sisters of the SON of GOD. This is the best art of memory for a good hearer. xi. 28; Isa. ii. 3; Acts x. 33; Gal. iv. 14; Rom. xv. 16; Deut. xxxiii. 3; S. John x. 4; viii. 47; xviii. 37; S. Mark iii. 35. *Bp. Baily.* (The practice of piety.)

I will ask the heavenly husbandman to make my heart like this good soil. For though it be like the hard stone, yet "GOD is able from these stones to raise up children unto Abraham;" and though it be filled with thorns and briars, yet, under the influence of Divine grace, this waste land of mine may be made a garden of joy.

Semina jam terræ manda, Divine colone,
 Ne nostri sterilis sit Tibi cordis ager!
 Telluri clausum cœlo patet; implue rorem;
 Cordis ab hoc vario flore virescet humus.

Hæftenus. (Schol. cordis, Lib. iii. Lect. 5, 6.)

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

16 He typically sets forth the boldness of preaching, that no one, through fear of fleshly ills, should conceal the light of knowledge. For under the names of *vessel* and *bed*, He represents the flesh, but, under that of *lantern*, the Word, which whosoever keeps hid, through fear of the troubles of the flesh, sets the flesh itself before the manifestation of the truth; and he, who fears to preach the word, as it were, covers it. But he places a candle upon the candlestick, who so submits his body to the service of God, that the preaching of the truth stands highest in his estimation, the service of the body lowest. *S. Augustine.* (Quæst. Evan. Lib. ii. 9, 13.)

There is an old custom of saying, when light is brought in, "God send us the light of heaven!" and the Parson likes this very well: neither is he afraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Ps. xliii. 3. *George Herbert.* (Priest to the temple, c. 35.)

Inventor rutili, Dux bone, luminis,
Qui certis vicibus tempora dividis;
Merso sole Chaos ingruit horridum;
Lucem redde Tuis, Christe, fidelibus!

Tu lux vera oculis, lux quoque sensibus,
Intus Tu speculum, Tu speculum foris:
Lumen, *quod famulans offero*, suscipe,
Tinctum pacifici Chrismatis unguine.

Per Christum genitum, Summe Pater, Tuum,
In quo visibilis stat Tibi gloria,
Noster qui Dominus, qui Tuus Unicus
Spirat de Patrio corde Paracletum;

Per quem splendor, honos, laus, sapientia,
Majestas, bonitas, et pietas Tua
Regnum continuit Numine Triplici
Texens perpetuis sæcula sæculis!

Prudentius. (Cath. Hymn. 5.)

17 If they would spare my life, on condition that I should keep this truth to myself (the Unity of God) and not teach it to others, I would not accept it. Acts iv. 20. *Socrates*. (Apology.)

18 Unless the Spirit be with the heart of the hearer, the word preached is barren. Let no man attribute to the teacher what he understands from his mouth; for unless there be an internal Teacher, the tongue of the external one labours in vain. Why is there such a difference in the sensations of hearers, when all hear the same words? It is to be ascribed to this special teaching. S. John himself shows the same. "The anointing teaches you all things." 1 S. John ii. 27. *S. Gregory*.

GOD's measure is not like the measure of flesh and blood. The measure of flesh and blood is this; an empty vessel is receptive, but a full one can take in no more: but GOD's measure is this; the full vessel is receptive of more, but the empty vessel receives nothing. *Dr. Lightfoot*. (in loco.)

Although in the midst of all our co-operation (with the grace of God) we may say, in the words of the prophet, "O LORD, Thou hast wrought all our works in us," yet they are *opera nostra*, "our works" still; GOD works and we work: first is the χάρις φερομένη, GOD's grace is brought to us; He helps and gives us abilities, and then He expects our duty. . . . In the meantime, if we may lose the gifts by our own fault, we may purchase them by our diligence; if we may lessen them by our incuriousness, we may increase them by study; if we may quench the Spirit, then may we also rekindle it: all which are evident probations that the HOLY GHOST gives us assistances to improve our natural powers and to promote our acquirements; and His aids are not inspirations of the habit, or infusions of a perfect gift, but a subliming of what GOD gave us in the stock of nature and art, to make it in a sufficient order to an end supernatural and Divine. 1 Tim. iv. 14; 2 Tim. i. 6. *Bp. J. Taylor*. (Apol. for authorized and set forms of Liturgy, Quest. 1.)

He, that employeth not his spiritual gift to the use, for which it was given, to the profit of the Church, (1 Cor. xiv. 26,) he hath *de jure* forfeited it to the Giver. And we have sometimes known Him *de facto* to take the forfeiture, as from the "unprofitable servant" in the Gospel. We have sometimes seen the experi-

ment of it. Men of excellent parts, by slackening their zeal, to have lost their very gifts; and, by neglecting the use, to have lost the principal, finding a sensible decay in those powers, which they were slothful to bring into act. It is a just thing with “the FATHER of lights,” when He hath lighted any man a candle, by bestowing spiritual gifts upon him, and lent him a candlestick too, whereon to set it, by providing him a *stay* in the Church, if that man shall then “hide his candlestick under a bushel,” and envy the light and comfort of it to “them, that are in the house,” either to remove his candlestick, or to put out his candle in obscurity. *Bp. Sanderson.* (Serm. iii. ad Clerum.)

So then, this is our act of recognition; we acknowledge GOD, and GOD only to do all; but we do not so make Him Sovereign alone, as that we leave His presence naked and empty; nor so make Him King alone, as that we depopulate His country, and leave Him without subjects: nor so leave all to grace, as that the natural faculties of man do not become the servants and instruments of that grace. Let all, that we all seek, be, who may glorify GOD most? and we shall agree in this, that as the Pelagian wounds the glory of GOD deeply, in making natural faculties joint-commissioners with grace, so do they diminish the glory of GOD too, if any deny natural faculties to be the subordinate servants and instruments of grace; for as grace could not work upon man to salvation, if man had not a faculty of will to work upon, because, without that will, man were not man; so is this salvation wrought in the will, by conforming this will of man to the will of GOD—not by extinguishing the will itself, by any force or constraint, that GOD imprints in it by His grace. GOD saves no man without, or against his will. *Dr. Donne.* (Serm. Ps. li. 7.)

19 Then came to Him *His* mother and His brethren, and could not come at Him for the press.

20 And it was told Him *by certain* which said, Thy mother and Thy brethren stand without, desiring to see Thee.

21 And He answered and said unto them, My

mother and My brethren are these which hear the word of God, and do it.

20 It seems to me, that the bearer of the message was not simply doing so on occasion given, but was laying a snare for our Saviour, to see whether He would prefer flesh and blood to His spiritual function. Our LORD, therefore, did not think scorn to come out, as disavowing mother and brethren; but He speaks, as answering one, who was laying a snare for Him. . . . Not, as Marcion and Manichæus say, did He deny His mother, *ne natus de phantasmate putaretur*, that we should suppose Him, as born only of a phantom; but He preferred the Apostles to His kindred, that we also may learn to esteem spiritual before carnal things. 2 Cor. v. 16; Gal. i. 16. *S. Jérôme.* (in S. Matt. xii.)

21 S. Matthew and S. Mark agree in narrating this affecting incident in our LORD's Ministry, as taking place before the delivery of the Parable of the Sower; but S. Luke places it after. The difference of expressions, severally used by them, seems to harmonize with this difference in the time. S. Matthew and S. Mark speak generally of *doing the will of God*; but S. Luke, as reverting to the Parable and designing to give a full completion to it, records the language of the Saviour thus, "My mother and My brethren are they, which *hear the word of God and do it*;" the very description just given of "the good ground," the men of "an honest and good heart." Observe, our LORD here exemplified beforehand the rule He gave to His disciples. xviii. 29. *J. F.*

We see His company, (S. Luke ii. 16,) His father and mother, Joseph and Mary, a "virgin," and a "just man," (S. Matt. i. 19.) With the pure and just He loves to be; with such He will be found. He, that hath a pure heart to God and a just hand to man, shall have His company; such, as are so, *do the will of God*; and they, that do so, are His parent, and kindred, and fit company for Him to be in. Ps. xv. *W. Austin.* (Med. on Christmas-day.)

Est enim sanctior copula cordium, quàm corporum. For the spiri-

tual link and union between hearts is more sacred than any corporeal. *P. Lombard.*

I have read a story in Fox his Martyrs and monuments, of a woman, who, when she came to be tried for her religion before the Bishop, he threatened her, he would take away her husband from her; saith she, "CHRIST is my husband." "I will take away thy child;" "CHRIST," saith she, "is better to me, than ten sons." "I will strip thee," says he, "of all thy outward comforts." "Yea, but CHRIST is mine, and you cannot strip me of Him," saith she. Rom. viii. 35—39. *Chr. Love.*

22 Now it came to pass on a certain day, that He went into a ship with His disciples: and He said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.

22 CHRIST compareth His Church to the weakest things that be.

Sometimes He calls it a vine, which, unless it be evermore propped, and borne up, and looked unto, and pruned, of itself is not able to stand, but falleth to the ground and groweth wild. Sometimes He likeneth it to a flock of sheep, which, without attendance, is ready to take infinite maladies; sometimes to a *ship*, which, if it be not well provided on every side, if it be destitute of light, of sun, of stars, is in danger of the rock,

and winds, and surges of the sea; sometimes to the moon, which hath no light but from the sun. 2 Cor. iv. 7. *Bp. Jewel.* (Serm. Hagg. i. 2—4.)

That small ship, *navicula illa*, set forth a figure of the Church; inasmuch as it is tossed in the sea, that is, in the world, by the waves, that is, by persecutions and temptations, while the LORD is, as it were, patiently sleeping, until, being roused and raised up by the prayers of the saints, at the very last, *in ultimis suscitatus*, He appeases the world, and restores a calm to His own people. xviii. 1—8. *Tertullian.* (De Baptismo, c. 12.)

Nor shall we in any wise do wrong to the literal truth of this or any other of CHRIST's miracles, by recognizing the character at once symbolic and prophetic, which no doubt many of them bear, and this among the number. As the kernel of the old humanity, Noah and his family, was once contained in the ark, which was tossed upon the waves of the deluge; so the kernel of the new humanity, of the new creation, CHRIST and His Apostles, in the little ship. *R. C. Trench.* (on the Miracles.)

23 O the infelicity of the human race! This world is full of sorrow, and yet we love it: only suppose it were full of joy, how should we love it then? A stormy tempestuous world is loved; what, if it were calm and tranquil? *S. Augustine.* (Serm. cxi. de Temp.)

Our LORD waits for the patient continuance of the good, and for the repentance of the wicked; His sleep is the Divine acquiescence in our tribulations, and He is roused from it by the prayers of the righteous. 2 S. Pet. iii. 9, 12. *Origen.* (Hom. in diversos.)

Because the waves rise, the ship may be tossed; but because CHRIST prays, it cannot be sunk. xxii. 31, 32. *S. Augustine.*

De rupis specula supinioris
 Conspexi fragilem meam phasellum
 Hue illuc tumidis agi procellis,
 Tantùm non decimo et perire fluctu.
 Nam remis sine ductilique clavo,
 Ventis oppositis proculque portu,
 Spes fallacior infidelis auræ

Et cæcus dubii favoris æstus
 Jactabat mare naufragam per altum.
 Sublatis oculis ad ipsa sed tum
 Cœli cœrula, Summe Rector, inquam,
 Hanc navim in loca tutiora subduc;
 Syrenis neque cantibus dolosis,
 Quæ discriminis hujus una causa est,
 Auferri in scopulos sinas malignos.

Macrinus. (Hymn. Lib. i.)

24 It was only CHRIST Himself, that could say to the tempest, *Peace, be still* : not a blast, not a sob more ; only He could calm a tempest at once. It is well with us, if we can ride out a storm at anchor ; that is, lie still, and expect, and surrender ourselves to God, and anchor in that confidence, till the storm blow over. *Dr. Donne.*

There was a calm.—Give me a man, that, after many secret bickerings and hard conflicts in his heart, upon a serious penitence, and sense of reconciliation with his God, hath attained to a quiet heart, walking conscionably and closely with that Majesty, with which he is atoned (reconciled) ; I shall bless and emulate him, as a meet subject of true joy ; for spiritually there never is a perfect calm, but after a tempest. The wind, and earthquake, and fire make way for the soft voice. 2 Cor. vii. 11—13. *Bp. Hall.*

Now, by this you may know you dwell in CHRIST, if, when the tempest come, you are ready to run under His wing, and think of no house, no shelter, no protection, but His. Talk what we will of *faith*, if we do not trust and rely on Him, we do not believe in Him. Believe in Him and not trust in Him ! You might as well say, the Jews did love Him, when they nailed Him to the cross. *Farindon.*

25 *Where is your faith ?*—A child of God may be tossed, by reason of corruption, and temptation in a troublesome sea ; but that ship shall never be shipwrecked, where CHRIST is the pilot, the Scripture the compass, the promises the tacklings, hope the anchor, *faith* the cable, the HOLY GHOST the wind, and holy affections the sails, which are filled thus with the gales of the Spirit. Isa. liv. 11. *Chr. Love.*

Ludolphus allegorically applies these events to our LORD's crucifixion. The ship is His wooden cross, by which He passed safely from this to another world, as do also His disciples. His embarkation in this ship is His preparation for suffering. The tempest is explained by the fears of His disciples, and the shock experienced in the natural world, and the bitterness of the persecution around Him, when the cross was "to the Jews a stumbling block, and to the Greeks foolishness." His sleep was His death. The cries of His disciples are their eager desires of His resurrection, as if they *perished* in His death. His reproof, *Where is your faith?* was literally fulfilled (S. Mark xvi. 14.) Lastly, the command to the winds and the waves indicates the prostration of Satan's power, the restraint put on the madness of the Jews; as the calm showed the joy and peace of the disciples, when they saw their risen Master. *J. F.*

Interea decreta Tibi dum tempora differs,
 Respice quæ mediis Tua jam jactatur in undis,
 Christe, ratis. Compesce Notos, infestaque transtris
 Æquora. Tu nobis tantâ caligine rerum
 Pro Polluce mica, nobis pro Castore fulge:
 Ut per noctivagos errans Tua cymbula tractus
 Scyllæos inter scopulos, interque Charybdin,
 Rectum servet iter. Divulsa aplustria puppis
 Collige, distractosque duces concordibus uni,
 Ingeniis. Pacem dona rectoribus orbis.

Barlæus. (Poem. Hymn. in Christum.)

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw JESUS, he cried out, and fell down before Him, and with a loud voice said, What have I

to do with Thee, JESUS, *Thou* SON of GOD most high ? I beseech Thee, torment me not.

29 (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him : and he was kept bound with chains and in fetters ; and he brake the bands, and was driven of the devil into the wilderness.)

30 And JESUS asked him, saying, What is thy name ? And he said, Legion : because many devils were entered into him.

31 And they besought Him that He would not command them to go out into the deep.

27 Man is always in a capacity for receiving the wicked one.

For death keeps the souls of men in fast hold, and the thoughts of the soul are close imprisoned within darkness. And whenever you hear mention made of *tombs*, don't let your thoughts run only upon such, as are outward ; for thy own heart is the tomb and sepulchre. For when the prince of wickedness and his angels are lurking there, and make paths and thoroughfares, where the powers of Satan walk up and down, in thy very mind and thoughts, art thou not a hell, a sepulchre, and tomb ? and art thou not dead to God ? There it is, that Satan has stamped the reprobate silver ; (Comp. Jer. vi. 30 ; Isa. i. 22, with Rev. xiv. 9 ;) in this very soul has he sown the seeds of bitterness, and leavened it with the old leaven. There bubbles up the fountain of the mire. (Comp. S. John iv. 12, with Isa. lvii. 20.) The LORD therefore descends to those very souls, that seek after Him, into the very depths of the heart ; and there doth He give forth His commands to death, saying, " Let out all the souls under your confinement, that seek after Me, and which you keep by main force." He breaks therefore through the heavy stones, that lie upon the soul, opens the sepulchres, raises up the true dead, and bringeth the imprisoned soul out of the dark custody. Rom. iii. 13 ; S. John xi. 39. *Macarius*. (Spiritual Homilies, xi. Transl. Dr. Heywood.)

The nearer any being comes to God, who is that infinite fulness, that "fills all in all," the more vast and large and unbounded it is; as the further it slides from Him, the more it is straitened and confined; as Plato hath long since concluded concerning the condition of sensual men, that they "live, like a shell-fish," and can never move up and down, but in their own prison, which they ever carry about with them. Were I to define sin, I would call it the sinking of a man's soul from God into a sensual selfishness. All the freedom that wicked men have, is but (like that of banished men) to wander up and down in the wilderness of this world, from one den or cave to another. xi. 24; xv. 16. *John Smith.* (On the excellency of true religion, chap. iii.)

There is a straitness, slavery, and narrowness in sin: sin crowds and crumples up our souls; which, if they were freely spread abroad, would be as wide and large, as the whole universe. 2 Cor. vi. 12. *R. Cudworth.*

28 It was not a free willing confession, but extorted from them by necessity; from fear of His presence they said, *what have I to do with Thee?* There is nothing in common between Thee and us; Thou art God, we are devils; Thou art lowly, we are proud; Thou camest to save, we to kill. 2 Cor. vi. 1. *S. Hilary.* (Can. 8. in S. Matt.)

It was the opinion of the Fathers for the first three or four centuries, that the devils are yet not locally in hell (they are not *tormented before their time*); but have their mansions in the air, where, according to S. Jude's verdict, "they are reserved in everlasting chains under darkness unto the judgment of the great day," (S. Jude 6; Eph. ii. 2; vi. 12.) So that this is all the privilege, allowed to the devil and his instruments, to have some respite *à parte ante*, but none at all *à parte post*; they have, in comparison with the future, "their good things here," (xvi. 25,) but hereafter their torments are still beginning, because the worm and the fire know no end. S. Matt. xxv. 41. *T. Pierce.* (The sinner impleaded in his own court, p. i. c. 3.)

30 *What is thy name?*—Our LORD needed not the information for Himself; but "for us it is written." As He raised the furious perilous storm to magnify the putting forth of His power in saving His disciples, so He exposes to our view, by

means of this question, all the intensity of the demoniacal possession, the *Legion*, the six thousand “strong men armed, who kept their house;” He then exhibits the exceeding strength of the man, “stronger than they,” who, at His word only, could cast them all out, and set the captive at liberty. In both cases, how complete is the result; how marked the testimony borne to His Divine power! “What manner of man is this! For He commandeth even the winds and water, and they obey Him!” *The man out of whom the devils were departed, published throughout the whole city how great things Jesus had done unto him.* (Compare the question, “Who touched Me?” at ver. 45.) Rom. iii. 10—27. *J. F.*

A sinner, every sinner, is in every mortal sin, not only guilty of one crime, but of a *Legion* of crimes; an ungrateful villain, who betrays his benefactor; a presumptuous slave, who abuses his deliverer; a proud servant, who despises his master; an insolent criminal, who offends before his judge’s face. All these are crimes we have a horror of, where we observe them only betwixt fellow creatures, betwixt man and man; all these are infinitely greater betwixt man and God; and every mortal sin includes the utmost aggravation of them all. *A contrite heart.*

31 *Into the deep.*—Where they would have no power to hurt and to destroy. *Beza.*

The power of the LORD JESUS is extended over the brute beasts, the evil spirits, and the depth of the sea: and this the demons acknowledged. Ps. viii. 5—9; S. James ii. 19. *Bengel.*

32 And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done,

they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done ; and came to JESUS, and found the man, out of whom the devils were departed, sitting at the feet of JESUS, clothed, and in his right mind : and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them ; for they were taken with great fear : and He went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought Him that he might be with Him : but JESUS sent him away, saying,

39 Return to thine own house, and show how great things GOD hath done unto thee. And he went his way, and published throughout the whole city how great things JESUS had done unto him.

40 And it came to pass, that, when JESUS was returned, the people *gladly* received Him : for they were all waiting for Him.

32 *Swine* suited them, because of the uncleanness of that animal, as serpents did because of their subtlety. Gen. iii. *Ludolphus*. *He suffered them*.—What creature is there in the universe, with whom GOD is not present in His providence and mercy ? There is none among men, there is none even among devils, who can affirm, that he has no share whatever in the Divine mercy. Ps. cxlv. 9. *Zanchius*.

The devil is not able with all his might and malice, no, though he raise his whole forces, and muster all the powers of darkness and hell into one band, to do us any harm in our souls, in our

bodies, in our children, in our friends, in our goods, no, nor so much as in our very pigs, or any small thing, that we have, without the special leave and *sufferance* of our GOD. He must have his *Dedimus potestatem* from Him, or he can do nothing. 1 S. Pet. iv. 8. *Bp. Sanderson.*

GOD's providence orders and directs sin and wickedness to such objects, as He thinks fit. It is a true saying of Hugo de Sancto Victore, *Deus non dat malis voluntatibus corruptionem sed tanquam ordinem*, GOD never infuses any corruption or wickedness into the wills of men, but only gives order and direction to their wicked actions. All the preparations and contrivances of sin are from the depraved hearts of men, the ordering of them to particular and suitable objects from the good providence of GOD. We know that GOD's providence extended itself to the very swine and would not suffer Satan to enter into them, without His particular warrant; and sure then we need not doubt but that this providence is more eminently concerned about man, whom He was pleased to make "after His own image." Job ii. 6; Isa. x. 5—8. *March.* (Serm. Prov. xvi. 9.)

33 The Devil, and all the Atheism in the world, being now at last exorcised and banished out of the brain by the evidence and power of truth, (Rom. i. 5; Col. i. 5, 6,) hath, like the *Legion* which, being cast out of the man, had leave to *enter the swine*, fixed violently, and taken possession, and entrenched itself in the brutish bestial part, the affections. All the swellings, and tumours, and ulcers, that ever showed themselves in any portion of the circumference are now retired into the centre; all the atheism or heresy that ever soared or floated in the brain, or surface of the soul, is now sunk into the heart; and there the devil is seated at ease, there to set up, and fortify, and contemn GOD for ever. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

The LORD ordains for each class of sinners an appropriate punishment. The fire of hell unquenchable for fleshly burnings; gnashing of teeth for wanton mirth; intolerable thirst for pleasures and revelry; "the worm that dieth not" for a crooked and malignant heart; everlasting darkness for ignorance and deceit; the bottomless pit for pride. The *deep* is assigned to the devils, as unto the proud. Jer. xv. 2; Acts. i. 25. *Maximus.*

35 *In his right mind.*—A rectified understanding, that hath a settled judgment of truth; a sanctified nature, reconciled to goodness; a pacified conscience discharged of guilt: these things are contained in the state of Religion. *Dr. Whichcote.*

What a shameful and unworthy thing it is for so noble and Divine a creature, as the soul of man, to be sunk and immersed in brutish and sensual lusts, and so to lose the relish of solid and spiritual pleasures; that the beast should be fed and pampered; and the man and the Christian be starved in us. S. James iii. 15; v. 5. *Scougal.*

37 Men love not a religion, that will cost them dear; if your doctrine calls upon them to part with any considerable part of their estates, you must pardon them, if they cannot believe you. . . They understand it not. xiv. 18; Acts xix. 25, 27. *Bp. J. Taylor.*

The senate of hell had no project to keep out religion, like to this, to make religion thwart an interest. Rather no Christianity than lose an earthly satisfaction by it. Rather have the *swine* than CHRIST Himself. *Dr. Allestry.* (Serm. S. James iv. 7.)

It is as possible the devils should be saved, as the man, who finally takes up his chief rest and happiness in anything below God. *Richard Baxter.*

He that departs from God, executes upon himself his own doom; and the farther he departs from God the more he is involved in chains and darkness. O! what an indissoluble connexion there is between sin and punishment! Can any sin be so delicious in the commission, as it is bitter in the issue? Is not sin a mother pregnant with children of misery? Yea, doth it not carry hell in its womb? He, that loseth his God by sin, doth he not lose comforts, life, yea, self and all? xv. 14—18. Rom. vi. 26. *Gale.*

38 *He might be with Him.*—The man was by no means content with getting his cure. *Nec mihi Tua sufficiunt, sine Te; nec Tibi placent mea, sine me.* Nothing, LORD, that is Thine, can satisfy me, if it comes short of Thyself; nor can anything, that is mine, without myself, be pleasing to Thee. Ex. xxxiii. 15. 2 Cor. viii. 5. *S. Bernard.*

He refused him, lest, if he was admitted to be an immediate fol-

lower, the works of CHRIST should be ascribed to the devil, and also, lest He should have an appearance of seeking His own glory in having such an attendant. ver. 56. *Ludolphus*.

39 *Return to thine house, &c.*—Warm religious *feelings* are given us, to be *used*, as incitements to deeds of love, mercy, truth, meekness, holiness. . . . “Follow on to know the LORD,” and to secure His favour by *acting* upon these impulses, nor be surprised, though you obey them, that they die away: they have done their office; and, if they die, it is but as seed changes into the herb, which bears that fruit, which is far better. They must die. Perhaps you will have to labour in darkness afterwards, out of your Saviour’s sight, in the home of your own thoughts, surrounded by sights of this world, and showing forth His praise among those, that are cold-hearted. Still be quite sure, that resolute consistent obedience, though unattended with high transport and warm emotion, is far more acceptable to Him, than all those passionate longings to live in His sight, which look more like religion to the uninstructed. Acts viii. 8, 39; xiii. 52. *Newman*. (Serm. S. Luke viii. 38, 39.)

Bonum est diffusivum sui, goodness doth not grudge that many should take part of it; joys, that many should enjoy it. Andrew, coming to CHRIST, calls Simon after him. Philip, being called, bids Nathaniel, “come and see.” So doth the woman of Samaria herself, seeing CHRIST a Prophet, call multitudes of men to see Him too. The publicans here, hearing John give a lesson to the people, they desire the like. The soldiers, hearing *them*, *they* request one too. Virtue provokes to imitation; all virtue, religion specially. See I my brethren go up to seek the LORD? I will say, as they do in the Prophet, *Vadam ego quoque*, I will go also. Abel saw Cain offer; *ipse quoque obtulit*, he would offer too. To the wise men that came to CHRIST, Herod would seem, as religious as they. “Bring me word,” saith he, “that I also may worship Him.” S. John i. 29, 41, 45; iv. 29; 1 S. John i. 1—4; 1 S. Pet. iv. 10. *Dr. Richard Clerke*. (Serm. S. Luke iii. 14.)

The truth of conversion will evidence itself in the ordering and reforming of our personal calling. Religion, it is not a matter merely of public and common profession, dwells not in churches

and temples only, but it will enter into *thine house*, bid itself home to thee, as CHRIST to Zacchæus, (xix. 5,) have access and sway to all thy employments. The Law of GOD was not to be wrote on the doors of the Temple, but upon the posts of thine own doors, and thou to meditate upon it, not only going to the Church, but in thy field, in thine house, with thy children, in all the turnings of thy life and calling. iii. 10—15. *Bp. Brownrig.* (Serm. Acts xvi. 33.)

GOD will require of us no less account of the salvation of our neighbour, than of our own. Negligence here is so criminal, that it alone may be the cause of our damnation: because he, who is wanting to assist his neighbour, in his corporeal necessities, is rejected by GOD at the day of judgment, notwithstanding the good he hath otherwise performed; much more he, who neglects to succour a brother in a thing of far greater consequence, as is the salvation of the soul, will deserve all manner of punishments. 1 Thess. v. 14. *S. Chrysostom.* (adv. Vituperat.)

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at JESUS' feet, and besought Him that He would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as He went the people thronged Him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *Him*, and touched the border of His garment: and immediately her issue of blood stanchèd.

45 And JESUS said, Who touched Me? When all denied, Peter and they that were with Him said, Master, the multitude throng Thee and press *Thee*, and sayest Thou, Who touched Me?

46 And JESUS said, Somebody hath touched Me : for I perceive that virtue is gone out of Me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.

48 And He said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.

41 *He fell down.*—Dost thou think, O man, that God will hear that prayer, which thou dost not hear thyself? Will God regard that prayer, that thou dost not regard? Will God grant thy request, when thou dost not know, what thou askest, because of that indisposedness and indistraction, that lies upon thy spirit? 1 S. Pct. iv. 7. *Chr. Love.* (Serm. on the zealous Christian.)

It is S. Augustine's observation, that as all such motions of the body, whereby we worship God, proceed from the inward affection of our souls towards Him ; so those inward affections themselves are increased by such motions. And none of us but may observe the same from our own experience, that the more humble and devout we are in worshipping God, the more are our own affections raised, and our souls inflamed towards Him. Acts vii. 60. *Bp. Beveridge.*

42 *Per nativitatem viret in carne ; per juventutem candescit in flore ; per mortem aret in pulvere.* At his birth, man is, as it were, green in his flesh ; in the time of his youth, he is white in his blossom ; by death, he is withered in the dust. *S. Gregory.* (In Ps. pœn. 5.)

The young may die shortly, but the aged cannot live long ; green fruit may be plucked off or shaken down ; but the ripe will fall of itself. *Palmer.* (Aphor. 1802.)

Natus eram lachrymans, lachrymans è luce recedo :

Sunt quibus à lachrymis vix vacat una dies.

Tale hominum genus est, infirmum, triste, misellum ;
 Quod mors in cineres solvit, et abdit humo.

Samuel Johnson.

43 *Had spent all her living.*—If men strive with so great labour, at so great cost, with such earnestness, such carefulness, and watchfulness that they may live a little longer, how much should they strive that they may live for ever ? And if they are called wise, who by all means strive to put off death, and live a few days, that they lose not a few days, how foolish are they that so live, as to lose the day eternal. S. John vi. 27. *S. Augustine.*

Take this lesson, O thou, that art desirous of this table, of Emissenus, a godly father, that, when thou goest up to the reverend Communion, to be satisfied with spiritual meats, thou look up with faith upon the Holy Body and Blood of thy God, thou marvel with reverence, thou *touch it with thy mind*, thou receive it with the hand of thy heart, and thou take it fully with thy inward man. 1 Cor. xi. 29. *Homilies.* (Of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of CHRIST, p. 1.)

44 *Touched—immediately.*—As if any should bring his eyes to a shining light, or should put stubble to the fire, the effect would immediately take place ; the eye would see ; the stubble would burn ;—so she, bringing faith to Him, that was able to heal, immediately obtained the health and blessing desired. She *touched* CHRIST first in mind ; afterwards in body. *Theophylact.*

Quantum vas fidei capacis afferimus tantum gratiæ inundantis haurimus. In proportion to the size of the vessel of faith, brought by us to the LORD, is the measure we draw out of His overflowing grace. S. Mark vi. 5, 6 ; S. John i. 12, 16. *S. Cyprian.*

45 Multitudes of Christians, as it were, *press* upon JESUS CHRIST on hearing His Word, receiving His Sacraments, and performing the outward parts of religion ; but few touch Him by a lively faith, by a true Christian life, by the prayer of charity, and by the meditation, love, and imitation of His mysteries. *Quesnel.*

46 *Virtue is gone, &c.*—Light is principally in the sun, and sap in the root, and water in the fountain ; yet there is a derivation, a

conformity in the beam, branches, and streams to their original : only here is the difference ; in CHRIST there is fulness, in us only a measure ; and in CHRIST there is pureness, but in us a mixture. S. John iii. 34 ; Eph. i. 23. *Bp. Reynolds.*

How happy is their condition, who have GOD for their interpreter, who not only understands what they do, but what they would say. Daniel could tell the meaning of the dream, which Nebuchadnezzar had forgotten. GOD knows the meaning of those groans, which never as yet knew their own meaning, and understands the sense of those sighs, which never understood themselves. 1 Sam. i. 13—15 ; Rom. viii. 26, 27. *T. Fuller.* (Medit. on all kinds of prayer, 4.)

47 The Christian is timid and full of fear, so exceedingly afraid of sinning, that *interdum et non timenda formidat*, he is sometimes “in great fear, where no fear is.” *Salvianus.*

The experienced Christian has too solid a view of the mercy of GOD, in CHRIST, not to rejoice ; but he has too exalted views of the holiness of GOD, not to “rejoice with trembling.” Ps. ci. 1. *M. Arnaud.*

Is not our obligation to fear consistent with our greater motives, greater obligations to hope ? It is one of the most dangerous mistakes we are subject to. We seem to fancy, that our fear destroys our hope, and that we cannot hope, unless we cease to fear. We take these two affections of the mind for mortal enemies, because their humours are so opposite. But as that friendship is the greatest, which no difference of humour can divide, so, if we examine well the matter, we shall find that fear and hope are such inseparable friends, they cannot possibly subsist without each other's company ; the separation of the one is certainly the death and ruin of the other. Fear, without hope, degenerates into despair ; hope, without fear, is no longer hope, but dangerous presumption. If now and then our minds are troubled and perplexed with fear, we must not therefore presently conclude, that we have lost our hope ; no, no ; we should have lost it, if we did not fear. If the consideration of GOD's justice make a sinner tremble, he may lawfully desire to be delivered from the uneasiness, the pain, and the anxiety, which are the troublesome companions of his fear ; but, as for fear it-

self, it is an essential duty of a Christian, which cannot on any terms admit of a dispensation. If the unsearchable designs and secrets of GOD's Providence are apt to fill our souls with apprehensions and fears, this only helps us to perform the one half of our duty, without prejudicing the performance of the other: for the more we fear His Justice, so much the more we hasten to the shelter of His Mercy. Ps. xxxiii. 18; xxxiv. 7, 8; cxlvii. 11. *A contrite heart.* (s. iii.)

48 *Thy faith.*—Faith doth justify us not *formaliter*; for so the Righteousness of CHRIST doth justify us; for “He is made unto us of GOD righteousness; but *effectivè: non tamen quod justitiam illam efficiat, vel effectivè nobis imputet*: for it is GOD, who thus justifies, Rom. viii. 33; but only because *justitiam à Christo oblatam animæ peccatrici applicat*. And this is what the Divines of the reformed religion do so often inculcate in their writings, that this faith doth justify, not as it is absolutely considered in itself, and *ratione actûs, sed objectivè et relativè, in ordine ad objectum suum, Christum scilicet*, whom it accepts of: so the hand of a man, which receives a plaister from the hand of a Chyrurgion, is said to heal, not that it doth that *formaliter* and *effectively*, but because it applies it to the wound, which it heals: so a window enlightens the house, yet neither effectively (if we speak properly) nor formally; but because it transmits light, which doth properly enlighten. Verse 50; vii. 50; Rom. iii. 22, 25—31. *Bp. Barlow.* (Remains, p. 605.)

49 While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when JESUS heard *it*, He answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her : but He said, Weep not : she is not dead, but sleepeth.

53 And they laughed Him to scorn, knowing that she was dead.

54 And He put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway : and He commanded to give her meat.

56 And her parents were astonished : but He charged them that they should tell no man what was done.

50 Sense and reason would have told him it were a needless thing to beg of CHRIST for his daughter, when she was dead ; but saith CHRIST, Do not stoop to sense and reason, "*Fear not ; only believe ;* and the work shall be done : " so I say to you, Consult not with flesh and blood, but exalt arguments of faith against present feelings, and this is the way to get assurance of your comfort. Rom. iv. 19—25. *Chr. Love.* (Serm. on assurance.)

Faith is *religio intellectús*, the religion of our intellectual parts ; *adoratio intellectús*, the adoration of the understanding : by faith we bow down our intellects, that we may worship God. It is *fortitudo intellectús*, the strength of the understanding ; just as bearing hardships is the strength of the will, so believing things improbable, is the vigorous state of the intellect. xviii. 39. *Parisiensis.*

If we felt nothing but fears, they might make us despair ; if nothing but mercies, they might make us secure. If the whole year were summer, the sap of the earth would be exhausted ; if the whole were winter, it would be quite buried. The hammer breaks metal, and the fire melts it ; and then you may cast it into any shape. Judgments break, mercies melt ; and then the soul is fit to be cast into GOD'S mould. v. 7 ; Ps. ci. 1. *Bp. Reynolds.*

In the lovely character of the Blessed JESUS there was not a more

striking feature than a certain sentimental tenderness, which disposed Him to take a part in every one's affliction, to which He chanced to be a witness, and to be ready to afford it a miraculous relief. He was apt to be particularly touched by instances of domestic distress. Heb. iv. 15, 16. *Bp. Horsley.* (Serm. S. Mark vii. 26.)

51 When our LORD had chosen *twelve* disciples out of the people in Judæa, it seems these *three* were the choice of that choice, and the flower of that company, selected for great matters. If it be an honourable thing, as S. Chrysostom rightly holds it, to be in the list of those friends, whom S. Paul saluted, (Rom. xvi.) then it cannot but be more renowned to be those *egregii sumpti è grege*, those egregious servants, whom CHRIST employed above all the rest. All the Apostles, Judas excepted, were David's worthies, but they "attained not unto the first three." Somewhat was in it, that, whereas it was usual for our Saviour to be followed with three attendants at least, wheresoever He went to work a miracle, we never find Him vary, but constantly to accept these same three. ix. 28; S. Matt. xxvi. 37. . . . That excellent paramount, which some have observed in these three above their fellows is this: *in signis primus coruscavit Petrus, sanguinem primus fudit Jacobus, doctrinâ illustris fuit Joannes*: *Peter* is more noted in the book of the Acts, than any of the others, for working miracles; *James* was the first among the twelve, that suffered martyrdom; and *John* was the eagle, that soared highest of them all in his doctrine and divinity. *Bp. Hacket.* 2 Sam. xxiii. (Serm. S. Luke ix. 28, 29.)

52 As we have but imperfect notions of the relations and differences between life and death, our Saviour, when He was about to raise a maid to life, said to those, who were present, *The damsel is not dead, but sleepeth*. He did not say, "She is dead, and I will raise her to life;" but, "she is asleep:" whence it was to be inferred that she would awake. They, who were not skilled in the Divine language of signs and figures, *laughed Him to scorn*, as if He had spoken in ignorance, what was expressed with consummate truth and wisdom: for the substitution of *sleep* for *death*, when we have it upon such great authority, has the force of a whole sermon in a single word, and is a seed from

whence a tree of life may be unfolded. *W. Jones.* (Lecture i. on the Figurative language of the holy Scripture.)

55 CHRIST raised three dead persons to life ; one newly departed ; another on the bier ; a third smelling in the grave : to show us, that no degree of death is so desperate, that it is past help. My sins are many and great : yet, if they were more, they are far below the mercy of Him, that hath remitted them, and the value of His ransom, that hath paid for them. A man hurts himself most by presumption : but we cannot do GOD a greater wrong, than to despair of forgiveness. It is a double injury to GOD ; first, that we offend His justice by sinning ; then, that we wrong His mercy with despairing. *Bp. Hall.* (Meditations and vows. 84.)

He commanded, &c.—The grace, which we have by the Holy Eucharist, doth not begin, but continue life : no man therefore receiveth this Sacrament before Baptism, because no dead thing is capable of nourishment. *Hooker.* (Eccl. Pol. B. 5.)

T. Aquinas in his Aurea Catena notes three acts of the *Hæmorrhousa* ; *Credidit, dixit, tetigit* ; because, as he observes, by these three things, faith, confession of the mouth, and good works, Salvation is obtained ; so we may remark three acts in the daughter of Jairus ; for she *arose*, she *walked*, she *ate*, (Conf. S. Matt. S. Mark, S. Luke,) and may draw our inference, that salvation consists of a new life, progress in holiness, and Sacramental grace. *J. F.*

56 Self-applauding, self-seeking, in matter of praise and honour before men, I strive against. I desire to be as sincere to another's reputation, as to my own. I would not value others by their regard to me, but by their true worth. I would be contented to be little in the eyes of others. . . . I labour to be unbottomed of self, to die to self-advancement, to self-glorying, and to all selfish joys, and to live wholly in and to GOD, and to have self swallowed up in the love of Him. Gal. vi. 14, 15, 16. *Corbet.* (Self-employment in secret, p. 4.)

Humility affects not to appear in her own likeness. She forbears expressions, which discover her. She desires not only to conceal all other virtues, but particularly to conceal herself. 2 Cor. xii. 2. *Fr. de Sales.*

The signs of the Divine power and goodness, as displayed in these three miracles, are so bright and effulgent, as to force themselves on our admiring attention; the signs of the Divine humility and lowliness of heart are also here; but partially concealed: for it belongs to humility to draw a veil over itself. Verse 38. *JESUS sent him away*; as to have retained him in His company might have savoured of ostentation. Verse 39. *Show how great things GOD hath done unto thee*. He referred all to His FATHER'S glory. Verse 48. *Thy faith* (not My power) *hath made thee whole*. Verse 52. *She is not dead, but sleepeth*: a person bent on self-display, would have rather dwelt on the fact of her being surely dead. Verse 54. *He put them all out*, as one not desirous of many spectators, but only of securing a sufficient evidence, the "two or three witnesses," (the father and mother, or Peter, James, and John. S. Matt. xviii. 16.) Verse 56. *He charged them that they should tell no man what was done*; "showing, that He is the giver of good things, but not covetous of glory; and that He gives the whole, receiving nothing." In His humility there is "the hiding of His power." S. Matt. vi. 1—4. *J. F.*

CHAPTER IX.

THEN He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And He sent them to preach the kingdom of God, and to heal the sick.

3 And He said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the Gospel, and healing every where.

1, 2 *He called—He sent.*—In Canonical language, as Ordination confers authority to minister generally, so Mission *jurisdictionem tribuit*, and corresponds with our licence or institution, the appointment to a particular sphere of Ministerial labour. 2 Tim. iv. 12. *Dr. Grant.* (Bampton Lectures, Appendix.)

I do not conceive it difficult to understand how these signs may, at the present time, be certain proofs of belief, and so of salvation. For the first effect of “faith working by love,” is sorrow of the heart for sin, by means of which beyond all doubt *devils are cast out*; moreover believers in CHRIST “speak with new tongues,” when “old things pass away” from their lips and conversation. —S. Mark xvi. 17. *S. Bernard.* (De Ascens.)

Our LORD Himself and the Twelve, and then, again, the Seventy, all three orders, as it were, of the Ministry combined together in one these two blessed works of *healing* the diseases, both of body and soul. . . . There can be no teaching of the Gospel, no effectual saving way of edifying the souls of men, unless it be accompanied with compassionate mercy and charity. . . . CHRIST has told us that the great proof of a true prophet, whom we are to follow, will be that of bearing fruit, that is, the fruits of mercy; for though Satan can “transform himself into an angel of light,” yet consistent and humble works of loving-kindness he cannot counterfeit. Eph. iv. 15; 1 Cor. xiii. 1, 2. *Plain Sermons.* (Serm. S. Luke ix. 2.)

I do not remember, that in any history, for matter of fact, nor in the framing and institution of any state, for matter of law, there hath ever been such a law, or such a practice, as that of *preaching*, which was only an ordinance of GOD Himself, for GOD’s own people. 1 Cor. i. 21. *Dr. Donne.*

2 To *preach* the pure and undefiled word of GOD, drawn from the fountain-head and unmixed with glosses and traditions of men,

must be the earnest endeavour of our lives, and the subject of our most frequent prayers. To set before the eyes of our people the Saviour of mankind, in all the varied acts of His Ministry; to refer all our hopes of pardon to His Death, and all our hopes of heaven to His Resurrection; all the efficacy of our prayers to His Intercession; all our comfort in sorrow, our strength under temptation, and our truth in doctrine, to the gift of His HOLY SPIRIT; this will be the tone of Christian preaching, which will touch the hearts of our hearers, and thereby correct their lives. No reasoned morality, or human philosophy, or example of men, can avail without this; nor even with it, unless they bow the knee before the One Name, which is "above every name," and consent to be the handmaids and not the rivals of the Gospel. 1 Cor. i. 17, 30; 2 Cor. v. 18—21. *Bp. Selwyn.* (Charge to the Clergy of New Zealand, 1847.)

- 3 So necessary in these countries was a staff, or walking stick, on a journey, that it was a usual thing for persons, when they undertook long journeys, to take a spare staff with them, for fear one should fail. When CHRIST therefore sent His Apostles on the embassy before mentioned, He ordered them not to take *staves*; that is only one staff, or walking-stick, without making provision for a spare one, as was common in long journeys. Gen. xxxii. 10; Exod. iv. 2; S. Matt. vi. 34; S. Mark vi. 8. *H. Horne.* (Introduct. to the study of the Scriptures, p. iii. c. 4.)

Two coats.—This may seem rather severe, that He should send them out in winter-time, half-naked; but, 1. This well enough became the Providence, which He was determined to exert towards them in a more peculiar manner, S. Luke xxii. 35, and to the charge of which He would commit them. Of such a kind and nature was His Providence in preserving them, as was shown towards the Israelites in the wilderness; Deut. xxix. 5. 2. This suited well enough with the mean and low estate of that kingdom of heaven, and of the Messiah, which the Apostles were to preach . . . so that the Jews might learn to believe in the Messiah, when they should observe Him capable so wondrously to protect His messengers, though surrounded with such numberless inconveniences. Phil. i. 12. *Dr. Lightfoot.* (Exercitat. in loco.)

5 *Whosoever shall not receive you, &c.*—Despise not, good brethren, despise not to hear God's Word declared. As you tender your own souls, be diligent to come to Sermons; for that is the ordinary place, where men's hearts be moved and God's secrets be revealed. For, be the preacher never so weak, yet is the Word of God as mighty and as puissant, as ever it was. If thou hear God's Word spoken by a weak man, an ignorant man, a sinner, as thou thyself art, and yet will believe it, and hear it with reverence, it is able to open thine eyes, and to reveal to thee the high mysteries of thy salvation. Isa. lv. 10, 11. *Bp. Jewel.* (Serm. S. Luke xi. 15.)

Coldness in religion is a far more dangerous extreme, than over much heat. The one may consist with real goodness, nay, may be the consequence of real goodness, commixing with a perturbed imagination, or an ill-formed judgment. But coldness can be resolved only into an absolute want of feeling. Enthusiasm is excess, but coldness is want of vitality. The enthusiast, in a moral view, is insane; which implies the possibility of recovery, and perhaps a partial or occasional recurrence of reason. The cold person is like the idiot, in whom reason never shows itself, and where convalescence is desperate. Amos vi. 6; Acts xviii. 17. *A. Knox.*

Be not much in that company, that will neither give, nor take, any good. *Gurnall.*

7 Now Herod the tetrarch heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see Him.

10 And the apostles, when they were returned, told Him all that they had done. And He took them and

went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

7 No man ever offended his own conscience, but, first or last, it was revenged upon him for it. Numb. xxxii. 23. *Dr. South.*

He was perplexed.—But for atheistical enemies, I call not upon them here to answer me; let them answer their own terrors, and horrors alone at midnight; and tell themselves whence that proceeds, if there be no God. S. Matt. ii. 3. *Dr. Donne.*

Si strepitum moti dederit mus stramine lecti,
 Creditur è sylvis exsiluisse leo;
 Nocte levis quassâ si murmuret arbore ventus,
 Horrescunt rigidæ, fronde sonante, comæ.
 Quid faciant, subitis si fulminet ignibus æther,
 Aut sonet æthereo grandior axe fragor?
 Pectora cœlesti stupeant percussa tumultu
 Et flammâ metuant dissiliente peti.
 Utilis ante scēlus timor est, qui fræna gubernet;
 Qui timet, admisso crimine, serò timet.

Herm. Hugo. (Animæ sanctæ vota, iv.)

9 *John have I beheaded.*—The day of affliction revives the memory of old sins, which, may be, were buried many years in the grave of forgetfulness. The night of affliction is the time, when such ghosts use to walk in men's consciences. *Gurnall.*

“If John is alive, and is risen from the dead, I shall know him, when I see him,” as it follows, *and he desired to see Him.* *Theophylact.*

Seek God, whilst thou canst not see Him; for when thou seest Him, thou canst not find Him: in the day of grace, He is invisible, but near: in the day of judgment, He is visible, but far off. Numb. xxiv. 17. Rev. i. 7. *S. Gregory.*

10 He did not depart before, but after it was told Him what had

happened, manifesting in each particular the reality of His Incarnation. ii. 52. *S. Chrysostom.*

This should be known, that the LORD had three places of retirement, that we read of, the ship, the mountain, and the *desert*: to one of these, He was wont to withdraw, whenever He was pressed by the multitude. *Remigius.*

Lead me, O blessed Spirit, at fit times into Thy pious solitude, and there speak to my heart. Teach me, O holy JESUS, though slow and weak to follow, as I can, Thy sacred steps, in fasting and retirement, in prayer and contemplation, that my body may be temperate, and my soul devout, and both eternally saved. Every where I see temptations may endanger; but everywhere I see the power of my Saviour can conquer. *Austin.* (Medit. 35.)

12 And when the day began to wear away, then came the twelve, and said unto Him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And He said to His disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

13 *Give ye them to eat.*—He said not this, as ignorant of their

answer, but wishing to lead them to tell Him how much bread they had; that so great a miracle might be manifested through their confession, when the quantity of bread was made known. (Refer to Illustr. viii. 30.) *Theophylact*.

In the very working of His miracles our LORD seems to take mankind, as it were, into league with Him, to combine in ineffable condescension their will with His will, in the works of His goodness. . . . Thus also in His Church: in all the operations of His grace He takes mankind into union with Him by faith, and acts by their instrumentality and concurrence, and through, and by them, in continuing His Sacramental influences and the marvellous blessings of His kingdom. S. Mark xvi. 20; 2 Cor. vi. 1. *I. Williams*. (Thoughts on the study of the Gospels, p. ii. s. 4.)

When our Saviour bade His disciples give up to the hunger of the multitude their own scanty stock of provisions, a stock so scanty that the wildest dream of an enthusiast could never fancy such a supply equal to the wants of so many, do we find them hesitating, or refusing to contribute the little in their power, because they could do no more? No. . . . Even so should Christians exert themselves for the relief of the poor. . . . If we do our best in our station, and commit, in humble faith, the issue of our whole to God, we may be sure that our exertions, however small, our alms however scanty (provided we can do no more) will not be thrown away. . . . O it will be a glorious sight hereafter, when the Books of Providence are laid open before our eyes, to see by what secret springs, what humble exertions, what meek, and modest charities the happiness of families, the support of nations, the great machine of the world itself have been regulated and influenced: to witness how God's Providence may have given power and energy to the feeble alms of a widow, or to the silent prayers of those, who had prayers only to bestow, or how a cup of cold water, given in the Name of CHRIST, shall in no wise lose its reward. *Bp. Heber*. (Serm. S. John vi. 12.)

Loaves and fishes.—It is of the greatest importance, that we should resist the temptation, frequently so strong, of annexing a familiar, facetious, or irreverent idea to a Scriptural usage, a Scriptu-

ral text, or a Scriptural name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence, or want of reflection. We are bound to keep the pages of the Bible, clear of any impression, tending to diminish the blessing of habitual respect and reverence towards our Maker's Law.
Palgrave.

16 I find a threefold *Blessing* of the creature in the Gospel, *Communis, miraculosa, Sacramentalis*. First, at a common supper, (for so I conceive it) xxiv. 30, our Saviour Blessed bread: not as if there were any impurity in the creature; there could be none to Him. *Deo artifici tam mundus est porcus quàm agnus*, says S. Augustine: but it teaches us to invoke God's goodness, that those things, which we use, may be salutiferous to us. (1 Sam. ix. 13; 1 Tim. iv. 5.) Secondly, there is a Blessing of the creature with a mighty hand, when a miracle is wrought. S. John vi. 11. Lastly, there is a Sacramental Benediction of the outward elements: so the water of Baptism is sanctified to be the pool of Regeneration: so our Saviour did not only give thanks, but He Blessed and consecrated both the Bread and the Cup, which He divided among His disciples. . . . He exalted them thereby to be the lively Sacrament of His Body and Blood.
Bp. Hacket. (Serm. S. John vi. 11.)

He Blessed, ("gave thanks," S. John vi. 11.) To "give thanks" was the piety of His human nature; but this Blessing came from the virtue of His Divine nature. He did infuse a new miraculous quality into the loaves, and imparted a seminal power unto them of increase and multiplication. Gen. i. 22, 28.
Bp. Hacket. (Serm. S. John vi. 11.)

CHRIST's miraculous feeding of many people with a few loaves is read in the Church every year thrice; to wit, in winter, when wheat is sown; in Lent,* when it is hopeful spring; in harvest, when it is ready for the barn. The reason hereof is manifold.—
 1. That in sowing, seeing, and reaping our corn, we might not ascribe this wonderful increase to the fatness of our land, or greatness of our skill, or goodness of our seed, but only to the blessing of God, "opening His hand and filling all things living

* Hence, as Bp. Sparrow tells us, the fourth Sunday in Lent was called *Dominica Refectionis*.

with plenteousness," who doth every year make a great harvest of a few grains, as He did here make a great feast of a few loaves.—2, That we may be well assured of CHRIST's bounty towards all His followers, who "hunger and thirst after righteousness," providing for them abundantly, "lest they faint in the way," caring for such, as cast their care upon Him, as He promised in His Holy Gospel; S. Matt. vi. 33.—3. That we may learn to use these temporal blessings in thanksgiving to God; in hospitality towards the poor, feeding such as have nothing to eat; in frugality, "taking up the broken meat," not suffering any of God's good creatures unprofitably to be spoiled, or wastefully to be cast away. *Dean Boys.* (Dom. Epis. and Gosp. 7th S. after Trin.)

17 A mighty miracle; but we shall not be so much astonished at the thing done, if we consider Who was the doer of it. He it was, here multiplying in the hands of those, who brake, the five loaves, who to such a degree multiplies the seed, sprouting in the earth, that with a few grains sown whole barns are replenished. But simply, because He does this every year of our lives, nobody wonders at it. *Admirationem tollit non facti vilitas, sed assiduitas. S. Augustine.* (Serm. cxxx. s. 1.)

He that is our steward to provide for us, and supply us out of His treasury, who ripeneth the fruits on the trees, and the corn in the fields, who draweth us wine out of the vine, and spinneth us garments out of the bowels of the worms, and fleece of the flock, will give us "greater things than these:" He that giveth us balm for our bodies, will give us physic for our souls. *Farindon.*

Tua, JESU, dilectio
Grata mentis refectio;
Replet sine fastidio,
Dans famem desiderio.
Qui Te gustant esuriunt,
Qui bibunt adhuc sitiunt;
Desiderare nesciunt,
Nisi Jesum quem diligunt.
Quem Tuus amor ebriat
Novit quid JESUS sapiat;

Quàm felix est quem satiat,
Non est ultra quod cupiat. . . .

Desidero Te millies :

JESU mi, quando venies ?
Me lætum quando facies ?
Me de Te quando saties ?

S. Bernard. (In rhythmicâ orat. ad Christum.)

18 And it came to pass, as He was alone praying, His disciples were with Him: and He asked them, saying, Whom say the people that I am ?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am ? Peter answering said, The CHRIST of God.

21 And He straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day.

23 And He said to *them* all, If any *man* will come after Me, let him deny himself, and take up his cross daily, and follow Me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ?

26 For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in *His* FATHER's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

18 If your thoughts are not abroad, if you are not taken up with things about you, if you despise what the world prizes, if you have a distaste for what the world longs after, if you shun disputes, if you are insensible to ill usage, and forget injuries, then you are *alone*; otherwise, however complete your solitude in the body may be, you are far from being truly alone. Do you not see, that it is possible for you to be retired, even in a crowd? and in a tumult, even then to be alone? Thus, then, however great the number of persons you converse with, you may be still alone, if you will but refrain from curious searching into their conversation, or rashly setting up for a judge of it. S. John xvii. 16. *S. Bernard.* (Serm. 40, in Cant. ad fin.)

It is a great misery, to be either always, or never, alone; society of men hath not so much gain, as distraction. In greatest company, I will be alone to myself; in greatest privacy, in company with God. Nehem. ii. 4. *Bp. Hall.* (Meditations and vows. Cent. ii. 60.)

20 *The Christ of God.*—In this one Name, there is an expression of His Divinity and Incarnation, and the belief of His Passion. He has therefore comprehended everything, having expressed both the Nature and the Name, wherein is all virtue. *S. Ambrose.*

21 Timely was our LORD's command, that *no one should tell* that He was CHRIST, in order that when offences should be taken away, and the sufferings of the cross completed, a proper opinion of Him might be firmly rooted in the minds of the hearers. . . . For that, which has once taken root, and afterwards been torn up, when fresh planted will scarcely ever be preserved; but that, which was once planted, and continues undisturbed, mounts up easily. For if Peter himself was offended merely by what he heard, what was it likely the common sort would feel, being first told that He is SON of God, and then seeing Him crucified and even spit upon? xviii. 34; S. John xvi. 12. *S. Chrysostom.* (Hom. in S. Matt. xvi. 20.)

23 To *come after* CHRIST, is to receive Him, and to follow Him, as

He is our *Prophet*, our *Priest*, and our *King*. In this respect, each several act of faith in Him must have its own corresponding act of self-denial. Would we receive Him as our Prophet, we must deny our proud carnal wisdom ; as our Priest, we must deny our own merits and righteousness ; as our King, we must renounce our own wills and affections. This comprises the whole of our Baptismal vow. *J. F.*

“If any man *will*.” He does not say, whether you will or no, you must suffer this ; but how ? “*If any man will come after Me.*” I force not ; I compel not ; but I make every one master of his own choice. “He, that uses compulsion often repels ; but he, that leaves the hearer to choose, attracts him the more. *Potentior est oratio mitis quàm violenta*—gentle speech prevails more than peremptory. Rom. xii. 1 ; Eph. iv. i. *S. Chrysostom.* (Hom. in S. Matt. xvi. 24.)

It is not said, “whosoever will come after Me,” let him draw, or drag his cross, but let him *take, bear, and receive* it, (xiv. 27 ; S. Matt. x. 38.) By this form of speech our LORD intimated that, wherever the cross should be found, it should be taken up from the earth, as a precious pledge, and laid on the shoulder ; just as mothers bear in their arms their beloved children with exceeding delight. S. Matt. xi. 28—30. *Hæftenus.* (Regia crucis via. Lib. ii. c. 3.)

Love the cross of CHRIST ; and be content to have your faith tried every day by some cross or other, as it pleaseth God to put on you ; and if God putteth no grievous cross on you, let your brethren’s cross be your cross, which is a certain token of true brotherly love. *J. Bradford.* (Letters.)

24 The governors themselves, when *hortantur negationi*, they advise Christians to deny their LORD, say to them, “*Save your life*” and “*Lose not your soul.*” *Tertullian.* (Scorp. c. ix.)

Si vis videre, erue oculos tuos, et esto cæcus ;

Si vis benè audire, esto surdus ;

Si benè loqui, esto mutus ;

Si benè ambulare, abscinde tibi pedes ;

Si benè operari, mutila tibi manus ;

Si benè amare, habeas te odio ;

Si vis benè vivere, te mortifica ;

Si benè lucrari, disce perdere ;
 Si vis esse dives, esto pauper ;
 Si vis esse in deliciis, afflige te ;
 Si vis esse securus, semper esto in timore ;
 Si vis exaltari, humilia te ;
 Si vis honorari, despice te et honora te despicientes ;
 Si vis habere bonum, sustine malum ;
 Si vis esse in quiete, labora ;
 Si vis benedici, desidera maledici.

S. Egidius.

25 *Advantaged.*—He saw all the world carried upon profit, and He goes along with them that way. v. 10 ; S. John iv. 10. *Dr. Donne.* (Serm. Lam. iv. 20.)

Negotiatio est aliqua amittere, ut plura lucreris. It is a kind of traffic and merchandise to lay out something, that you may gain more. xvi. 9. *Tertullian.* (Ad Mart. c. 2.)

The whole world.—The just valuation of all earthly things is such as that the wise Christian cannot but set a low price upon them. At best, they are but glassy ware, which, the finer it is, is so much the more brittle. They are like those gay bubbles, which seem to represent pleasing colours ; but, in their flying up instantly vanish. As for honour, what a mere shadow it is ! Upon the least cloud interposed, it is gone, and leaves no mention where it was. As for strength and vigour of body, how often doth sickness pull the strongest man on his knees, making him confess that youth, as well as childhood, is “vanity.” As for pleasure it dies in the birth ; and is not therefore worthy to come into this bill of mortality. iv. 5 ; Eccl. i. 1—3 ; S. John iv. 13 ; 1 S. John ii. 15—17. *Bp. Hall.*

Himself.—It is a good trial of a man’s condition to know what he esteems to be *himself*. xv. 17. *Dr. Sibbes.*

Qui Te non habet, Domine Deus, totum perdidit. LORD GOD, he who hath not gained Thee, hath lost all. S. Matt. xxv. 41. *S. Bernard.*

Thou art not worthy of the name of a man, if thou thinkest thy body to be *thyself*. *Bp. Hall.* (Balm of Gilead.)

Where the soul is there is the man, as the historical parable of Lazarus and Dives imports, when one is said to be “in Abra-

ham's bosom," and the other, "in hell," long before their bodies were raised. *Bp. Gauden.*

26 He will appear not only *in His own glory*, but *in the glory of His Father* also : as if there were something more than He had already received at His right hand ; that is, He will come from thence to judge the quick and the dead, to sustain the very place of the supreme LORD and Governor of the world, to whom men and Angels are accountable for their actions. This is a thing, that is still behind ; and there are, it seems, some Royal Majestic robes belonging to this high office, which He hath not yet put on. Rev. xi. 17. *Bp. Patrick.* (The glorious Epiphany.) All the *Angels* will be present with Him to bear witness, and themselves to testify how much they, by the mission of God, have administered unto the salvation of men. Rev. iii. 5 ; Heb. i. 6, 14. *S. Chrysostom.*

28 And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

29 And as He prayed, the fashion of His countenance was altered, and His raiment *was white and glistering.*

30 And, behold, there talked with Him two men, which were Moses and Elias :

31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

32 But Peter and they that were with Him were heavy with sleep : and when they were awake, they saw His glory, and the two men that stood with Him.

28 *Post sex dies, gloriæ Dominicæ habitus ostenditur. Sex millium annorum temporibus evolutis, regni cœlestis honos præfiguratur, saith S. Hilary.* Six ages, the world's continuance ; the seventh day, that is the day of judgment ; then the *eighth* is *dies æternitatis*, when we shall be taken in glory. *Bp. Brownrig.* (Serm. on text.)

These three famous Apostles were not forward of themselves to ascend to the holy mountain; but *assumpsit*, their LORD and Saviour *took* them with Him. This corruptible body and corrupt affections press down the soul; our heart is heavy unto death, and cannot follow, unless the FATHER “draw” us unto Him. We are those blind and lame in the Gospel. I beseech Thee, O FATHER, “compel” us to come to Thy feast. . . There are two mountains, says Bernard, which we must ascend, but not both at once. First, there is the mountain, where the SON of GOD did preach, (S. Matt. v.) and, after that, go up to the mountain, where He was Transfigured, (S. Matt. xviii.) *Non solum meditemur in præmiis, sed etiam in mandatis Domini.* I beseech you, first meditate upon the sayings and Commandments of GOD, and afterwards upon His Transfiguration, upon the reward of glory; and not, as it is the vain custom of the world, to run on presumptuously upon assurance of glorification, and to forget the true order, first, to ascend upon the mountain of obedience. viii. 51; S. Mark xiv. 33; Heb. iv. 11; x. 36. *Bp. Hacket.* (Serm. on text.)

29 *Transfiguratio specimen appositissimum Resurrectionis.* In His Transfiguration we have a most exact pattern of our Resurrection. *Musculus.*

If the soul of a Christian be ever “transformed by the renewing of his mind,” it must be, not while he is in the hurry and vanity of the world below, but when he leaves the world, and following the steps of his dear LORD and Master, ascends by faith to the Mount of Transfiguration, and is on his knees before GOD, remembering it is written, *while He prayed, He was Transfigured.* iii. 21; xxiv. 51. *Bp. Horne.* (Serm. Phil. iii. 20, 21.)

If we would be sure of this, that our bodies shall be conformed to His in the glory to come, let us see that our souls are here conformed to His, in that humility, which He so much manifested, whilst He dwelt amongst men: if we would then that “our vile body be made like His glorious body,” let our proud heart now be made like His humble heart. Rom. vi. 5; Col. i. 18; Phil. iii. 21. *S. Bernard.*

Had He not “come in the flesh,” how should men have been able

to look upon Him, that they might be saved? seeing, if they behold only the Sun, which was the work of His hands, and shall hereafter cease to be, they are not able to endure steadfastly to look against the rays of it. Deut. v. 24, 27; Job xxxiii. 6, 7. *S. Barnabas.* (Cath. Ep.)

In spiritual worship there is communion with God; for the mind, when it understands, does, in a sense, become the thing, that it doth understand; and in worship, the mind receives the form of the object it worshippeth. Exodus xxxiv. 33; 2 Cor. iii. 18. *Dr. Whichcote.* (Aphor. Cent. v. 474.)

30 We reckon two Testaments, an old and a new: but there is but one; *μία διαθήκη*, saith Clemens Alex., but one Testament indeed. S. Paul doth but distinguish them, (Heb. viii. 6,) only in their ministry; but their substance is the same; what is the old, but *novi occultatio*, the mystery of the new? what is the new, but *veteris revelatio*, the history of the old, saith S. Augustine. The Gospel shows but what the Law did shadow. . . . And therefore, CHRIST chose at His Transfiguration, out of all the Saints departed, *Moses* and *Elias*, to figure the consent of the doctrine of the Gospel with the prophets and the Law. So in Ezekiel's vision of the beasts and the wheels, S. Gregory expounds one wheel within another to be the new Testament within the old. This made Gregory Nazianzen to call the Christian faith "both old and new." 1 S. John ii. 7. *Dr. Richard Clerke.* (Serm. Acts xvii. 19.)

31 When at the Transfiguration of our LORD, Moses discoursed with Him on the subject of *His decease*, or, as it is in the original, *His Exodus, which He should accomplish at Jerusalem*, may we not imagine to ourselves the deliverer of Israel, addressing the world's Redeemer in some such words as these—"By my hand the LORD GOD of Israel did once vouchsafe to bring forth His people from the afflicting bondage of Egypt; but Thou shalt turn the multitude of the Gentiles from the power of Satan unto GOD. I saw the LORD make a path through the waters for His Redeemed to pass over; but Thou shalt find a more wonderful way through the waves of death; and though the floods shall compass Thee about, yet shall Thy life be brought up from corruption. I beheld the chariots of Pharaoh and the

mighty host of Egypt, plunging in the deep, when the morning appeared; but Thou shalt triumph over principalities and powers, and see them overwhelmed in the lake of fire. I led my people through the wilderness, and gave them a Law, which had the 'shadow of good things to come;' but Thou shalt conduct Thine through the world, and teach them to 'worship in spirit and in truth.' I went before Israel to the borders of the promised land; but Thou art the true Shepherd of souls, and they who follow Thee, shall 'pass from death unto life.'” Jer. xxiii. 5—8. *Bp. Horne.* (On the life of John the Baptist, s. 2.)

When Moses and Elias appeared in glory to converse with our Transfigured Saviour on the Mount, their discourse was not on the government of kingdoms, the engagement of great armies, &c.; these are the solemn trifles, that amuse mortals; but they discourse upon the chief subject of the inspired Book, *the decease, which He should accomplish at Jerusalem*; those meritorious passions, and miraculous death, that were to redeem and save a whole world. Rev. v. 6, 9, 12. *R. Boyle.*

The eastern Emperors thought it not incongruous to choose the stones for their sepulchre on the day of their coronation. *Abp. Bramhall.*

While we hope to be saved by Thy death, why do we not all rejoice in it? and alike believing it, alike make our discourse of it? xxiv. 14. *Bonnell.*

32 *Heavy with sleep.*—For as a worm, creeping with her belly on the ground, with her portion and share of Adam's curse, lifts up its head to partake a little of the blessings of the air, and opens the junctions of her imperfect body, and curls her little rings into knots and combinations, drawing up her tail to the neighbourhood of the head's pleasure and motion; but still it must return to abide the state of its own nature, and dwell and sleep upon the dust: so are the hopes of a mortal man; he opens his eyes, and looks upon fine things at a distance, and shuts them again with weakness, because they are too glorious to behold. Wisd. ix. 13—16; 2 Cor. v. 2; Rom. vii. *Bp. J. Taylor.* (Serm. preached at the Funeral of the Lord Primate.) *His glory.*—Every grace in JESUS CHRIST casts forth a greater

lustre, than the sparkling of a diamond before the sun, and is more transcendent and resplendent than the sun itself at noon day. Heb. i. 13; S. John xii. 41. *Chr. Love.* (Sermon on Col. 3.)

33 And it came to pass, as they departed from Him, Peter said unto JESUS, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is My beloved SON: hear Him.

36 And when the voice was past, JESUS was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

33 Not caring though he himself did lie without shelter, so he might have the fruition of so glorious and gladsome a sight. S. John iv. 28. *Chr. Sutton.*

When Peter saw Moses and Elias with CHRIST in His Transfiguration, though he had but a glimpse of glory, yet he saith, *It is good for us to be here.* But O how infinite good will it be, to be in heaven! How shall we then be rapt up with glory, when “we shall be for ever with the LORD,” “in whose Presence is fulness of joy, and at whose right hand there are pleasures for evermore!” On the contrary, how exceeding terrible it will be, to be shut out from the presence of GOD. O the unspeakable horror and dread! O the infinite shame of that man, who is in such a case! S. Matt. viii. 11, 12; xxv. 41; 2 Thess. i. 7—11; Rev. xxii. 15. *Abp. Usher.* (Serm. Rev. xxi. 8.)

The solitude of the mountain had charms for Peter; he had been wearied with the tumult of the world’s business. But he desired

three tabernacles. The heavenly answer showed him that we have One, which human judgment desired to divide; CHRIST, the Word of GOD; the Word of GOD in the Law, the Word in the prophets. Eph. ii. 14; iv. 5. *S. Augustine.*

Divine manifestations and extraordinary impressions are not considerable further than GOD is discernible in them, and glorified by them; as that vision of Moses and Elias, which gave Peter such a present shake and astonishment, that though he spake of *making three Tabernacles*, and staying there, yet he *knew not what he meant*; that is, he did not well consider the unseasonableness and unreasonableness of his proposals; yet afterwards upon composed reflections and calmer thoughts, he makes a very holy and excellent use of that vision, to confirm the faith of Christians in CHRIST, as in the beloved SON of GOD, “which voice, we heard (saith he) in the Holy Mount,” coming from the excellent glory of GOD, the FATHER. S. John xiv. 26. *Bp. Gauden.* (Sermon at the Funeral of Bp. Brownrig.)

O the transporting pleasure of that Blessed vision, which now I can hardly think of without an ecstasy; when my poor longing mind, which here gropes about for truth in a dark dungeon of error and ignorance, (1 Cor. xiii. 12; 2 Cor. v. 2,) shall be let forth into the heavenly light, to see as it is seen, and know as it is known; how will it fix its greedy eyes upon GOD, of whose acquaintance it is now so desirous! With what infinite delight will its winged and active thoughts hover in the light of His countenance, which, through every moment of Eternity, will be still revealing new beauties to us, such as will not only for ever employ, but for ever inflame our meditations. Rev. xxii. 20, 21. *Dr. J. Scott.* (Christian Life, p. i. c. 3.)

Urit me patriæ decor,
 Urit conspicuis pervigil ignibus
 Stellati tholus ætheris;
 Et lunæ tenerum lumen, et aureis
 Fixæ lampades atriis.
 O noctis choreas, et teretem sequi
 Juratæ thyasum faces!
 O pulcher patriæ vultus, et ignei

Dulces excubiæ poli !
 Cur me stelliferi luminis hospitem
 Cur, heu, cur nimium diù
 Cœlo sepositum cernitis exsulem ?
 Hic canum mihi cespitem,
 Hic albis tumulum sternite liliis,
 Fulgentis pueri domus.
 Hic leti pedicas exuor, et meo
 Secernor cineri cinis.
 Hic lenti spolium ponite corporis,
 Et quidquid superest mei ;
 Immensum reliquus tollor in æthera.

Matth. Casim. Sarbievius. (Lyric. Lib. i. ode 19.)

His transfiguration was a bright ray of glory ; but then also He entered into *a cloud*, and was told a sad story, what He was to suffer at Jerusalem. . . . For this JESUS was like the rainbow, which GOD set in the clouds, as a Sacrament, to confirm a promise, and establish a grace. He was half made of the glories of the light, and half of the moisture of a cloud. *Bp. J. Taylor.* The *cloud* was a type of CHRIST's mild appearance ; for it was seated not between Seraphims, fiery Angels, messengers and instruments of wrath, but between the Cherubims, which had the shape of men, lovely and meek men. . . . CHRIST was the truth of the cloud. In his flesh did GOD so appear, that He might be reduced to the sight of men ; and He appeared for those uses, whereunto the cloud was designed, for direction and protection. Ex. xiii. 21, 22 ; Isa. iv. 5 ; Heb. ix. 5. *Bp. Lake.* (Serm. Hagg. ii. 6—9.)

It is observed, that, as the mystery of the whole Trinity shone forth on the Baptism in Jordan, so in like manner at the Transfiguration on the Mount ; because truly that glory of His, which we confess in Baptism, we shall magnify at our Resurrection. Rom. vi. 3—11. *Bede.*

36 (Conf. S. Mark ix. 9.) A wise prohibition ; for judging by the hasty passionate words of S. Peter, the almost natural effect of this overwhelming spectacle, too bright for mortal eye and passing all understanding, we could have expected no adequate account of the matter from him, had he been allowed to

declare the vision, under the impulse of present feeling. Time and reflection, and, above all, the guidance of the Spirit were needful, in order to raise and direct the Apostle's mind to a right knowledge of the mystery, and to make him a faithful exponent of the great doctrines connected with it. S. John xiii. 7; 2 S. Pet. i. 16—18. *J. F.*

JESUS wishes not those things, which relate to His glory, to be spoken of before His Passion. Hence it follows; *and they kept it close*. For men would have been offended, especially the multitude, if they saw Him crucified, who had been so glorified. *Origen*.

Obedience is a virtue of great necessity even in the smallest things; and they, that are subject to obey, must not examine with what little prejudice a small command may be broke, but rather consider with what great ease it may be kept. Things forbidden, says the School, are of two sorts, *Quædam prohibentur, quia mala; quædam sunt mala, quia prohibentur*: some things are absolutely evil in themselves, and therefore are prohibited, as murder and adultery; some things are prohibited by just authority, and thereupon respectively become evil, as the eating of the forbidden fruit in Paradise: if God had not expressly prohibited that tree to man, it had been no sin to taste of it; so our Saviour made that sinful by His command, which otherwise had been harmless to be spoken of, if He had not encharged His disciples to obsequiousness. And they performed that secresy, which they undertook, not envying their brethren the relation of those things, which they had seen, but observing that time of restraint, which their Master had prefixed; and thus they reap praise even out of their infirmity, that although they were unfit to speak of such transcendent miracles as yet, yet they knew their duty to hold their peace. *Bp. Hacket*. (Serm. on text.)

37 And it came to pass, that on the next day, when they were come down from the hill, much people met Him.

38 And, behold, a man of the company cried out,

saying, Master, I beseech Thee, look upon my son : for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought Thy disciples to cast him out ; and they could not.

41 And JESUS answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you ? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And JESUS rebuked the unclean spirit, and healed the child, and delivered him again to his father.

37 *Come down*, Peter, thou wast desiring to rest upon the mount ; come down to labour in the earth, in the earth to serve, to be despised and crucified in the earth. The Life came down, that He might be slain ; the Bread came down, that He might hunger ; the Way came down, that He might be wearied in the way ; the Fountain came down, that He might thirst ; and dost thou refuse to labour ? Seek not thine own. S. John xxi. 19 ; Rom. viii. 29. *S. Augustine.*

38 After exerting our faith in prayer, there can be no better employment than that, in which our love is exercised. This we observe in our LORD JESUS CHRIST. After praying, He came to His disciples in the garden of Gethsemane ; after praying, He delivered Peter and the other disciples from danger in a storm ; after praying, He healed the lunatic. *Rambach.*

Cried out.—Bewail thy dulness ; consider that prayer without this holy importunity is like a messenger without legs, as an arrow without feathers, an advocate without a tongue. S. Jerome complained very much of his distraction and dulness in prayer, and chid himself, *Siccine putas orasse Jonam, sic Daniele inter leones, sic latronem in cruce ?* “ Was it thus, think you, that

Jonas prayed in the storm, or Daniel among the lions, or the thief on the cross?" *Chr. Love.* (Zealous Christian.)

Cried out and said with tears.—When S. Augustine's mother lamented the ill courses that her son took in his youth, still that priest (S. Ambrose), to whom she imparted her sorrows, said, *Filius istarum lachrymarum non potest perire*; that son, for whom so good a mother hath shed so many tears, cannot perish. Little knowest thou what thou hast received at God's hands by the prayers of the Saints in heaven, that enwrap thee in their general prayers for the Church Militant. Little knowest thou what the public prayers of the congregation, what the private prayers of particular devout friends, that lament thy carelessness and negligence in praying for thyself, have wrung and extorted out of God's hands in their charitable importunity. *Dr. Donne.*

40 As melancholy in the body is the hardest humour to be purged, so is melancholy in the soul, the distrust of thy salvation, too. Flashes of presumption calamities will quench; but clouds of desperation calamities thicken upon us. Prov. xviii. 14; 2 Cor. ii. 7. *Dr. Donne.*

42 *Non obsidet mortuos, sed viventes*, the Devil fights not against the dead, but the living. *Non impugnatur adversarios nisi milites Christi*, saith Cyprian. Those who are down already he passes by; but when thou beginnest to breathe in the land of the living, then his fiery weapons fly about. S. Matt. iv. 1. *Farindon.*

As he was yet a coming, the devil tare him.—If you mean to follow CHRIST, reckon for temptations, to meet them, even at first, and so in all the way. . . . This expert enemy knows his interest well, and does not thus bestir himself lightly, but feels that his kingdom is in danger, and that he shall certainly be a loser. 1 Thess. i. 6. *Abp. Leighton.* (Expos. S. Matt. iv. 1.)

"My son, if thou come to serve the LORD, prepare thy soul for temptation." (Ecclus. ii. 1.) The devil deals with us, as the Egyptians did with the Hebrews. For two hundred years they were in slavery indeed; but their burdens were not so great: but when they thought of flight, then, when Moses and Aaron cry, "Let the people go," then Pharaoh cries, "Get you to your burden;" *Opprimentur operibus*; "Let there be more work

laid upon them.” The application is S. Bernard’s; that Satan lays a greater task of brick upon those, who are going out of Egypt. Rev. xii. 12. *Farindon*.

A little distance from the wicket gate, there is erected a strong castle, of which Beelzebub is the captain. From thence both he, and they, that are with him, shoot arrows at them, that are coming up to this gate; if haply they may die, before they enter in. Then said Christian, “I rejoice and tremble.” *Bunyan*. (Pilgrim’s Progress.)

Protinus ut patrias remeat fugitivus ad ædes

Isacides, Laban frendet et arma parat.

Ac generum nactus verbis incessit acerbis,

Quod tacitus celerem sumpserit ille fugam :

“Quin mihi discessus patuit tuus,” inquit, “ut et te

Cum citharâ, variis prosequereturque sonis ?”

Isacides contra ;* “fugiendi clàm mihi causa

Ista fuit, ne me prosequeris, ” ait.

Jacob. Billius. (Anthol. Sacra. 38.)

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which JESUS did, He said unto His disciples,

44 Let these sayings sink down deep into your ears : for the Son of Man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask Him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest.

* Billius, in his Scholia on these verses, ascribes this answer to Jacob, on the authority of a passage in one of the Epistles of S. Ambrose ; as if the Patriarch was so far from taking pleasure in the “ mirth, songs, tabret, and

harp” of Laban, that he fled from him, for the very purpose of escaping them. He represents the world as thus pursuing the fugitive convert, with its vanities, and refers the reader to Ex. v. 22, 23 ; and xvi. 2, 3.

47 And JESUS perceiving the thought of their heart, took a child, and set him by Him,

48 And said unto them, Whosoever shall receive this child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same shall be great.

43 GOD is everywhere present by His *power*. He rolls the orbs of heaven with His hand; He fixes the earth in its place with His foot; He guides all creatures with His eye, and refreshes them with His influence. He makes the powers of hell to shake with His terrors, and binds the devils with His word; and throws them out with His command, and sends the Angels with embassies on His decrees. He hardens the joints of infants, and confirms the bones, when they are secretly fashioned. He it is, that assists at the numerous production of fishes; and there is not hollowness at the bottom of the deep, but He shows Himself to be the LORD of it, by sustaining there the creatures, that come to dwell in it. And in the wilderness the bittern and the stork, the dragon and the satyr, the unicorn and the elk, live upon His provision, and revere His power, and feel the force of His Almightyness. *Bp. J. Taylor.*

44 It is an observation of the learned Mercer, that the same word in Hebrew, which signifies an *ear* in the dual number, signifies a pair of balances. *Aurium et stateræ idem est nomen in Hebræo; duæ enim aures sunt, quasi balances, quibus expenduntur quæ audimus. Chr. Love.*

Sink down.—*Remedia non prosunt, nisi immorentur.* Remedies do not take effect, unless they are kept in. *Seneca.*

Son of man.—I see that the man, whom we seek, as qualified to be our Mediator, must be of this description; He must not die of necessity, because He must be omnipotent; nor of debt, because He must not be a sinner: and yet He must die voluntarily, because it was necessary He should do so, as Mediator. . . . As it is necessary that man should satisfy for the sin of man, therefore none could make satisfaction, but He, who was properly man, Adam himself, or one of his race. That Adam

himself could satisfy, was impossible. Gen. iii. 15. *Anselm.*
(*Cur Deus homo*, Lib. ii. c. 8, 11.)

45 The words of our LORD were clear and intelligible enough ; and the ideas conveyed by them were all common and familiar ; but if that saying were admitted, they must part with their beloved principle (an earthly kingdom of the Messiah ;) therefore it follows, *they were afraid to ask Him of that saying*, lest He should carry on the subject, and leave them no way to escape. They had already heard more than they would believe ; and therefore, as to anything farther, thought it best to remain in the dark. Eph. v. 13. *Jones* (of Nayland.)

46 *Magnus esse vis, à minimo incipe.* If you would be great, begin with being little. Do you think to build a fabric of great height ? first think of the foundation of humility. As much weight of building any one designs and contrives to have upwards, and by how much the greater the building will be, so much the deeper he lays the foundation. And the fabric indeed rises up high, but he that digs the foundation digs low. *Ergo et fabrica ante celsitudinem humiliatur, et fastigium post humiliationem erigitur.* And therefore even the fabric is humbled, before it is raised, and the top of it is raised, after it was humbled. vi. 48. *S. Augustine.* (De Verb. Dom. in Evang. S. Matt. Serm. 10.)

47 As having eyes, which beheld the thoughts of their hearts. *Origen.*

Took a child, &c. (*Sate down*, S. Mark xi.)—Let your knowledge of mankind be never so great, yet you can never see persons or things in a true light, unless you view them coolly and dispassionately ; the same sober and dispassionate temper, which qualifies a man for an inquiry into the truth of things, enabling him likewise to form a just judgment of the characters of persons. Gen. iii. 8. *J. Seed.* (Serm. S. James iv. 11.)

48 It is to be considered that, as our having grace is from GOD's free and undeserved favour and bounty, so, that we need grace is from our own weakness and infirmity ; and that, as to be proud of GOD's other gifts is like a beggar being proud of his clothes, so to be proud of grace is, as if a beggar should be proud of his crutches. S. Augustine cautions against this sort of pride in

these words. "Next let a man, knowing as he must do, that the grace of GOD has made him what he is, beware of another ensnaring species of pride, *ut de ipsâ Dei gratiâ se extollendo, spernat cæteros*, that of despising others under a vaunting sense of GOD's grace bestowed on himself." 1 Cor. xv. 9, 10. *Norris*. (Treatise on humility, s. iv.)

In My Name.—Why should not an exhortation, that woos you for CHRIST's sake, move your hearts to duty, as a prayer, put up by you in His Name, moves GOD's heart to mercy? *Gurnall*.

He, that lives here the life of an humble Christian, shall there be sure to reign the life of a victorious saint. *Dr. Hammond*. (Pract. Cat.)

49 And John answered and said, Master, we saw one casting out devils in Thy Name; and we forbad him, because he followeth not with us.

50 And JESUS said unto him, Forbid *him* not: for he that is not against us is for us.

49 John is here taught that no person should be discouraged from the good, which he has attained in part; but that he should rather be stimulated to the further pursuit of the good, that remains yet to be attained. Phil. iii. 12, 16. *Bede*.

Our LORD presented to the Apostles the little child, as a kind of Sacrament of humility, and proceeded to reprove the beloved disciple for checking one, who wrought miracles in His Name, because he was not one of the Apostolic company. The passage, as applied to us, seems to say; "You have devoted yourself to CHRIST; that is well: but take care that you be not indulging, under the idea of loyal sacrifice, a selfish taste of your own. And it is a bad sign for you in this respect, if you grudge others, Catholic believers like yourselves, the good they do, and the privileges they enjoy; if you would fain *forbid* those, whom our LORD has empowered to work miracles in His Name." Numb. xi. 26—29; S. James iv. 11; v. 9; Phil. ii. 3. *Keble*. (Serm. S. Luke v. 11.)

Casting out devils, &c.—If sectarians, persons wilfully and obsti-

nately separating themselves from the Unity of the Church and opposing her authority, will work a miracle, in proof of their commission to act in CHRIST'S Name, we cannot *forbid* them; we must rather wish them "God speed." To prove their right to minister in His Name, they must however produce a regular vocation and mission, or the attestation of miracles, i.e., of an extraordinary calling of God. Numb. xi. 26—30. *J. F.*

I am not afraid to say, that neither in reason, nor in Scripture, can I discover more than two manners, in which labourers in the vineyard receive their Mission from God. The first an immediate illapse of God's anointing Spirit, confirmed by some acknowledged and public miracles; the other an authoritative recognition of our claims and acceptance of our services, by those persons, whoever they are, to whom God has entrusted this authority. *Bp. Heber.* (Visit. Serm. S. Matt. ix. 38.)

By candid construction you may frustrate an enemy; but by sinister construction you may lose a friend. *Dr. Whichcote.* (Aphor. Cent. i. 63.)

50 Accustom thyself always to observe in the first place, and in the most complete manner, the bright side of every thing, and carry it back to the source whence it is derived. Then only be quick-sighted to discover the evil, when thou art bound by duty to correct it, or when there is danger of injury to thyself or to others in passing by the bad side unobserved. *B. Overberg.*

So likewise in Church matters, the substance of doctrine is immutable; and so are the general rules of government; but for rites and ceremonies, and for the particular hierarchies, policies, and discipline of churches, they be left at large. And therefore it is good we return unto the ancient bounds of Unity in the Church of God; which was, "one faith, one Baptism," and not one hierarchy, one discipline; and that we observe the league of Christians, as it is penned by our Saviour; which is in substance of doctrine, this; *He, that is not with us, is against us*; but in things indifferent, and but of circumstance, this; *He, that is not against us, is with us*. In these things, so as the general rules be observed; that CHRIST'S flock be fed; that there be a succession in Bishops and Ministers, which are the prophets of the New Testament; that there be a due and reverent use of the

power of the keys; that those, that preach the Gospel, live of the Gospel; that all things tend to edification; that all things be done in order and with decency, and the like: the rest is left to the holy wisdom and spiritual discretion of the master-builders and inferior builders in CHRIST'S Church; as it is excellently alluded by that father that noted, that CHRIST'S garment was "without seam;" and yet the Church's garment "was of divers colours:" and thereupon setteth down for a rule; "*in veste varietas sit, scissura non sit.*" *Lord Bacon.* (Pacification of the Church.*)

51 And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem,

52 And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

53 And they did not receive Him, because His face was as though He would go to Jerusalem.

54 And when His disciples James and John saw *this*, they said, LORD, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of Man is not come to destroy men's lives, but to save *them*. And they went to another village.

51 *Received up.* (Verse 44. *Delivered into the hands of men.*)—The Divine and human natures are not more closely united in the Person of our LORD, each from time to time severally made

* This was evidently a strong point and favourite idea in the mind of the noble author, as he so frequently re-

curs to it. See Illustr. S. Matt. xii. 30; S. Mark ix. 40.

manifest in the sacred history, than is the connection between His “sufferings, and the glory that should follow,” His being *delivered* unto men, His being *received* up unto God. (S. Mark xvi. 19.) This identity between suffering and rejoicing must be found in us, His followers; the old nature suffering, the new or Divine nature in us rejoicing; the cross and the crown ever before us; our crucifixion in the flesh, our “living by the power of God.” xxiv. 26; Phil. ii. 5—10; 1 S. Pet. v. 1; 2 Tim. ii. 11, 12. *J. F.*

53 It was great inhumanity not to receive strangers, especially for Samaritans, who, as Epiphanius reports, received the five books of Moses, wherein hospitality is taught both by rule and example. The example of Abraham and Lot are remarkable in Genesis, who were, as S. Paul willeth Christians to be, *διώκοντες τὴν φιλοξενίαν*, “given to hospitality.” Origen first, and out of him Chrysostom, observe the significancy of the phrase, which importeth that we should be so hospitable, as not to stay, till strangers seek to us, but prevent them by our invitation. And indeed so did Abraham, and so did Lot. *Bp. Lake.* (Serm. on text.)

54 Another argument why strong Christians should be humble is this; that, though they may have grace, yet they are subject to fall into that sin, which is most contrary to that grace, wherein they are most eminent. Conf. Rom. iv. 20, with Gen. xx. 2; S. James v. 11, with Job vi. 8, 9; Numb. xii. 3, with xx. 10—12. *Chr. Love.*

How terrible a motion yet, if we look to the offence, it was no positive act of indignity offered to CHRIST; but the mere not lodging of His train; and that, not out of a rude inhumanity, but out of a religious scruple: what would have been said, if these Samaritans had pursued Him with swords, and staves, and stones? Whom shall we find free from cruelty of revenge, when even the disciple of love was thus overtaken? . . This very disciple, as if in way of abundant satisfaction for this rash oversight, calls more for love, than all the rest of his Master’s train. (1 S. John iv. 16; iv. 7, 8.—It is he too, who directs us to “try the spirits, whether they be of God.” 1 S. John iv. 1.) What would not this holy Apostle have given to have recalled this fiery motion? The more mercy and cha-

rity in us, the more we have of GOD: the more fury and revenge, of Satan. *Bp. Hall.* (Select thoughts, 70.)

As Elias did.—Things done by an extraordinary spirit are not to be drawn into precedents in ordinary cases. How many ridiculous and even pernicious things have enthusiasts been led into, on pretence of imitating the actions of extraordinary men; which would have been effectually prevented, had they attended to this one rule; that we should not attempt to follow the actions of the greatest or best of men, recorded in Scripture, farther than it appears, either from plain directions of Scripture, or from the nature of the case, that they can and should be imitated. Judg. iii. 20; xi. 30; Exod. ii. 12; 1 Sam. xvii. 50. *Dr. Evans.* (Practical discourses on the Christian temper, i.)

S. Basil observes that among many seeming contradictions in Scripture one is of a fact, or work done, to the precept. The command is, “Thou shalt not kill;” Sampson killed himself; Phineas with his spear nails the adulterous couple to the earth. The father’s rule is the rule of wisdom itself,—when we read in Scripture a fact commended, which falls cross with the precept, we must leave the fact, and cleave to the precept; for examples are not rules of life, but provocations of good works. 2 Cor. iii. 6. *Farindon.*

55 *He rebuked.*—A faithful reprover is a very great help to us in our Christian course. He is to be valued above the greatest treasure. “He that would be safe,” says one of the ancients, “must have a faithful friend, or a bitter enemy;” that he may fly from vice by the monitions of the one, or invectives of the other. *Dr. Horneck.*

In this matter, there is no surer, safer, nor more universal rule, than that of the great Apostle; a rule, which excludes the possibility of error, clearly distinguishes between the Law and the Gospel, and leads us on to perfection: “Be ye followers of me, even as I also am of CHRIST.” Our *manner of spirit* is CHRIST. 1 Cor. xi. 1; Phil. ii. 5; iii. 17. *J. F.*

The extraordinary heroical acts of GOD’s worthies are not to be measured by the common rules of life, nor to become exemplars unto others. . . . Elias was embued with an *extraordinary* spirit, in the freedom whereof he did what he then did: but it

is not for you or others to propose his *example*, unless you can demonstrate his *spirit*. Rom. xii. 4—9; 1 Cor. xii. 4—7, 29—31; S. James iii. 17. *Bp. Sanderson*. (Serm. Rom. iii. 8.)

Let us take heed we do not sometimes call that zeal for God and His Gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle frame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those, that differ a little from us in their apprehensions. It is like that kind of lightning, (which the philosophers speak of) that melts the sword within, but singeth not the scabbard without. It strives to save the soul, but hurteth not the body. 1 S. John iv. 1; Rom. x. 2; xii. 19—21. *Cudworth*.

Ignis zeli ardere debet olio misericordiæ. The fire of zeal should be sustained with the oil of mercy. *T. Aquinas*.

Our zeal must be kindled with pure fire from God's altar; that it may rather warm, than burn; enliven, rather than enflame. *Dr. Whichcote*. (Aphor. Cent. x. 980.)

56 He came not in the spirit of Elias, but with meekness and gentle insinuations, mild as the breath of heaven, not willing to disturb the softest stalk of a violet. S. Matt. xi. 28—30; xxi. 5. *Bp. J. Taylor*.

It is the glory of the Christian religion, that it hath conquered the world, and triumphed over all that opposed it, without any other weapon, but its own victorious beauty and reasonableness. . . . By its own native light, it vanquished the ignorance and prejudice of the world; and by pure dint of reason subdued men's minds to its empire. For it was not by racks and tortures that it converted infidels, and convinced heretics; but by reason and miracles; and till it began to be sophisticated with temporal interests and designs, it taught its followers only to endure, but not to inflict persecutions: for this was their language in the purer ages, *Non est religionis, cogere religionem, quæ suscipi debet sponte, non vi*, as *Tertullian* expresses it. Religion presseth no man to her service, and disdains to have any followers but volunteers. *Dr. J. Scott*. (Serm. on text.)

57 And it came to pass, that, as they went in the

way, a certain *man* said unto Him, LORD, I will follow Thee whithersoever Thou goest.

58 And JESUS said unto him, Foxes have holes, and birds of the air *have* nests ; but the Son of man hath not where to lay *His* head.

59 And He said unto another, Follow Me. But he said, LORD, suffer me first to go and bury my father.

60 JESUS said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God.

61 And another also said, LORD, I will follow Thee ; but let me first go bid them farewell, which are at home at my house.

62 And JESUS said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

57 The humiliation of Ahab, the observation of Herod, the incomplete persuasion of Agrippa, the forced obedience and flatteries of the dissembling Jews, the essays and offers of hypocrites towards religion, the velleities and hankerings of unresolved wills after CHRIST, are notable evidences of the power and majesty, which is in the Gospel. Deut. xxxii. 31. *Bp. Reynolds.* *Non concipi tantùm sufficit, sed et nasci*, saith S. Augustine. It is not the conception, but the birth of the new man, that makes us Christians. These conceptions may prove abortive ; and, “like the untimely fruit of a woman, may never see the sun.” It is not purposes, but performances, that will bring us to heaven. Joel. i. 17 ; Rev. xxii. 14. *Bp. Brownrig.* (Serm. S. James i. 22.)

Hell is paved with good intentions. Acts xxiv. 25. *Luther.*

58 It frequently happens that we may learn the true character of persons, admitted to the LORD’S Presence, not so much by their declarations, or questions, as by His answers. For He saw their hearts, and in their hearts read the real meaning and motive of their words. This man, as S. Matthew informs us, (viii. 19,)

was “a scribe,” and he probably had an eye to some post of high honour and worldly distinction in CHRIST’S kingdom; hence the discomfiture of his ambitious hopes in the meek and lowly disclaimer; “*Foxes have holes,*” &c. Probably the person next mentioned, who was a disciple, while he professed so much duty towards his deceased father, was rather looking to his share in the patrimony, and was actuated by the love of money, as the other by the love of worldly advancement. Refer to ver. 47; Ezek. xiv. 1—5; Heb. iv. 12, 13. *J. F.*

The religious world has many features, which are distressing to a holy man. He sees in it much proposal and ostentation, covering much surface. But Christianity is deep and substantial. A man is soon enlisted, but he is not soon made a soldier; he is easily put into the ranks to make a show there, but he is not so easily brought to do the duty of the ranks. Such persons are alive to religious talk; but, if you speak to them of religious tempers, the subject grows irksome. viii. 13; S. Mark vi. 20. *R. Cecil.* (Remains.)

We should often blush for our best actions, if the world did but see all the motives on which they are grounded. xvi. 15. *Palmer.* (Aphor. 1139.)

The Son of man, &c.—What a world of meditation is opened to us in this single passage. *Bp. Medley.*

His poverty was so great, that He was born in another man’s house, and buried in another man’s tomb, as not having wherein to rest His head. 2 Cor. viii. 9. *Dean Boys.*

59 *Suffer me first, &c.*—In my youth, I implored of Thee the gift of chastity and continence. “Give me chastity, and continence; but not now.” For I was afraid of an immediate answer to my prayer, and of an immediate cure of my disease; *malebam impleri, quàm extingui*, my wish was to have my lust satiated, rather than extinguished. *S. Augustine.* (Confes. L. viii.)

60 Our LORD no more discourages here the religious respect, due to a deceased father, than He recently disclaimed His own duty to a living mother, (viii. 21.) In both cases the lesson is the same; that spiritual ties are more sacred than carnal and earthly ones, and that, when they are opposed, the former are paramount; the latter must yield. xviii. 29. *J. F.*

Our LORD simply meant to teach us, that whatsoever withdraws us from a right course or impedes us in it, savours of nothing but *death*. *Calvin*.

Let the dead, &c.—If it be lawful to indulge in such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, or the moon her brightness? to cover the ocean with mourning, and the heavens with sackcloth? Or, were the whole frame of nature to become animated and vocal, would it be possible for her to express a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe? *Robert Hall*.

Let no man think, when our Saviour gave that short answer to the cold disciple, *Let the dead bury their dead*, that He slights this work, as unmeet for the care of a zealous follower of His: no, it is a good and necessary duty to be performed to any son of the Church, much more to a natural father; neither could he possibly have been a good disciple, that would have been an ill son. But our Saviour's intention was to imply a comparison of the necessity and worth of these two duties, burying of the dead and following of CHRIST: both were good; but the following of CHRIST far more excellent, inasmuch as those, that were "dead in their sins," might be capable of that service, but of this, in our Saviour's sense, none but the regenerate. Gen. l. 4—6; S. Matt. xxvi. 10. *Bp. Hall*. (Serm. Gen. xxiii. 19, 20.)

61 The man seems to have had in his mind the case of Elisha, to whom Elijah gave leave; for JESUS in reply employs the figure of a *plough*, (1 Kings xix. 19.) The kingdom of God requires more zeal of us than does the discipline of the law; nor is it safe for us to appeal to Elijah, (ver. 54,) or to Elisha. *Bengel*.

62 Looking back is more than we can sustain without going back. *R. Cecil*. (Remains.)

Lot's wife *looked back*; and God never gave her leave to look forward again. . . . God hath set our eyes in our foreheads to look forward, not backward; not to be proud of that, which we

have done, but diligent in that, which we are to do. Gal. iii. 3; Phil. iii. 13. *Dr. Donne.* (Serm. Deut. xxv. 5.)

A Christian must not be like Hezekiah's sun, that "went backward," nor like Joshua's sun that "stood still," but like David's sun, that "like a bridegroom comes out of his chamber, and as a champion rejoiceth to run his race." Ps. xix.; Heb. iii. 14. *Dean Boys.*

Ministerial power is a mark of separation, because it severeth them, that have it, from other men, and maketh them a special *Order*, consecrated unto the service of the most High in things, wherewith others may not meddle. Their difference, therefore, from other men is, in that they are a distinct *Order*. . . . They which have once received this power may not think to put it off and on, like a cloak, as the weather serveth, to take it and reject it, as oft as they themselves list; of which profane and impious contempt these latter times have yielded, as of all other kinds of iniquity and apostacy, strange examples; but let them know, which put their hands unto this *plough*, that once consecrated to God they are made His peculiar inheritance for ever. Suspensions may stop, and degradations utterly cut off, the use or exercise of power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by His authority coupleth: so that, although there may be, through mis-desert, degradation, as there may be cause of just separation after matrimony, yet if (as sometimes it doth) restitution to former dignity, or reconciliation after breach doth happen, neither doth the one, nor the other, ever iterate the first knot. *Hooker.* (Eccl. Pol. B. v. c. 77. s. 2, 3.)

CHAPTER X.

AFTER these things the LORD appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come.

2 Therefore said He unto them, The harvest truly is great, but the labourers *are* few : pray ye therefore the LORD of the harvest, that He would send forth labourers into His harvest.

3 Go your ways : behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

1 *Appointed—sent.*—Here, as in the case of the twelve, we have the same distinction of *vocati et missi*, the being first *appointed*, or *called*, and afterwards *sent*, ix. 1, 2, first Ordination, then Mission, both too accompanied with the gift of the HOLY GHOST to enable them to fulfil the office assigned. How exactly has the Church retained the Divine model, and primitive institution. May the same Spirit inwardly call, outwardly send, and when sent mightily strengthen the labourers in our vineyard, according to the most true promise, “Lo, I am with you always even unto the end of the world.” S. Matt. xxviii. 20. *J. F.*

That the Government of the Church of CHRIST is Episcopal, is evident from the institution of our Saviour, who in His lifetime instituted two distinct orders of Ecclesiastical Ministers, the one superior to the other ; viz. that of the twelve Apos-

ties, and that of the seventy or seventy-two disciples; for that these two were of distinct orders, is evident from their being always distinguished from one another, and mentioned apart by different names, and in different ranks, and classes; for to what purpose should the Scripture mention the Twelve and the Seventy, so distinctly, as it everywhere doth, if there were not some distinction in their office and employment? . . . So that here are plainly two sorts of Ecclesiastical officers, the one superior to the other, of our Saviour's own Institution and appointment; and therefore, if this Institution be still valid, there must be a superiority and subordination between the officers and Ministers of His Church, and consequently the government thereof must still be Episcopal, i.e., by some superior officers, presiding and superintending over other inferior ones. 1 Tim. i. 3; Titus i. 5. *Dr. J. Scott.* (Christian Life, p. ii. c. 7.)

As the husbandman leading the yoke of oxen tills the ground, after the same manner did the LORD JESUS, the noble and true Husbandman, having yoked the Apostles *two and two*, send them forth, cultivating Himself, together with them, the ground of those, who hear and believe in truth. ix. 62; 1 Cor. ix. 8—10; 1 Tim. v. 18. *Macarius.* (Homilies, 28.)

What was the reason, why they were thus coupled? Some will pick a mystery out of it, and say, they were sent by twos, first, to be able to justify the Gospel, they were to preach: for it is written in the Law, that "the testimony of two is true," (S. John viii. 17); next to signify, they were to preach unto two, (the Jew and Gentile); out of two, (the Law and the Gospel); the love of two, (God and our neighbour); contained in two, (the first and second table); by two works, (doctrine and good life); to save two, (the body and soul); and so, lastly, to join the great two, (heaven and earth, God and man) together. Isa. xxxiv. 16. *William Austin.* (Medit. for the Day of S. Bartholomew.)

Single endeavours seldom prosper; many hands make the work both quick and sure. They can be no friends to the happy estate of a family or Church, that labour to cause distractions. Division makes certain way for ruin. Eccl. iv. 7—9; Acts xiii. 2; xv. 27, 37. *Bp. Hall.* (Select thoughts, 72.)

Diligo comes of *duo et ligo*, of binding two together. Eph. ii. 14, 15. *Isidore of Seville*.

As for the antiquity, matter, and suitableness of the several Collects, Epistles, and Gospels—(read in the Communion Service of the Church)—I have already spoken at large. I shall only make this one remark more, that, as our Saviour's disciples *went before His face to every city and place, whither He Himself would come*, so here the Epistle, as the word of the servant, is read first; that it may be, as a harbinger to the Gospel, to which the last place and greatest honour is reserved, as being the word of their great Master. *Wheatley*. (on the Book of Common Prayer, c. 5, s. 6.)

- 2 Vigorous strivings with Almighty God are the birth-pangs, in which fathers are born unto the Church. Gal. iv. 19. *Dr. Allestry*. (Serm. Acts xiii. 2.)
- 3 The Institution of the Gospel Ministry is the work of the HOLY GHOST; and as He appointed it at first, so He continues it in the Church to the end of time; not by flux of extraordinary miraculous powers, as at first, but by a supply of gifts and graces in an ordinary way; such as the Ministers of CHRIST have received from Him in every age, since miracles have ceased. . . . All the furniture for the Ministry is from the Spirit; it is His work to make men "able Ministers of the New Testament." From whom should they receive the true sense of Scripture, but from Him, who indited it, and framed the whole body of Christian doctrine? The aptness to teach, the gifts of utterance, boldness, resolution, patience, love to souls, and zeal for the glory of God, with every other heavenly gift and grace, are from the Holy Spirit. Another work of the Holy Spirit is to fix the stations, and succeed the labours of His Ministers. (Acts xvi. 6, 7.) . . . Thus the LORD of the harvest sent forth His reapers, and appointed them where to thrust in their sickles, and gather in the fruits of His power and grace. And though, in succeeding ages, the Holy Spirit has not notified His pleasure in such an extraordinary manner, when and where they should labour; yet there is no room to doubt but that, in the course of Providence, He still fixes their stations, and gives them all the gifts and success they have, though in a more secret and

unseen way ; seeing, as He is CHRIST's vicegerent, the care of Church and Ministry still lies upon Him, and will do so to the end of the world. *Hurriou*. (Of the external works, &c. of the HOLY GHOST. Serm. vi.—2 Cor. iii. 8.)

- 5 "Charity thinketh no evil." We are not to suspect or presuppose evil in any, till by their works it is manifest. In a kind loving manner we are to "salute" all. Now this was imperative under the sterner dispensation of the Law. Even heathens were not at once to be given up, as hopeless and desperate ; but terms of amity were to be offered ; and this during a time of war. "When thou comest nigh unto a city to fight against it, then proclaim Peace unto it, &c." Deut. xx. 10—12. O ! let "our feet be ever shod with this preparation of the Gospel of Peace," before we go out to fight the battles of the LORD ; and may we love all, that we may win some ! xiii. 34. *J. F.*
- When the Bishop enters the Church, immediately he says, "Peace be to all ;" when he exhorts, "Peace to all ;" when he Consecrates, "Peace to all ;" when he enjoins the Salutation, "Peace to all ;" when the Sacrifice is ended, "Peace to all ;" and at intervals again, "Grace to you and Peace." Rom. xv. 29. *S. Chrysostom*. (on Col. Hom. 3.)

The Church walks in this spirit of peace, and love to the brethren. Witness her frequent forms of Absolution and Benediction. In the great congregation she cries aloud, "The LORD be with you !" and in private life, when the need of peace is most deeply felt, in the chambers of sickness and of death, she draws near to the afflicted in the same spirit ; for "the Minister, coming into the sick person's house shall say, Peace be to this house, and to all that dwell in it." Absolution and Benediction, as golden threads, are interwoven with the entire substance of our Ministry. Numb. vi. 22—27 ; 2 Cor. v. 18—21. *J. F.*

- 7 *Go not from house to house.*—It is one thing to be humble and condescending, it is another to render yourself common, cheap, and contemptible. The men of the world know when a minister is out of his place, when they can oppress him by numbers or circumstances, when they can make him laugh, while his office frowns. Well will it be for him, if, being found, like Peter, on dangerous ground, he is not seduced, virtually at least, to

deny his Master. Titus ii. 15. *R. Cecil.* (Remains. Appendix.)

Another occasion of contempt is the too much frequenting the company of the laics, and a vain and trifling conversation among them. It was a wise saying, whoever he was, that spoke it, *Quotidiana Clericorum cum laicis conversatio contemptibiles ipsos reddit*; and that of Jerome to Nepotian is very observable, *facile contemnitur Clericus, si ad prandium invitatus sæpius veniat*. A Minister in his conversation ought to avoid all foolish and excessive jesting, and immoderate mirth; and yet I do not condemn all cheerfulness and freedom, nor the innocent exercises of wit; but it is one thing to make use of these, now and then, when they come in our way, and another to search and hunt after them. 1 Tim. iii. 4. *H. Scougal.* (Serm. on the Ministry, 2 Cor. ii. 16.)

Clericus in oppido piscis in arido. *S. Jerome.*

The peace of God will not enter into that soul, where there are tumults and thunders, noise and destruction. Never did any plant grow up and flourish in the field of the Church, which was not *ramus perpendens*, as Nazianzen speaketh of his father, a branch, or bough, hanging over, and looking that way: nor doth God's saving grace bring peace, till His exciting and preparing grace hath made way for it. Gen. xlix. 22. *Farindon.*

Religion is the only means of procuring for us inward *peace* by gaining us the Love of God, and the only means of securing the public quiet, by instilling into men the fear of Him. It is so far from forbidding us the use of the gifts of nature, that it only directs us to the true means of enjoying them; for by an immoderate use their enjoyment is presently lost. It is so far from being unfriendly to the benefits procured by society, that it alone supplies us with those principles, by which only communities can become, or can long continue, great and flourishing. Rom. xiv. 17—19. *Bp. Warburton.* (Serm. 1 Cor. xv. 32.)

8 *Premant torcular, qui vindemiarunt.* Let them press the grapes, and fill the vessels, and taste the wine, that have gathered the vintage. *Sir H. Wotton.*

In these texts, S. Paul urgeth liberality to the Ministers, first, by *similitudes*; for, as to the dangers of their calling, they are

likened to soldiers, (2 Tim. ii. 3, 4,) as to their pains, to husbandmen and vine dressers, (2 Tim. ii. 6,) as to their love and care, they are compared to shepherds. Now all these have profit by that they labour in. Secondly, he proves it by *reason*; because the people receive from them better and greater things, which, if they value according to their worth, all that they can give, will appear far short of a requital. 1 Cor. ix. 11—13; 2 Cor. ix. 6—7; Gal. vi. 6. *Dean Comber.* (On the Offertory. Companion to the temple, p. iii. s. 6.)

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

11 Neither have the Ministers power of blessing only, but of cursing also, (Acts viii. 20; 2 Tim. iv. 14; 1 Tim. i. 20.) The

forms both of blessing and cursing are expounded in the Common Prayer Book ; the one in " The Grace of our LORD JESUS CHRIST," &c. ; the other in general, in the Commination. S. John xx. 23. *G. Herbert.* (Priest to the Temple, c. 36.)

Be ye sure of this, that the kingdom of GOD is come nigh unto you.—

Many other illuminations and holy graces are to be imputed to GOD'S Spirit, besides that, by which we are effectually converted. GOD speaks to us many times, when we answer Him not, and shines about our eyes, when we either wink or sleep. Our many short-winded ejaculations towards heaven, our frequent but weak inclinations to good, our ephemeral wishes, that no man can distinguish from true piety, but by their sudden death ; our every day resolutions of obedience, whilst we continue in sin, are arguments that GOD'S Spirit hath shined on us, though the warmth that it produced be soon chilled with the damp it meets with in us. But if your will refuse His Word, your stubbornness may repel and frustrate GOD'S work, but not annihilate it ; though you will not be saved by it, it is GOD'S still, and so shall continue to witness against you at the day of doom. Every word, that was ever darted from that Spirit, as a beam or javelin of that piercing sun, every atom of that flaming sword, as the Word is phrased (Eph. vi.) shall not, though it be rebated, vanish : the day of vengeance shall instruct your souls, that it was sent from GOD, and, since it was once refused, hath been kept in store, not to upbraid, but damn you. Prov. i. 24—33 ; Heb. iv. 12, 13 ; S. John xii. 48. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

There is a great difference to be noted between *the kingdom of GOD coming nigh unto us*, and our being "not far from the kingdom of GOD." In the latter case, we begin to yield to the Divine attraction, to draw nigh, and to co-operate with GOD'S gracious efforts to save us ; in the former, we remain passive, or make resistance. S. Mark xii. 34. *J. F.*

13 S. Paul (see 1 Cor. xiv. 24,) thought only of the unbeliever *born*, one, whose sincerity, in his natural ignorance, was open to inquiry and information ; not of the unbeliever *made*, who has taken his side, and by prejudice or the neglect of serious examination, that is, by a chosen ignorance, warped himself

into the more inflexible principles of unbelief. Titus iii. 11.
Davison. (On prophecy, Disc. 2.)

15 *Exalted to heaven.*—Beware lest Wittenberg should become like Capernaum. Ye can discourse excellently on the doctrines, which have been preached to you; ye can even dispute acutely concerning charity. But this does not make a Christian. The kingdom of God (ix. 11,) does not consist in talk, but in power, that is, in works and practice. God loves the “doers of the word” in faith and love, and not the “mere hearers,” who, like parrots, have learnt to utter certain expressions with readiness. Once more; faith without love is, as it were, a dream, an image of faith; just as the appearance of a face in a glass is not a real face. S. James ii. 14; 1 Tim. vi. 3. *Luther.* (Milner’s Ch. Hist. Cent. xvi. c. 8.)

None sink so far into hell, as those that come nearest heaven; because they fall from the greatest height. Ver. 18. *Gurnall.* Then I saw, that there was a way to hell even from the gates of Heaven, as well as from the city of Destruction. xiii. 26, 27; S. John vi. 70. *Bunyan.* (Pilgrim’s progress.)

16 *Benignissimus et piissimus Dominus communem Sibi cum servis Suis et honorem et contumeliam facit.* Our most compassionate and loving LORD shares both honour and abuse with His servants; lest any one, when he injures a servant of God, should only think that he injured the man. Zech. ii. 8; Acts ix. 4. *Salvianus.* (De Gubern. L. 8.)

Despiseth you.—Turn not your attention to our flesh, by which the Word is given out to you; for hungry men regard not the meanness of the dish, but the preciousness of the food. 1 Sam. xvi. 7; 1 Kings xvii. 4; 2 Cor. iv. 7. *S. Augustine.*

Thou shalt love, as the apple of thine eye, every one, that speaketh to thee the Word of God. Gal. iv. 15. *S. Barnabas.* (Cath. Epistle.)

It was a comfortable title, which the ancients used to give to God’s Ministers, calling them “God’s most beloved,” which were ordained to procure by their prayers His love and favour towards all. *Hooker.*

God is a most severe avenger of the Ministry of the Gospel. *Queen Eliz. Bible.*

17 And the seventy returned again with joy, saying, LORD, even the devils are subject unto us through Thy Name.

18 And He said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

17 In His Name His true disciples, receiving the grace from Himself, work for the benefit of other men, as each has received the gift from Him ; for some “ cast out devils ” certainly and truly, so that oftentimes the cleansed persons themselves become believers, and join the Church. Others have foreknowledge of things future, visions and prophetic announcements. Others by imposition of hands heal the sick and restore them to health. Moreover, as I have said, before now, even the dead have been restored to life, and have continued with us for many years. Indeed it is not possible to tell the number of gifts, which the Church throughout the world has received from God in the Name of JESUS CHRIST, who was crucified under Pontius Pilate, and exercises (working with them) for the benefit of the nations, neither seducing, nor taking money of any. *S. Irenæus.* (De hæc. ii. 32.)

Was the *Name of Jesus* at first sufficient to *cast out devils*? And shall man be more refractory than they? Shall the exorcist say to the evil spirit, (Acts xix.), “ I adjure thee by the Name of JESUS ; ” and the devil give place? Shall an Apostle speak unto us in the same Name, and shall we refuse? Shall *they* obey that Name, which signifieth nothing unto them, for “ He took not on Him the nature of angels,” and so is not their Saviour ; and can *we* deny obedience unto Him, who “ took on Him the seed of Abraham ? ” Mal. i. 6. *Bp. Pearson.*

18 *Non jam Lucifer sed Tenebrifer.* A Light-bearer no longer, but a bringer in of darkness. Isa. xiv. 12. *S. Bernard.*

At CHRIST'S resurrection all the gods of the heathen expired. *Dr. Hammond.*

19 We have a general promise that, in our combats with them, GOD will give us victory, and bruise their leader, Satan, himself under our feet. Our Redeemer is exalted above the heavens; and human nature, in the Second Adam, restored to dominion over all the earth. And though at present the Apostle's lot may be ours, to "fight with beasts," with evil men, evil passions, and evil spirits, yet, "through GOD we shall do great acts." It is He, that shall "tread down those, that rise up against us;" till finally triumphant over the last enemy, and exalted to the eternal throne, we shall view the earth beneath us, and the sun and the stars shall be dust under our feet. Ps. viii.; S. James iii. 7. *Bp. Horne.* (Serm. Gen. i. 26.)

It is a maxim among us, Christians, that we cannot possibly suffer any real hurt, if we cannot be convicted of doing any real harm. You may kill indeed; but you cannot *hurt* us. 1 S. Pet. iii. 13. *Justin Martyr.* (Apology, s. 2.)

We are not hurt, till our souls be hurt. GOD will not leave it in the power of any creature to hurt our souls, but by our own treason against ourselves. iv. 9. *Dr. Sibbes.*

Uprightness, as a rock, breaks the waves into foam, that roar upon it. *Abp. Leighton.*

In working miracles, man has not necessarily any Communion with GOD. Moses had no more Communion with the natural perfections of GOD, than the rod in his hand. *William Howels.* (Short Sentences.)

Could you work miracles, you could not do more for yourself than by a thankful spirit, disposing you to praise GOD for every thing that happens to you; for it heals with a word speaking, and turns all that it touches into happiness. *William Law.*

20 *Your names.*—This seems to be a reference to "Thy Name" above, Verse 17, which perhaps was with them a *medium* of self-praise, as so often with Christians. The LORD says the true cause of joy for you is not the power shown forth by you or in

you "in My Name," but that you, *your names*, are in the Book of Life. Rom. viii. 16. *Alford*. (Gr. Test. in loco.)

21 In that hour JESUS rejoiced in spirit, and said, I thank Thee, O FATHER, LORD of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, FATHER ; for so it seemed good in Thy sight.

22 All things are delivered to Me of My FATHER : and no man knoweth who the SON is, but the FATHER ; and who the FATHER is but the SON, and *he* to whom the SON will reveal *Him*.

21 We never read that JESUS laughed, and but once that He *rejoiced in spirit* ; but the declensions of our natures cannot bear the weight of a perpetual grave deportment, without the intervals of refreshment and free alacrity. vii. 34. *Bp. J. Taylor*. The Country Parson is generally sad, because he knows nothing but the Cross of CHRIST, his mind being defixed on it with those nails, wherewith his Master was ; or, if he have any leisure to look off from thence he meets continually with two sad spectacles, sin and misery ; God dishonoured every day, and man afflicted. Jer. ix. 1 ; Ps. cxix. 36. *G. Herbert*. (Priest to the temple, c. 27.)

I thank Thee.—All the misery in the world carries no proportion to the infinite happiness of Almighty God, which ought to be the highest object of our joy, and may drown and swallow up all the pretences and excuses of excessive sadness. We ought to rejoice in God, not only that He is our God, but that He is God, infinitely holy and infinitely happy ; that He is self-blessed, glorious in all things ; and this His enemies cannot reach, nor unsettle His throne. This is the most certain and constant, the most pure and heavenly joy. Ps. xvi. 11 ; 1 Tim. vi. 15 ; Phil. iv. 4. *H. Scougal*. (Serm. Phil. ii. 2.)

Faith and humility are the only spells, which conjure up the image of heavenly things into the letter of the inspired Word. Ps. xxv. 8, 13 ; S. James i. 21. *J. H. Newman*.

How many shall once wish they had been born dullards, yea, idiots, when they shall perceive their wit to have barred them out of heaven. Say the world what it will, a dram of holiness is worth a pound of wit. Acts xvii. 18; 1 Cor. i. 20. *Bp. Hall.*

That assent, which we yield to this main principle of Divinity, that the Scripture is the Word of God, is grounded upon no compelling, or demonstrative ratiocination, but relies upon the strength of faith, more than any other principle whatsoever. For all other necessary points of Divinity may by undeniable discourse be inferred out of Scripture, itself once admitted; but this, concerning the authority of Scripture, not possibly; but must either be proved by Revelation, which is not now to be expected; or presupposed and granted, as manifest in itself, like the principles of natural knowledge, which reason alone will never grant; or by tradition of the Church, both prime and present; with all other rational helps preceding, or accompanying the internal light in Scripture itself; which, though it give light enough for faith to believe, yet light enough it gives not to be a convincing reason and proof for knowledge. And this is it, which makes the very entrance into Divinity inaccessible to those men, who, standing high in the opinion of their own *wisdom*, will believe nothing, but that, which is irrefragably proved from rational principles. For, as CHRIST requires *a denial of a man's self*, that he may be able to follow Him, so as great a part as any of this denial of his whole self (for so it must be) is the denial of his *understanding*, and the composing of the unquiet search of this grand inquisitor into the secrets of Him that made it, and the overruling the doubtfulness of it by the fervency of the *will*. ix. 23; S. Matt. xi. 25—28; 1 Tim. vi. 4, 5. *Abp. Laud.* (Conf. with Fisher, s. 16.)

Quo intellectu Deum capit homo, qui ipsum intellectum suum, quo Eum vult capere, nondum capit? How can man understand God, since he does not yet understand his own mind, with which he endeavours to understand Him? *S. Augustine.*

22 An old writer says, *Sola Trinitas in Unitate Divinitatis Seipsum novit.* The Trinity is known only unto itself, through the perfect Unity of the Divine Essence. Though the HOLY GHOST

is not here mentioned, yet in these and like passages, He cannot be excluded, but is necessarily to be understood. The FATHER reveals the SON; the SON reveals the FATHER; and in this sense the SON *glorifies* the FATHER, and the FATHER *glorifies* the SON, as it is written, S. John xii. 28; xvii. 1, 4. The SPIRIT reveals and glorifies both the FATHER and the SON. 1 Cor. xii. 3; Gal. i. 15, 16. *J. F.*

No man knoweth, &c.—The goodness, and justice, and mercy, and truth of GOD are transcendent above the goodness, and justice, and mercy, and truth of men, and of quite a different nature from them. Isa. lv. 8. *Abp. Bramhall.* (Controversy with Hobbes.)

Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of His Name, yet our soundest knowledge is, that we know Him not, as He is, neither can know Him; and our safest eloquence, concerning Him, is our silence, when we confess without confession, that His glory is inexplicable, His greatness above our capacity and reach. Isa. vi. 2; 1 Tim. vi. 16. *Hooker.* (Eccl. Pol. b. i. s. 2.)

He doth not say, the SON is commanded to reveal Him, but the SON “*will* reveal Him;” herein He acts the part of GOD, as having with the FATHER the same nature, knowledge, and sovereignty. *S. Chrysostom.*

Cui veritas comperta, sine Deo? Cui Deus cognitus, sine Christo? Cui Christus exploratus, sine Spiritu Sancto? By whom is truth found, without GOD? To whom is GOD known, without CHRIST? By whom is CHRIST discovered, without the HOLY SPIRIT? *Tertullian.*

23 And He turned Him unto *His* disciples, and said privately, Blessed *are* the eyes which see the things that ye see :

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

23 Now hath GOD scattered all these clouds, and we behold, as in a mirror, the Glory of the LORD with open face. Our elder fathers in the Old Testament had only a dim candle to guide their feet; we have the bright sunbeams: they had only the green blade of corn; we have the plentiful increase, even as in the time of harvest: they had the shadow, we have the light: they had only a drop to refresh themselves, we have the whole stream of GOD's mercy poured out upon us. S. John i. 17; Heb. xi. 39, 40; 1 S. Pet. i. 12. *Bp. Jewel.* (Serm. Rom. xiii. 12.)

24 It was hence evident that the glowing description of the kingdom in the Prophets was fulfilled, not in external change of condition, but in spiritual discernment, which could realize it, while hidden from others. ii. 25, 38. *I. Williams.* (On the Gospels, p. ii. s. 5.)

They lived when the times were full of shadows and promises, and nothing else: how instantly they longed to have such a feast, to have kept a Christmas, is evident by David's *inclina cœlos*, (Ps. cxliv. 5,)—by Isaiah's *utinam dirumpas cœlos*, (lxiv. 1,) “Bow the heavens,” and “break the heavens.” Gen. xlix. 18. *Bp. Andrewes.* (Serm. Gal. iii. 4, 5.)

I scruple not to attribute to the joint influence of the Moral and Ceremonial Law some beginnings of a Christian piety in the devout Jewish believer or penitent. What the Law did not enable him to see, it disposed him to *desire*. It stirred some emotions of the humility of faith, though it could not satisfy them. Ex. xxxiii. 18. *Davison.*

For us, I say, who have seen a marvellous light, thereby only to enlighten our brains, and not our hearts, to divert that knowledge to some poor low unworthy ends, to gather nothing out of all our studies, which may advance GOD's kingdom, in us, this is infinitely beyond the guilt of heathenism; this will cause their *ignorance* to rise up in judgment against our *knowledge*, and, in fine make us curse that light, which we have used to guide us only to the chambers of death. *Dr. Hammond.* (Serm. Acts xvii. 30.)

Many prophets, &c.—The bunch of grapes, that the spies of the children of Israel carried from the promised land, was borne by

two strong men upon a staff or pole : he, that went before, could not see the grape ; but he, that was behind, might both see and eat of it. So, the Fathers of the Old Testament did not in like manner see the bunch of grapes, that was the SON of GOD made man, as they, that went behind, under the New Testament, saw and tasted it, after John had opened this grape —“ Behold the Lamb of GOD, that taketh away the sin of the world.” Numb. xiii. 23 ; S. John i. 16. *Dean Boys.* (S. John Baptist’s Day.)

25 And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life ?

26 He said unto him, What is written in the law ? how readest thou ?

27 And he answering said, Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

28 And He said unto him, Thou hast answered right : this do, and thou shalt live.

29 But he, willing to justify himself, said unto JESUS, And who is my neighbour ?

26 *How* readest thou ? Our LORD, as a searcher of the heart, having His eye ever fixed on the secret motives and internal character of those, who approached Him, would here seem to lay the stress, not on *what* is read, but *how* it is read. “Take heed *how* ye hear,” was a similar caution, in respect to hearing GOD’s Word. We should frequently apply such warnings, and use such self-examination in our treatment of the sacred Volume, and always beware of trusting in outward performances, or mere speculative knowledge, since GOD looketh within a man and maketh such, as are simple-minded and true-hearted, to become wise unto salvation. Ps. l. 23 ; S. John vii. 17. *J. F.*

In reading God's Word, he not always most profiteth, that is most ready in turning of the book, or in saying of it without the book; but he, that is most turned into it, that is, most inspired with the HOLY GHOST, most in his heart and life altered and changed into that thing, which he readeth; he, that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he, that daily (forsaking his old vicious life) increaseth in virtue more and more. 1 S. Pet. ii. 1, 2; 2 S. Pet. iii. 18. *Homilies*. (On Reading of Holy Scriptures, p. 1.)

27 *The LORD thy God*.—Were there not some infinite self-sufficient Goodness, and that perfectly One, ἀρχικὴ μόνος (as Simplicius doth phrase it) man would be a most miserably distracted creature. As the restless appetite within man after some infinite and sovereign Good (without the enjoyment of which it could never be satisfied) does commend unto us the notion of a Deity, so the perpetual distractions and divisions, that would arise in the soul upon a plurality of Deities, may seem no less to evince the Unity of that Deity. Were not this chief good perfectly One, were there any other equal to it, man's soul would hang in *æquilibrio*, equally poised, equally desiring the enjoyment of both, but moving to neither, like a piece of iron between two loadstones of equal virtue. S. Mark xii. 29. *J. Smith*. (Disc. on the excellency of true Religion, c. 6.)

Since there are two Commandments, the love of God and the love of our neighbour, "on which hang the Law and the Prophets," not without reason does Scripture put one for both; as in that, (Rom. viii. 28,) "We know that all things work together for good to them that love God," and sometimes the love of our neighbour, as in that (Gal. v. 14,) "All the Law is fulfilled" &c. Rom. xiii. 10. *S. Augustine*.

With all thine heart, &c.—*Modus amandi est nescire modum*. The true measure of our love towards God is in our feeling it to be measureless. It is more easy to make an ingenious distinction in these terms, than *solidum*, edifying to do so. *S. Bernard*.

28 All, that I am to do to obtain eternal life, is reduced to one word only, and that is *Love*. This is "the first and great Commandment," which comprehends all other, the proper Evangelical-

cal Grace : and Eternal Truth has assured me, “ *This do ; and thou shalt live :*” so that, if I truly love God, I shall live beloved by God to all Eternity. *Bp. Ken.* (Expos. of the Church Catechism.)

God seems to do us some wrong, when He so strictly *commands* us that we should love Him, as if love to Him were not a spontaneous duty on our part ; since He is most lovely, and most good, and most worthy of our infinite affections. Cant. v. 16. *Card. Bellarmine.*

29 Most, that perish, it is not their disease that kills them, but their physician ; they think to cure themselves, and this leaves them incurable. Rom. x. 3. *Gurnall.*

30 And JESUS answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain Priest that way : and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

37 And he said, He that showed mercy on him. Then said JESUS unto him, Go, and do thou likewise.

30 *Went down from Jerusalem.*—This coming to the Temple to pray and worship, is called by the prophet an ascent—"thither the tribes *go up*." It was fitted in the letter ; for the Temple was built upon Mount Moriah ; it is fit, in regard to the whole Militant Church. That is an ascent, to come out of Paganism, heresy, or schism, into the Church "at unity in itself." He, that *fell among thieves*, and was almost killed by the way, was not going *up* to Jerusalem, but *down to Jericho* ; from the Temple, I warrant you, and as S. Augustine speaks, *si non descendisset, in latrones non incidisset*, "if he had not been sinking and going downwards" from God and from His Church, "he had not fallen into the hands of thieves." *Abp. Laud.* (Serm. before King Charles's second Parliament, on Ps. cxxii. 3—5.)

(We should rather, in a spiritual sense, *go up* from Jericho to Jerusalem.) We willingly exert ourselves to climb a mountain for the sake of a fine view, or a pure air. Let us then use all our strength to climb the mountain of Zion, where we shall breathe a truly vivifying atmosphere, and from whose heights we shall behold the true Eden, the valley of peace, through which flow living waters, and where the tree of life flourishes. May the LORD bestow upon us all the necessary will and energy. Isa. ii. 1—4. *Felix Neff.* (Letters and Biography.)

Hast thou lost thy money, and dost thou mourn ? Another lost it before thou hadst it ; be not troubled ; perchance if thou hadst not lost it now, it had lost thee for ever. Think therefore what thou hast rather escaped, than lost. Perhaps thou hadst not been so much thy own, had not thy money been so little thine. *F. Quarles.*

31 To say a thing is a *chance*, or casualty, as it relates to second causes, is not profaneness, but a great truth, as signifying no more than that there are some events, besides the knowledge, purpose, expectation, and power of second agents. And for

this very reason, because they are so, it is the Royal Prerogative of God Himself, to have all these loose, uneven, fickle uncertainties under His disposal. *Dr. South.*

We must understand that it is not fortune, nor any act fortuitous, in respect of God, but in respect of us; for Calvin well notes, (Instit. L. xvi. 8,) *Ignoratio causarum nomen fortunæ confinxit.* It is the ignorance of the cause, which makes the thing fortuitous; and thus, though nothing be casual or fortuitous, in respect of God's knowledge, yet they are in respect of our ignorance. Prov. xxvii. 1; Eccl. xi. 6; Acts xv. 18. *Th. Ford.* (Lusus Fortunæ, s. 1.)

He might have passed by, you will say, without *turning aside*. No; there is a secret shame, which attends every act of inhumanity, not to be conquered in the hardest natures; so that, as in other cases, so especially in this, many a man will do a cruel act, who at the same time would blush to look you in the face, and is forced to turn aside, before he can have a heart to execute his purpose. Inconsistent creature that man is! who, at that instant, that he does what is wrong, is not able to withhold his testimony to what is good and praiseworthy. *Sterne.*

If a man had eyes, and feet, and hands, that he could give to them, that wanted them, if he should either lock them up in a chest, or please himself with some needless and ridiculous use of them, instead of giving them to his brethren, should we not justly reckon him an inhuman wretch? 1 S. John iii. 17, 18. *Wm. Law.*

32 "The man, who covetously keeps his property to himself, is to be accounted avaricious, as well as he, who steals his neighbour's property," says S. Augustine. Viewed in this light, the Priest and the Levite have some share in the guilt of the thieves; for when we have it in our power to do good, and do it not, we "do evil." S. Mark iii. 4; S. James iv. 17. *J. F.*

33 *As he journeyed.*—The unparalleled story of Joseph seems to be made up of nothing else but chances and little contingencies, all tending to mighty ends. Ex. ii. 3—5; Esth. vi. 1; Philem. 15. *Dr. South.* (Serm. Gen. xxxvii. 25.)

As Charity flowing from grace is the greatest of the three Theological, or Divine, virtues, so benevolence, founded on the pure un-

tainted nature of man, and thence called humanity, is the chief and very perfection of those virtues, which we call moral; and without which no other virtue can be true and sincere.

Rom. i. 29—31. *Wogan.*

Had compassion.—A man, bountiful in bestowing external things, gives something apart from himself; but he, who has tears and lamentations for a neighbour's woe, hath imparted to him something of himself. 1 Thess. ii. 8. *S. Gregory.* (Moral. L. xx. c. 26.)

When he saw, &c.—The way to be sensible of another man's misery is first to feel it ourselves: it must be our's; or, if it be not our's, we must make it our's, before our hearts will melt. I must take my brother into myself, before I help him; I must be that Lazar, that begs of me, and then I give; I must be that wounded man by the way-side, and then I pour my oil and wine into his wounds and take care of him; I must feel the hell of sin in myself, before I can snatch my brother out of the fire. Ex. xxiii. 9; Heb. iv. 15; x. 24; xiii. 1—3. *Farindon.*

34 *Oil and wine.*—Let the pastor show love towards the person under his spiritual care, *sed non emolliens*, yet so, as not to enervate him; let there be zeal for his soul, *sed non immoderatè sæviens*, but not so, as violently to attack him; let there be pity, *sed non plus quàm expediens parcens*; but not so as to indulge him, beyond what is fitting. *S. Gregory.* (Pastor. p. ii.)

The righteous administration of “mercy and judgment” in the kingdom of Messiah is a topic, on which His subjects always expatiate with pleasure and profit. His mercy encourageth the greatest of sinners to hope; His judgments forbid the best of men to presume. Heb. xii. 6, 7. *Bp. Horne.* (on Ps. ci. 1.)

Trajan, it is said, rent his clothes to bind up his soldiers' wounds; but CHRIST poured out His blood, as balm to heal His Saints' wounds. *Gurnall.*

35 *He departed.*—This Samaritan had no leisure for a longer stay upon earth. He must needs return whence he came. *S. Ambrose.*

Two pence.—The two Testaments, that thinking on the Gospel he might never despair, and thinking on the Law he might never presume. *Theophylact.*

Take care of him.—We must not presume, on account of what God in His mercy has already done for us, but rather humble ourselves under the sense of our remaining infirmities. *Quid extollitur?* says S. Augustine. What cause is there for pride? *Adhuc curatur*, he is still under medical treatment: he ought to consider himself as received into the Church, as into the place intended for his recovery: *Numquid, quia deleta est iniquitas, finita est infirmitas?* Does it follow, because his sin is pardoned, that the powers of sin have left him? (See the Art. IX. of the Church.) So it is, that a sinner should never forget the softness of the *oil* poured into his wounds, nor the smart of the *wine* used in their cleansing. As he should love God for His goodness towards him, so he should fear a Master, whose reproofs are so painful. *M. Singlin.* (Instructions Chrétiennes. Evang. xii. Dim. après la Pent.)

Petitur à te cura, non curatio. You are required to *take care*; it is not required of you to heal. *S. Bernard.*

I will repay thee.—It is a question; whether a man may serve God for a reward? The nature of a covenant doth clear this doubt: for seeing God puts on the person of a contractor, it is plain we may not neglect the regard, which we must have unto the articles of His contract; especially seeing the contract is founded in CHRIST, whose merit, over and above God's Word, doth embolden us to rely thereon. *Bp. Lake.* (Serm. on Ps. i.)

37 Let the reader consider the temper expressed in that rancorous reflection, "Thou art a *Samaritan*, and hast a devil!" (S. John viii. 48.) Let him compare that inveterate malevolence with the benign and compassionate spirit of our amiable traveller. Then let him say, whether he ever beheld a finer or a bolder contrast? I would observe further, that the virulent animosity of *the Jew* discovers itself even in the lawyer's reply. *He, that showed mercy on him.* He will not so much, as name the *Samaritan*; especially in a case, where he could not be named, without an honourable distinction. So strongly marked, and so exactly preserved are the τὰ ἦθη, the manners, or distinguishing qualities of each person in the sacred narrations. S. John iv. 9, 27. *J. Hervey.* (Theron and Aspasio, Dial. 1.)

Longum iter per præcepta, breve et efficax per exempla. We do

not want precepts, so much as patterns, says Pliny ; and example is the softest and least invidious way of commanding. Heb. xi. *Palmer*. (Aphor. 1693.)

Te totum applica ad textum ; rem totam applica ad te. Keep thyself close to the text ; and apply the whole substance of it to thy own edification. Ps. lxxxv. 8 ; vii. 40. *Bengel*.

The Master does not only rule the scholar's book for him, but writes him a copy with his own hand. CHRIST's command is our rule : His life is our copy. *Gurnall*.

This wounded man may resemble human nature ; the Priests and the Levites that passed by, the offerings and sacrifices of the Law ; the Samaritan, CHRIST, who beholdeth man in this case with the eye of mercy, bound up his wound, poured in the softening oil of grace, and searching wine of contrition, layeth him upon his own nature and righteousness thereof, takes out the two Testaments, bringeth him to the holy hostage of His Church, commandeth His Priests to take care and charge of him, and promiseth that one day they shall find they have not lost their labour. . . . By this we learn, that we live not in the world for ourselves, but, setting CHRIST's example before our eyes, how we ought to endeavour, that in any thing we can we may be helpful to others. Of all living creatures there is none created to a more loving and sociable end than man ; but amongst men none more ordained to do good, each to other, than Christians. "While we are in the way," saith S. Augustine, "let us bear one another's burden, that we may rest together at the end of the way ;" and he saith again, "Nothing is good unto us, unless we communicate the same good unto others." Ezek. xvi. 1—14. *Sutton*. (Disce mori, c. 8.)

In another walk, he saw a poor man with a poorer horse, that was fallen under his load ; they were both in distress, and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it ; and he blessed the poor man ; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse ; and told him that, "if he loved himself, he should be merciful to his beast." Thus he left the poor man, and at his coming to his

musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and neat, came into that company so soiled and discomposed; but he told them the occasion; and when one of the company told him, "he had disparaged himself by so dirty an employment;" his answer was, that "the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience, whensoever he should pass by that place: for if I be bound to pray for all that are in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let us tune our instruments." *Is. Walton's life of G. Herbert.* (Edit. Dr. Zouch, p. 375.)

Illa ego sum, Solymis quam prædo cruentus arenis

Stravit, et immiti diffidit ense latus.

Tu, Samarita, mero, Tu vulnera mitis olivo

Oblinē, barbaricā vulnera facta manu:

Hæc ego sæpe dedi variis tractanda magistris;

Semper at oblata cura fefellit opis.

O! mea spes, Numen quo non præsentius ullum,

Ecce Tuam veneror mortua pæne manum!

Quosque Levita negat, medicos infunde liquores;

Crescet ab infuso rore meroque salus.

Herm. Hugo. (Gemitus animæ pœnitentis, 3.)

38 Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house.

39 And she had a sister called Mary, which also sat at JESUS' feet, and heard His word.

40 But Martha was cumbered about much serving, and came to Him, and said, LORD, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And JESUS answered and said unto her, Martha, Martha, thou art careful and troubled about many things.

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

39 *Disce esse sub Christo, ut possis esse supra mundum.* Learn to have a lowly place beneath CHRIST, that you may live above the world. *S. Ambrose.*

The Fathers say of those *plurima, many things*, that Martha was troubled about, this was one thing, the untowardness of the servants of the house. *Bp. Andrewes.*

Be not disturbed for trifles. By the practice of this rule, we should come in time to think most things too trifling to disturb us. *Adam.* (Private thoughts, c. 11.)

40 O man, is it no part of your duty to search the Scriptures, on account of the distraction of many earthly cares? rather for this very reason, it is your duty; you, of all others, need their help. *S. Chrysostom.*

Our LORD does not then forbid hospitality, but the *troubling about many things*, that is to say, hurry and anxiety. And mark the wisdom of our LORD, in that at first He said nothing to Martha; but when she sought to tear away her sister from hearing, then the LORD took occasion to reprove her. Conf. S. Matt. xii. 46—48. *Theophylact.*

Felix domus, ubi Martha conqueritur de Marid. Happy is the house, where there is a Mary for a Martha to complain of. *S. Bernard.*

Ejaculatory prayer reconciles Martha's employment with Mary's devotion. *Bp. J. Taylor.*

This notable difference in their manner of receiving the LORD, may have arisen from the different lights, under which they regarded His Person. Martha may have regarded Him, as come to establish a temporal kingdom; and therefore she was *cumbered with much serving*, in order to do Him the greatest honour: Mary, on the other hand, viewing Him, as a spiritual

teacher and deliverer, waited upon Him in silent attention and *sat at His feet*. As is the nature and degree of our faith, so is our conduct; according to our inward apprehension of the LORD, is our outward demeanour towards Him. vii. 47; Col. ii. 6. *J. F.*

The brethren ought, whatever it is they are about, to carry it to each other with love and cheerfulness. Let both him, that works, say thus concerning him, that prays; "The treasure, that my brother gets, being common, I also have a share in." And let him, that gives himself to prayer, say thus of him, that reads, "Whatever benefit my brother gains by reading, it tends to my advantage;" and again let him too that is at work say also this, "whatever the service is that I am doing, it is for the common good." For as the members of the body, "being many are one," and are mutually assisting to each other, and yet every one discharges its proper function, but the eye sees for the whole body, and the hand works for all the members, and the foot walks about and supports them all, and another yet suffers with them all, thus let the brethren also be together; and let neither him, that prays, judge him, that works, for not praying; nor he, that works, find fault with him, that prays, with this complaint in his mouth, that is, "he lies by; and I do all the work;" neither let him that serves at all censure another; but let every one, whatever it is he does, do it to the glory of GOD. Rom. xii. 4, 5; 1 Cor. xii. 12, 27; xiv. 4, 33. *Macarius*. (Spiritual Homilies, 3.)

41 CHRIST tells us that there is but one thing necessary; nature tells us that every thing is necessary, but that. Ps. xxvii. 4; Phil. iii. 13. *Bp. Hall*.

"Mind few things," said one, "if you would preserve tranquillity:" he might rather have said, mind only what is necessary, and what the reason of the creature, formed for social life and public good, recommends, and in the way it directs. And this will not only secure the tranquillity, arising from virtuous action, but that also, which arises from having few things to mind. Would we cut off the most part of what we say and do, as unnecessary, we should have much leisure and freedom from trouble. We should suggest to ourselves on every occasion this question; is this necessary? But we ought to quit, not only

unnecessary actions, but even imaginations; and thus superfluous actions diverting us from our purpose, would not ensue.

M. Antoninus. (Medit. B. iv. 24.)

Two principal fountains there are of human action; knowledge and will; which will, in tending towards any object, is called *choice*. Concerning knowledge, "Behold," saith Moses, "I have set before you this day good and evil, life and death:" concerning will, he addeth immediately, "choose life;" that is to say, the things, that tend unto life, them choose. 2 S. Pet. iii. 17. *Hooker.*

Quid desideriiis ultra tot inanibus uror?

Quid jaculor nullo votaue spesque scopo?

Este procul gemitus, procul, anxia turba, timores,

Sollicitæque preces, votaue, spesque procul.

O! Deus, aut nullo caleat mihi pectus ab igne,

Aut solo caleat Legis amore Tuæ.

Herm. Hugo. (Vota animæ sanctæ, i.)

42 What thou hast chosen, Martha, shall be taken away from thee; it shall be taken away for thy advantage, and something far better given instead. You shall lose your toil, and gain repose. *Tu navigas; illa in portu est.* You are still at sea; your sister has reached the haven. Isa. xxvi. 3; Heb. iv. 3. *S. Augustine.*

Honour is but air and is lost in the grasping; riches are but earth, and sink from us in the digging; pleasures are but shadows, and slip from our embraces: but this *good* is a solid, permanent, lasting thing; changes the soul into itself, fills it in every part, and brings delight, where it fills. Heb. x. 34; 1 S. Pet. i. 4, 24. *Farindon.*

Run to and fro in the world, and in that great emporium and mart of toys and vanities find out *one thing*, that is *necessary*, if you can, though you search it, as the prophet speaks, with candles. Is it necessary to be rich? Behold Dives in hell, and Lazarus in Abraham's bosom. Is it necessary to be noble? "Not many noble are chosen." Is it necessary to be learned? "Where is the scribe? where is the disputer of this world?" Every thing hath its necessity from us, not from itself; for of itself it cannot show anything, that should make it so: it is we, that file these chains,

and fashion these nails of necessity, and make her hand of brass. Riches are necessary, because we are covetous; honour is necessary, because we are proud, and love to have the pre-eminence. Pleasure is necessary, because we love it more than God. Revenge is necessary, because we delight in blood. LORD, how many necessities do we make, when there is but one? one *sine quo non debimus*, without which we ought not, and *sine quo non possumus*, without which we cannot be happy; and that is our assimilation, and being made like unto CHRIST, in whom alone all the treasures of wisdom, and riches, and honour, all that is necessary for us are to be found. xiv. 18. *Farindon*. (Serm. Heb. ii. 17.)

Omnia cum facias, miraris cur facias nil?

(Posthume) *rem solam* qui facit, ille facit.

Marullus. (Epigr. Lib. 3.)

CHAPTER XI.

AND it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, LORD, teach us to pray, as John also taught his disciples.

2 And He said unto them, When ye pray, say, Our FATHER which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

1 We forget that we are to *learn* to pray; and that prayer is to be

learnt, as all other things, by frequency, constancy, and perseverance. Rom. viii. 26. *Wm. Law.*

If there be any one part of religion, that requires long, gradual, and early training for its formation, it is the habit of reverential devotion. *Bp. Medley.*

There is no kind of composition more difficult, than that of prayer. Eccl. v. 2. *P. Skelton.* (Serm. 1 Cor. i. 10.)

Here again (as we noted before, S. Mark i. 14,) our humble and meek Redeemer condescended to follow in the wake of His forerunner, to copy from John, to *teach us to pray, as John also taught his disciples.* But what an accession of grace and truth has He brought to this great duty, assuring us, generally, of its acceptance, when offered in His Name; and, more particularly, of its acceptance, in regard to our peculiar wants, (9—13); and then, both by precept and example, imbuing us with the right spirit of grace and supplication, the spirit of humility in the prayer of the publican; the spirit of faith and perseverance in the prayer of the woman of Canaan; the spirit of holy importunity in the parable of the widow (xviii. 1—7); the spirit of godly simplicity in His reproof of the ostentatious devotions of the Pharisee; and above all, the spirit of charity and love in His condemnation of the unmerciful servant. In all these respects how largely has he satisfied the desire, suggested by His own good Spirit, LORD, *teach us to pray!* And how has He exceeded His servant, whom He yet condescended to follow. xxii. 27. *J. F.*

Our LORD did not frame an entirely new prayer, in words of His own conception, but took out of the ancient Euchologies, or Prayer-books of the Jews, what was good and laudable in them, and out of them composed His prayer. The reflection of the learned Grotius upon this is very remarkable; “So far was the LORD Himself of the Christian Church from all affectation of unnecessary novelty.” Our Saviour in this instance hath plainly shown us what respect we ought to have for forms of prayer, anciently received and approved by the Church of God. Ps. lxxviii. 1—4; Jer. vi. 16. *Bp. Bull.* (Serm. 1 Tim. ii. 1, 2.)

2 *When ye pray, say.*—There is no one fact more uncontested in history, than that precomposed forms of prayer have been used

in all Churches from the first establishment of Christianity. In ages of greater gifts, and more abundant evidences of the Spirit, they never in public assemblies trusted to the hasty and unpremeditated conceptions of any one person. The Saints, Confessors, and Martyrs, thought it their duty to join in the established offices of the Church, and to express their public devotions, in the same manner with those of less merit and lower attainments. . . . The compilers of our Common Prayer composed the greatest part of the Daily Service, either out of the very words of Scripture, or out of the ancientest and best offices of the Church. They were not fond of their own compositions, but rather chose to walk, and to train others, in the *good old paths*. With "a zeal, according to knowledge," they separated what was popish from what was primitive, and so removed unnecessary superstructures, as not to cast down the ancient foundations. Hence it is, that they did not so much compose a new Service, as reform an old one; by which means the great part of it is taken out of Liturgies, that were compiled, when a spirit of Martyrdom and devotion prevailed in the Church. S. Matt. xviii. 19; 1 Cor. xiv. 33. *T. Mangey*. (Serm. on the duty and method of honouring GOD, as contained in the Common Prayer of the Church of England.)

Either a form of prayer is here plainly enjoined, or nothing is plain in Holy Scripture. . . . CHRIST doth not only teach us what things we ought to ask of GOD, but also in what words we ought to ask them. Numb. vi. 23; x. 35, 36; Deut. xxi. 7, 8; xxvi. 5. *Bp. Smalridge*. (Serm. on text.)

In the brief summary of a few words how many sayings of the Prophets, Gospels, Apostles, discourses of the LORD, parables, precepts, are touched upon. How many duties are at once discharged; the honouring of GOD in the *Father*, the testimony of faith in the *Name*, the offering of obedience in the *will*, the remembrance of hope in the *kingdom*, the petition for life in the *bread*, the confession of *debts* in the prayer to *forgive*, the anxious care about *temptations* in the call for defence. What wonder? GOD alone could teach, how He would have Himself prayed to. The sacred duty therefore of prayer, ordained by Himself, and animated by His own SPIRIT, even at the time,

when it proceeded from the Divine mouth, ascendeth of its own right into heaven, commending to the FATHER what the SON hath taught. *Tertullian.* (De oratione, s. ix.)

Pater noster, excelsus in Creatione, suavis in amore, dives in hæreditate, *Qui es in cælis*, speculum æternitatis, corona jucunditatis, thesaurus felicitatis, *sanctificetur Nomen Tuum*, ut nobis sit mel in ore, melos in aure, jubilum in corde; *adveniat regnum Tuum*, jucundum sine permixtione, tranquillum sine perturbatione, securum sine amissione; *Fiat voluntas*, non nostra, sed *Tua*, *sicut in cælis* ab Angelis, *sic etiam in terrâ* ab hominibus; ut omnia, quæ non amas, odio habeamus, quæ diligis, diligamus; quæ Tibi placent impleamus; *Panem* doctrinalem, Sacramentalem, victualem *nostrum*, sed, ne putetur à nobis, dicimus, *da nobis; quotidianum*, qui sufficiat nobis; *et dimittes nobis debita nostra*, quæcunque contra Te commisimus, aut contra proximos, aut contra nosmetipsos, *sicut et nos dimittimus debitoribus nostris*, qui nos offenderunt vel in verbis, vel in personis, vel in rebus; *et ne nos in tentationem inducas*; mundi, carnis, diaboli; *sed libera nos à malo*, præsentis, præteriti, futuro: hæc potes, *quia Tuum est regnum, et potentia*; hæc vis, *quia Tua gloria nunc, et in sæcula sæculorum.* *Amen.* *Ludolphus.** (De vitâ Christi, p. i. c. 37.)

4 Alme Parens hominum, qui cælum Numine comples,
 Sanctificetur in orbe Tuum venerabile Nomen.
 Adveniat, Deus alme, bonis obtabile regnum;
 O! sic in terris fiat Tua sacra voluntas,
 Illa ut fit supra flammantia sidera cœli.
 Tu nobis hodie panem da quotidianum;
 Debita sic nobis peccataque nostra remitte,
 Fratribus ut nostris veniam concedimus ipsi.
 Nec supra vires tentari nos sine nostras.
 Sit procul omne malum, peccati sit procul auctor.

* The Author redeems the pledge, given in his first volume, S. Matt. vi. 13, by inserting here the paraphrase of Ludolphus, which, as it comprises so much, renders further comments on the LORD'S Prayer unnecessary. He has

taken the liberty, amid some various readings, of placing the extract before the reader in a shape, which seems to render the paraphrase most complete and beautiful.

Nam sine fine Tibi regnum est, immensa potestas,
Gloria in excelsis Tibi permansura per ævum !

G. Nicols. (Περὶ ἀρχῶν. Lib. iv.)

O Parens, cujus domus est Olympus
Aureis pulchrè variatus astris,
Sit Tuum Nomen (velut est) per ævi
Secula sanctum.

Et Tuum regnum veniat, voluntas
Et Tua in terris, ut in axe, fiat,
Hoc die nobis ἐπιούσιόνque
Suffice panem.

Sicque condones malefacta nobis
Nos ut offensas aliis solemus
Sponte condonare, animoque cunctis
Parcere leni.

Neve tentari, Pater alme, supra
Ferre quàm possint patiare vires,
A dolo sed nos Stygii tuere
Jugiter hostis.

Macrinus. (Hymn. Lib. i.)

The Doxology, *For Thine is the kingdom, &c.*, is left out, because it was our Saviour's intention in this place to deliver to them a form of prayer merely petitionary ; for which very reason also, *Amen* is omitted too. For (1 Cor. xiv. 16) "He shall say *Amen* at thy giving of *thanks* : " and indeed, they commonly ended all their prayers, even those that consisted most of petition, with thanksgiving and benediction, concluding in this manner, "Blessed be Thou, O LORD, who hast thus done or thus commanded," or the like ; and then it was answered by all, *Amen*. This we may observe in those Psalms, that conclude any portion of that book and end with *Amen* : upon what subject soever the Psalmist is engaged, either throughout the whole Psalm, or immediately before the bringing forth of *Amen*, still he never doth mention *Amen*, without some foregoing Doxology and benediction. "Blessed be the LORD GOD, &c. *Amen* and *Amen*." In S. Matthew therefore, we find *Amen*, because there is the Doxology ; in S. Luke it is wanting, because the Doxology is so too. *Dr. Lightfoot.* (Exerc. in loco.)

5 And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him ?

7 And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given to you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or if *he ask* a fish, will he for a fish give him a serpent ?

12 Or if he shall ask an egg, will he offer him a scorpion ?

13 If ye then, being evil, know how to give good gifts unto your children : how much more shall *your* heavenly FATHER give the HOLY SPIRIT to them that ask Him ?

5 He designed us to understand, that if a man, unwillingly roused from his sleep by some petitioner, is compelled to give, with how much greater kindliness we may expect bounty at the hands of Him, who “never slumbereth,” and who is the very person, who rouses us to call upon Him. . . . *Hi nocturni mendica-*

tores Deo grati sunt. These *midnight* beggars are His delight. Isa. xxvi. 9; Cant iii. 1. *S. Augustine.*

Night devotions in all probability have been very early in the world, and GOD seems to have given men an *item* of them, by His appearing so often to them in the night. Before day, Abraham rose to sacrifice his son. In the night it was, that Jacob wrestled with GOD, and received the blessing. In the night it was, that GOD led the children of Israel out of Egypt. Samuel cried unto the LORD all night. Judith rose up in the night and performed her devotions; and who knows not what the mighty David says of himself, that he “washed his couch with tears at night?” In the night the SON of GOD was born, and the Angel of the LORD brought the news of it to the shepherds. Isa. xxx. 29; Acts xvi. 25. *Dr. Horneck.*

Quibus additur illud

Discipulis quod Christus ait, jam *nocte roganti*
Tres panes debere dari; nox ista profecto est
 Mundus, ut hîc si quis Verbi desideret escas
 Exhibeas, quæsite, dapes, doceasque volentem,
 Quòd Pater, et Natus, quòd Sanctus Spiritus Unus
 Sint Deus, et numerum Triplicet Substantia simplex.

Arator. (Lib. 2.)

- 8 GOD will not only grant what we desire, but will give more than we desire; he desired but three loaves; He will give him *as many as he needeth*. Eph. iii. 20. *Edw. Leigh.* (in loco.)
- 9 Observe the gradation in these words. *Ask*, but you must not stay there; you must *seek*: nor yet must you rest satisfied there; you must *knock*. Your affections should be every day more eager and earnest; you should pray more fervently, as it is said of CHRIST. xxii. 44. *Chr. Love.* (Serm. S. Luke xi. 18.)
- 11 *Fides in pisce; spes in ovo: charitas in pane.* Faith is intimated to us by the *fish*, hope by the *egg*, charity by the *bread*. *S. Augustine.*

Why doth Scripture express all manner of beverage in forty places by the name of *water*, but to insinuate sobriety? Why doth GOD's Word in a hundred places call the whole repast of the belly by the name of *bread*, but to insinuate frugality? The Scripture makes but two words of that, whereof affected glut-

tony hath made twenty thousand. Eccl. vii. 29. *Bp. Hacket.*
(Serm. S. John vi. 13.)

Let none of you, my brethren, think slightingly of his prayer; for I tell you, that He, to whom we pray, does not so. Before it has left your mouth, He orders it to be written in His Book; and one of two things we may undoubtedly be assured of, either that He will give what we ask, or what He knows will be more profitable for us. 1 S. John iii. 22; v. 14. *S. Bernard.* (Serm. v. in Quadrages.)

As He prevents us in time, so He exceeds our thoughts in measure, giving us *more, than we ask.* (Eph. iii. 20.) Rachel would have a son; God gives her two. Abraham sues that Ishmael may live; God gives him to prosper, and to be the father of many princes. Yet more, He gives us *what we cannot ask.* The dumb demoniac could not sue for himself; his very silence is vocal and receives what he would, and could not request. Yea, lastly, which is the great improvement of His mercy, He gives us *against our asking.* Our ignorance sues against ourselves, requiring hurtful things. He will not suffer our hearts and tongues to wrong us; but withholds what we unfitly crave, and gives what we should, and do not, crave; as the fond child cries to his father for a knife; he reaches him a spoon, that may feed, and not hurt him. O the ocean of Divine bounty, boundless, bottomless! O our wretched unworthiness, if we be either niggardly to ourselves, in not asking blessings, or unthankful to our God, in not acknowledging them. Ps. ciii. 13, 14; S. Matt. vi. 8, 32; 2 Cor. vi. 12. *Bp. Hall.* (Select thoughts, 29.)

13 As *bread* and *fish* in this verse may serve to represent every needful temporal benefit, so *the Holy Spirit*, (Verse 13,) comprehends the gift of grace, and those higher blessings, which are spiritual and eternal. *J. F.*

This implies that the Holy Spirit is equivalent to all good gifts, nay, as much exceeding them, as the love and power of God exceeds that of man. *Dean Young.*

What can He refuse to the prayers of His children, who has already given them the grace of adoption to be His children? Rom. viii. 16, 17. *S. Augustine.*

Both the FATHER and the SON give the SPIRIT ; and it is no matter whether we ask Him of the FATHER, or of the SON, so we ask of the FATHER in the SON, or of the SON in the FATHER. S. John xiv. 16 ; xv. 26. *W. Dell.*

S. Augustine's aphorism is famous, "*Qui fecit te sine te, non justificabit te sine te.*" In like manner we may say : He, who gave us His SON without our asking, will not give us His Spirit, without our asking. *J. F.*

Summe Parens, nobis, sileamus sive precemur,
Da bonâ ; quæ mala sunt, quamvis orantibus, arce.

Grotius.

14 And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others tempting *Him*, sought of Him a sign from heaven.

17 But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out ? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

14 "Dumb," not *formaliter*, for he is "a roaring lion," but *causaliter*, in making others dumb. *Dean Boys.*

15 *By the prince of the devils.*—For tell me, I pray you, what ad-

vantage is there in exhibiting your moving statues (*statuas ambulantes*) making your brazen or sculptured dogs to bark? causing mountains to heave? flying yourselves in the air? such like things, as you say Simon did? (Acts viii. 9.) The wonders wrought by him, that is good, bear expressly upon the benefit of mankind, as for instance the miracles of our LORD, who made the blind to see, the deaf to hear; who lifted up the weak and the lame, who put to flight diseases and devils. Signs, like these, tending to the advantage and safety of men, the evil one cannot produce. *S. Clement.* (Recogn. Lib. iii. c. 60.)

The Scriptures, no doubt, were indited by the HOLY GHOST; for good men would not impose such things on the world, and there is too much against the bad to believe them to be the authors of it. *Palmer.* (Aphor. 397.)

16 If the miracles were really wrought, as related, how is it possible that any one should resist them? How could those, who saw them, withstand the evidence, they afforded? . . . The answer to the objection is this; that they did not dispute the reality of the miracles, but they did not attribute them to the finger of God, but to the agency and assistance of evil spirits, (xi. 15.) We are now sensible that every such insinuation is absurd. For once admit the truth and reality of a miracle, and nobody now-a-days disputes, but that it comes from God. But it was not so then: their antipathy to CHRIST, owing to His disappointing the eager expectations of being a temporal Prince, destroying their favourite hopes and opinions, reproving their vices and exposing their hypocrisy, put them upon every imaginable device to avoid the proofs of His mission: and this was the way they did avoid it; and according to the notion, which then prevailed, concerning the activity and operation of evil spirits, it was likely enough to go down with many. Hence arose their perpetually calling for "a sign," or, as it is sometimes expressed, "a sign from heaven," that is some display of glory and wonderful appearance in the heavens, such, as they thought, became the Messiah, and which they supposed was above the power of inferior spirits to produce. And the Jewish authority afterwards, down to the third century, goes upon the same foundation, imputing CHRIST'S miracles, which they do

not deny, to magic and secret arts, which He had learned in Egypt. S. John ii. 18; vi. 30; xi. 47. *Paley.* (Serm. 3, on Acts v. 38, 39.)

17 Thy heart bleeds to see the woful vastation of civil discord, and the deadly fury of home-bred enemies. Certainly there is nothing, under heaven, more ghastly and dreadful than the face of an intestine war, nothing, that doth so nearly resemble hell . . . O that one man, one Christian, should be so bloodily cruel to another. O that he, who bears the image of the merciful God, should thus turn fiend to his own flesh and blood! Gal. v. 15. *Bp. Hall.* (The balm of Gilead.)

20 His second reason is this: *If I cast out devils by the power of Beelzebub*, by what power do your children, My disciples, John, James, Peter, Andrew, and the rest cast them out? They granted that CHRIST's disciples wrought miracles, only by the Name of God. And yet that, they allowed in the scholars, even of malice and hatred, and contrary to their conscience, they reproved and blasphemed in the Master. Hereof CHRIST concludeth: *If I cast out devils by the power of God, then doubtless the kingdom of God is among you*: your own children shall be judges over you. . . . So we may say this day, to such, as be adversaries to this cause, (the Reformation) and speak against us: if we be heretics, that teach this doctrine, what are the ancient Fathers, the Doctors, and the Apostles, that have taught the same? If they were Catholics, and have been evermore so taken, writing as they did, how is it that only we are not Catholics, writing and saying, as they did? They shall judge on our side against you. . . . For I call heaven and earth to witness, and speak it before God and His holy angels, and before the consciences of all them, that speak against us, that touching the very substance of religion, we teach nothing this day, but hath been taught before by CHRIST Himself, set abroad by His Apostles, continued in the primitive Church, and maintained by the old and ancient Doctors. Acts xxiv. 14, 15. *Bp. Jewel.* (Serm. on S. Luke xi. 15.)

If I with the finger of God cast out devils.—S. Matt. xii. 28; “with *the Spirit of God.*” The finger of God is a metaphorical expression for the immediate power and agency of God,

and to say that devils were cast out by the finger of God is the same as to say, that they were cast out by God Himself. But it appears from the text in S. Matt. that this particular act of the finger of God, that is, of God Himself, was the act of the Spirit; therefore the Spirit is God Himself. Exod. viii. 19. *Wm. Jones.* (on the Trinity, c. 2.)

Nothing seems to have more astounded the people, than the proof of our LORD'S Divine power, in casting out devils. Some, who rejected the evidence of His other miracles, were by this means convinced. This it was, which so exceedingly troubled the Pharisees, and drove them to the desperate charge against Him, that He was in secret compact with Beelzebub; and yet all this was but the exercise of *the finger* of God: what must be the power of His mighty *hand* and outstretched *arm*? "Thou, even Thou, O God, art to be feared!" ix. 43; Ps. viii. 3; xcviii. 2. *J. F.*

So great was the evidence of the Spirit of God in the act of jurisdiction over the devil, that our Saviour charges them with unpardonable guilt in their wilfully denying it. S. Mark xvi. 17. *Bates.*

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with Me is against Me: and he that gathereth not with Me scattereth.

21 Expose to them the depths and method of Satan; unravel his wiles and subtleties; stretch out the entangled folds of that old and crooked serpent. 2 Cor. ii. 11. *Bp. Reynolds.*

"*His* palace." "*My* house." Verse 24.—They, who are but half-instructed in the principles of the Gospel, are too apt to be indifferent in their attention to the powerful operations of this infernal agent, who is almost totally forgotten in some cold and barren exhortations to moral virtue, independent of Christian

faith. Perhaps it may be thought low, impertinent, and discouraging, to be bringing in the agency of the devil upon every occasion: but it is to be feared, he hath most to do now, as of old, in the heathen world, where he is least thought of. It is our duty, and will be found our greatest wisdom, to take the Christian system, as we find it; to omit imaginary improvements, and to believe, as the Scripture directs; which informs us too plainly to be contradicted, that the deceiver hath seated himself in the human heart, and hath gotten possession of our interior economy. And, if the Scripture had given us no other evidence, this one consideration would for ever satisfy me, that our nature is depraved, and that sin from the fall of Adam is original to the constitution of man. Eph. vi. 12. *Wm. Jones.* (on the temptation of CHRIST, s. 8.)

Cum altiori vitâ proficimur, maligni spiritus, qui semper benè agentibus invident, nobis infestiores sunt, S. Gregory saith. The devil deals with us, as Laban did with Jacob; for twenty years together, whilst he served him, Jacob led a quiet peaceable life; but when he left his service, and fled from him, then Laban pursues him, as an enemy: so, whilst we do the devil service, we find no fighting without, no terrors within. Refer to ix. 42. *Farindon.*

They, who live according to the course of this world, experience scarcely any temptations, or conflicts; because they are already overcome. A king, advancing with his army, does not lay siege to those towns, which are already in his power. But Satan attacks the righteous, as being his enemies, while he peacefully reigns over those under his sway. *M. Singlin.* (Instr. Chret. Evang. 1 Dim. de Carême.)

Having bruised his head, (Gen. iii. 15,) He taketh from him *his armour wherein he trusted*, the law, sin, death, and hell. Jer. l. 34; Heb. ii. 14, 15; Col. ii. 14. *Bp. Sanderson.* (Serm. Isa. lii. 3.)

22 GOD maketh use of that wit, wealth, power, learning, wisdom, interests, which Satan used against CHRIST's kingdom, as instruments and ornaments unto the Gospel; as when a magazine in war is taken, the General makes use of those arms, which were provided against him, for his own service. *Bp. Reynolds.*

Thus shall these disorderly passions be, as though they were not ; that is, they shall prove no hindrance to our salvation. Nay, they shall be better than though they were not, and even promote our virtue and happiness, if we take good care to manage them aright. For these desires and passions are like wild beasts, fierce and furious in their own nature, and bent upon rapine, and mischief, and destruction ; but when mastered and tamed, as by God's grace and our own diligence they may be, they become exceeding useful and necessary, and a whet and spur to our virtues. Thus anger is serviceable to zeal ; hatred to the irreconcilable aversion against sin ; haughtiness of mind to contempt of the world, and scorning to do mean and dishonourable things ; love to the vigorous undertaking of hard and heroic actions, in consideration of the Person, for whose sake we do so, and the infinite obligations, which His benefits innumerable have laid upon us, to decline nothing that may be acceptable to Him. And besides all this, the very conflict necessary for the subduing these passions, and that perpetual struggle, in which we are exercised, is appointed and left to us for our mighty advantage. This it is, that finds work for our patience, our humility, our constancy. This makes our desert and our victory in this life, and entitles us to our glory and crown in the life to come, as S. Paul observes in his own case ; and this, in proportion, is the common case of all Christians. 2 Tim. iv. 7, 8. *Parsons.* (Christian Directory, p. ii. s. 2.)

Thus it was said of the people of God in old times ; “ye shall *spoil* the Egyptians.” “The jewels of silver, and jewels of gold, and the raiment,” brought as trophies out of the land of bondage, served afterwards to adorn the tabernacle and holy place of the Most Highest. Exactly so should all our natural faculties, and all our acquired endowments, when we turn unto the LORD, be dedicated to His service, and made the instruments “of righteousness unto holiness.” Exod. iii. 22 ; Rom. vi. 19. *J. F.*

23 Our LORD affirms that every one, who does not labour to gather sheep into His fold, as He does, scatters, as the wolf does, many from that fold, who would enter, were it not for their examples who stay out. In all cases, like this, he who helps not

hinders. A great part of mankind never move, but with a crowd before them, and weigh the strength of a reason only by the numbers, it hath already convinced, (S. John vii. 48.) CHRIST knows of no man, who is neither to be rewarded, as a friend, nor punished as an enemy; He allows not the benefit of neutrality; but saith, *He, that is not with Me, is against Me.* . . . There is no third or middle sort of men. It is true, of good men some are better; and of bad men, some worse than others. The good are not all equally the friends; nor the wicked all equally the enemies of CHRIST; and for these inequalities different degrees of reward and punishment are reserved. . . . From the throne of God, down to the nethermost hell, there is not, there cannot possibly be, one moral being, who is not either the friend or the enemy of God. In one or other of these lights, He must regard every man, and every man must regard himself, at the final judgment. S. Matt. xxv. 32, 46. *P. Skelton.* (Serm. S. Matt. xii. 30.)

I gather the Church; Satan doth scatter it. Acts xx. 29, 30.
Dean Boys.

Mere indifference to good is evil. Rev. iii. 15, 16. *Adam.*

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself: and they enter in, and dwell there: and the last *state* of that man is worse than the first.

24 The *unclean* spirit *went out*; but the HOLY SPIRIT came not in; that is, when a man is a mere negative Christian, he "ceaseth to do evil," in some ways he has formerly walked in; but he learns not "to do good." This is to lose heaven with short

shooting. God will not ask us what we were *not*, but what we were. Rom. ii. 6, 7. *Gurnall*.

The SPIRIT is Holy, *non ob sanctitatem immanentem* (the Schools' term) for holiness, that is in Himself; the FATHER and the SON have both that also, but rather *emanentem*, the holiness, He works in man. Both do distinguish Him from Satan, a spirit too, but *immundus*, an *unclean* spirit and unholy, both subjective and effective, who works all uncleanness and unholiness in man. ver. 13. *Dr. Richard Clerke*.

Dry places.—Wickedness is a solitary spirit. Hell, though inhabited by millions of souls, will be to each a solitude. "Men of corrupt minds" associate together on mere selfish principles, because they cannot gratify their lusts alone. There is no real charity among them; for charity "seeketh not her own." In that state, where the means of self-indulgence shall be removed, the wicked must dwell alone, and for ever, in themselves and by themselves, be tormented. They will "seek rest in dry places and find none." Gen. iv. 16. *J. F.*

The proud man hath no God; the envious man hath no neighbour; the angry man hath not himself. What can that man have, that wants himself? What is a man better, if he have himself, and want all others? What is he the nearer, if he have himself and others, and yet want God? What good is it then to be a man, if he be either wrathful, proud, or envious? S. Mark v. 3—5. *Bp. Hall*. (Med. and vows. Cent. iii. 37.)

I will return.—It frequently happens, that the enemy permits those, whom he has much tempted, to continue some time in quiet, that he may surprise them more easily, when they least think of him, and make them fall into sin by a violent and sudden temptation. iv. 13. *S. Gregory*. (Moral. L. iii. c. 16.)

25 I find that even the unclean spirit made that a motion of repossession, that he found the house *swept and garnished*. Satan's cleanliness is pollution. Each spirit looks for an entertainment, answerable to his nature; how much more will that God of spirits, who is purity itself, look to be harboured in a cleanly room? Ps. ci. 3. *Bp. Hall*.

26 *Enter in*.—Truly said a heathen, *nemo nolens malus est, et nemo peccat invitus*: not a bear, nor a lion, but a serpent supplanted

our first parents, a creature not stronger, but more subtle than others. *Serpens, O Eva, decepit te; decepit profectò, non impulit aut coegit.* (S. Bernard.) The evil spirit returning; *ingreditur, non irruit, cum septem aliis nequioribus, non fortioribus*—enters in, does not rush in, with seven spirits not stronger, but more wicked than himself. S. James i. 14, 15. *Sclater.*

It is not in the nature of man to be, for any considerable time, neither better nor worse; nor will the principles within him, nor the spiritual good, or ill powers, that act upon him from without, long suffer him to remain in the same moral state. If the SPIRIT of GOD, together with a lively conscience and a right sense of religion, have the government of his mind, they will lead him continually upward to a more pure and spiritual nature; if the devil and vice have dominion over him, they will keep him always in motion downward, to still deeper and fouler degrees of corruption: besides, as habit always naturally grows out of practice, it will add considerably to the speed and expedition of either progress. Ps. i. 1; S. James iii. 15. *P. Skelton.* (Serm. Ps. viii. 5.)

Hell is a deep place, and there are many steps of descent to the bottom of it; many obscure vaults to be passed through, before we come to “utter darkness.” But still the way of error is the way to it: and as surely and as naturally as the first dusk and gloom of the evening tends to, and at last ends in, the thickest darkness of midnight, so every delusion, sinfully cherished and persisted in, (how easily soever it may sit upon the conscience for some time) will, in the issue, lodge the sinner into the deepest hell, and the blackest regions of damnation. 2 Thess. ii. 7—13. *Dr. South.*

As the wool hath a tincture of some lighter colours given to it, before it can be dyed into a deep grain, so Satan hath his more lightsome and pleasant sins, which he at first entices to. *Gurnall.*

As repentance destroyeth old offences, so new offences destroy repentance. 2 Cor. vi. 10; 2 S. Pet. ii. 20—22. *Bp. Andrewes.*

I have observed that when a man, who once seemed a Christian, has put off that character, and resumed his old one, he loses together with the grace, which he seemed to possess, the most

amiable part of the character, that he resumes. The best features of his natural face seem to be struck out, that after having worn religion only as a mask, he may make a more disgusting appearance, than he did, before he assumed it. *Cowper.* (Letters.)

Tu minimis primò vitiis in pectora nostra
Influis, ac velut exiguis illaberis undis ;
At simul atque tibi datus est locus, illicò magnus
Irrumpis, rapidèque fluens latissimus amnis ;
Donec me Chaos abripiat barathrumque profundum.
S. Greg. Naz. (Carm. adv. Diab.)

27 And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

28 But He said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 And when the people were gathered thick together, He began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

27 *Materna propinquitās nihil Mariæ profuisset, nisi felicius Christum corde, quam carne gestasset.* The near relation of a mother would have been of no service to Mary, had she not to her greater happiness borne CHRIST in her heart, as well as her womb. x. 20 ; xi. 28. *S. Augustine.* (Lib. de Sanctâ Virgine.)

28 The Law of GOD is observed, not so much by hearing, as by doing it ; *non lectione, sed dilectione*, not by our study but by our love. *S. Augustine.*

The same mother of GOD was blessed, in that she was made a temporal minister of the Word to be made Incarnate ; but herein she was much more blessed, *quia Ejusdem semper amandi custos manebat eterna*, because she remained an eternal keeper of the same always to be loved. *Bede.*

The mother, whose paps He sucked, must not glory that she fed Him ; but that He fed her, and gave her living waters of His Word and Spirit to drink. *Bp. Hacket.* (Serm. S. Luke ii. 27.)

29 Extraordinary signs are justly withholden, when ordinary proofs, adequate to the conviction of every candid mind, have been offered repeatedly, and in vain. Dives requested, in be-

half of his brethren, a sign from hell ; but “no sign was given ;” for “if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” The sign of CHRIST’s Resurrection is therefore here given to this *evil and adulterous generation*, not in *signum confirmationis*, sed *condemnationis* ; but, as Bp. Andrewes writes, “it is a sign boding good to *us-ward*, a sign of favour and good hope, which we have by the Resurrection of our Saviour ; specially, if we have the true signature of it, which is true repentance,” and if, moreover, we are in the Church, among the ship’s company, saved by the spiritual Jonah from the depths of hell. Ex. xiv. 20 ; Acts ii. 47. *J. F.*

If ever you obtain a real taste for true grandeur, for spiritual greatness, you will then understand, what S. Paul means by becoming a man and putting away childish things. (1 Cor. xiii.) You will discover your bauble ; you will put away your rattle. All worldly grandeur will sink ; and you will discover that “a greater than Solomon is here !” 1 Cor. i. 22, 24. *R. Cecil.* (Serm. S. Matt. xii. 42.)

The sign is laid in the prophet, *Jonas* ; and we are much bound to GOD for laying it in him ; they (to whom He spake) and we . . . for Jonas is a *propheta peccator*, and so *propheta peccatorum* ; and CHRIST is pleased to pick out His fugitive prophet, His runaway, and make such a sinner His sign. . . . This, theirs, and ours. The next is ours, and we highly bless GOD for it, who made him His pattern, who was the prophet of the Gentiles, sent to prophesy to Nineve, that was heathen, as we and our fathers were. . . . None, but Jonas, had the honour to be a *piacularis hostia*, as it were ; for the casting him into the sea served, in a sort, as a kind of expiatory sacrifice to the temporal saving of the ship he sailed in. . . . Then, again, he, and only he, was *propheta redivivus*, that went down into the deep in the whale’s belly, and came forth again alive. . . . But a *greater than Jonas is here*. It was, in strict speech, with Jonas no resurrection ; for he was never dead, but *putativè* ; but CHRIST was dead, stark dead indeed, &c. . . . Jonas rose to the state, he was before in, but mortal Jonas still . . . but CHRIST rose to a better, never to die more . . . and, in a word,

the great *plus quàm*. Jonas was but *ejectus in aridam*, but CHRIST was *receptus in gloriam*; and in sign of it, the place, whereon Jonas was cast, was dry land, or cliffs, where nothing grows. The place, wherein CHRIST rose, was a well-watered garden, wherein the ground was in all her glory, fresh and green, and full of flowers, at the instant of His rising, this time of the year: so, as He went lower, so He rose higher, than ever Jonas did, with a great *Ecce, plus quàm*. *Bp. Andrewes.* (Serm. S. Matt. xii. 39, 40.)

30 Gentiles, as well as Jews, some in every nation, have their share and portion in CHRIST's Resurrection. CHRIST preached this truth at His first sermon at Nazareth. Naaman, the Syrian, and the widow of Sareptha, both of them heathens; yet GOD visited them, and sent salvation to them. In both stories, they were remarkable types of the Resurrection: Naaman's corrupt flesh restored, "as the flesh of a young child:" the widow's son raised from the dead again, two great signs of the Resurrection. The great prefiguration of it (in the history of Jonah) was performed among the heathen, at Nineveh, the head city of the Gentiles. When Greeks came to CHRIST, He acquainted them with this doctrine. (S. John xii.) The first great manifestation of His Resurrection to all His disciples was in "Galilee of the Gentiles," (S. Matt. xxviii. 16.) From Galilee this preaching began (Acts ii. 7, 31—36.) It is the foundation of our hope; we are "sinners of the Gentiles." *Bp. Brownrig.* (Serm. Job xix. 25—27.)

31 There was an Emperor, great and mighty, as ever did wield sceptre upon earth, whose excellent virtues, coupled with wisdom, did qualify him with most advantage to examine and rightly to judge of things here; who, notwithstanding all the conveniences which his royal estate and well settled prosperity might afford, did yet thus express his thoughts, (*M. Antoninus*, Lib. ii. 11; vi. 10,) "what doth it concern me to live in a world, void of GOD, or void of Providence?" All things seemed vain and idle to him, in case there were no GOD to worship, no Providence to observe, no piety to be exercised. x. 24. *Dr. Barrow.*

32 Let us look stedfastly to the Blood of CHRIST, and see how precious His Blood is in the sight of GOD; which, being shed

for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages, that have gone before us; and let us learn that our LORD has, in every one of them, still given "place of repentance" to all such, as would turn to Him. . . . They were saved, though they were strangers to the Covenant of God. Gen. vii.; Jonah iii.; Acts x. 34, 35. *S. Clemens, Rom.* (Ep. to the Corinthians, s. 7.)

I have read of Cyprian, that he was converted by reading the prophecy of Jonas, hearing of God's mercy to save such a wicked people, and of God's mercy to Jonas, when he was in so fretful a mood, as to be angry with God. Ps. cii. 18. *Chr. Love.*

33 *They depart from Him, gloriam deposituro*, (as He was returning from this transient display of His glory to His former state of humiliation;) and also, as *in Ecclesia permansuro*: for Moses and Elias have their limited time, but they must vanish; CHRIST, He abides in His Church and remains for ever. The Ministry of the Law by Moses and the Prophets was but till the time of Reformation (Heb. ix. 10;) but when CHRIST is manifested, and He assumes the regiment of His Church, then He is the only Governor and Master. (S. John viii. 35; Rev. xiv. 6.) . . . These gave light, as "a candle shining in a dark place." (2 S. Pet. i. 19.) *Lucerna et accendi debet, et extingui potest*: CHRIST is as the bright day-star ray, as the glorious Sun. *Floruit hoc semen in figuris; prodeunte fructu, flos decidit.* S. John's acknowledgment suits Moses and all the Prophets; "He must increase; I must decrease." S. John iii. 30. (*Hear Him*, Verse 35.) *Bp. Brownrig.* (Serm. on text.)

34 Conscience is no less than God's vicegerent, or deputy, doing all things by immediate commission from Him. It commands and dictates everything in God's name, and stamps every word with an Almighty authority; so that it is, as it were, a kind of copy, or transcript of the Divine sentence, and an interpreter of the sense of heaven. Rom. ii. 14, 15. *Dr. South.*

Every action within us, where this Law (the light of reason) is neglected, is not truly an action, but a passion, a suffering, a torment of the creature. Thus do we not so much live and walk, which note some action, as lie entranced, asleep, nay, dead in sin. ix. 39. *Dr. Hammond.*

Of what is our LORD speaking? Of His teaching, as apprehended by the simple single-seeing soul. If then the soul be so, having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as "by the candle of the LORD, searching its inward parts." So this saying is not tautological: for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye, and becomes, in its spiritual significance, a weighty declaration of truth answering to Chapter viii. 15; Ps. cxix. 130; Prov. iv. 18; S. John viii. 12. *Alford.* (Gr. Test. in loco.)

36 Religion may be called a Divine life, (Eph. iv. 18,) not only in regard to its fountain and original, having God for its author and being wrought in the souls of men by the power of His HOLY SPIRIT; but also in regard to its nature, religion being a resemblance of the Divine perfections, the image of the Almighty, shining in the souls of men; nay, it is a real participation of His nature; it is a beam of the eternal light, a drop of that infinite ocean of goodness; and they, who are endued with it, may be said to have God dwelling in their souls, and "CHRIST formed within them." *Scougal.*

37 And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that He had not first washed before dinner.

39 And the LORD said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not He that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and behold, all things are clean unto you.

42 But woe unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, Scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

37 *He went in.*—Complaisance may be defined a constant endeavour to please those whom we converse with, so far as we may do it innocently. It is a virtue, that blends all orders of men together in a friendly intercourse of words and actions, and is suited to that equality in human nature, which every one ought to consider, so far as is consistent with the order and economy of the world. 1 S. Pet. iii. 8. *Addison.*

At the table of a Pharisee, upon the sight of the clean outside of his cup, our LORD discovers his inward parts, *full of ravening and wickedness*. At Jacob's well, He poureth forth to the woman of Samaria the water of life. After He had supped with His disciples, He takes the cup and calls the wine His Blood, and Himself the true Vine. Thus did wisdom publish itself in every place, upon every occasion ; the well, the table, the highway side, every place was a pulpit ; every occasion a text ; and every good lesson a sermon. Prov. i. 20, 21 ; 2 Tim. iv. 2. *Farindon.* (Serm. S. John vi. 56.)

38 Everything about the true Christian resembles the purity of his soul ; and he is always clean without, because he is always pure within. S. Matt. v. 8 ; Titus i. 15. *Wm. Law.*

39 It is a much easier thing to whitewash a house on the outside, than to take away the rotten beams and mouldered bricks, and rebuild it with solid materials. If Noah, instead of pitching the ark to keep out the water, had only painted it, to make a

fair show, he would have perished like others, by the flood. iii.
8, 9. *J. Thornton.*

There is a kind of Pharisaic decorum and polite cleanness, which even the *unclean* spirit, (Verse 24,) allows in his victim and takes pleasure in. *J. F.*

40 O curvæ in terras animæ et cœlestium inanes !

Quid juvat hoc, templis nostros immittere mores,
Et bona Diis ex hâc sceleratâ ducere pulpâ ? . . .

Dicite, Pontifices, in sancto quid facit aurum ? . . .

Quin damus id Superis, de magnâ quod dare lance
Non possit magni Messalæ lippa propago :—

Compositum jus, fasque animo, sanctosque recessus
Mentis, et incoctum generoso pectus honesto.

Hæc cedo, ut admoveam templis, et farre litabo.

*Persius.** (Sat. 2.)

41 When both He and His disciples were grievously accused of the Pharisees, because they went to meat and washed not their hands before . . . CHRIST, answering their superstitious complaints, teacheth them an especial remedy, how to keep *clean* their souls, notwithstanding the breach of such superstitious orders ; *Give alms*, saith He, &c. Merciful alms-dealing is profitable to purge the soul from the infection and filthy spots of sin. He teacheth them that to be merciful and charitable in helping the poor, is the means to keep the soul pure, and clean in the sight of God. . . . The meaning of these sayings in the Scriptures and other holy writings is, that we, doing these things, according to God's will and our duty, have our sins indeed washed away, and our offences blotted out ; not for the worthiness of them, but by the grace of God, which worketh all in all, and that for the promise, that God hath made to them, that are obedient to His commandment, that He, which is the Truth might be justified in performing the truth, due to His true promise. Almsdeeds do wash away our sins, because God doth vouchsafe to repute us, as clean and pure, when we do them for

* The Author would excuse himself for quoting, contrary to his own rule, a heathen poet, by making an exception in favour of the second Satire of

Persius, which Bp. Burnet (Past. Care, c.vii.) says, " may well pass for one of the best Lectures in Divinity."

His sake, and not because they deserve, or merit, our purging, or for that they have any such strength, or virtue in themselves. Dan. iv. 27; Tobit iv. 10; Ecclus. iii. 30; S. Matt. vii. 17. *Homilies.* (Of Alms-deeds, b. ii. p. 2.)

What follows from the preceding words helps to explain this; it was before said, "Your inward parts are full of plunder, deceit, and wickedness;" He then adds, *Give alms of such things as ye have*, that is, have obtained by those sins of plunder and avarice. Now this is what Zacchæus did. "Behold, LORD, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold." We are therefore made clean from sins of this description in this manner, when it is in our power to make the compensation for them; not that this has any virtue in itself to our purifying, but first needs the grace of GOD, and the blood of CHRIST, in whom we have redemption, the forgiveness of all our sins, when, in regard to each, we "bring forth fruits worthy of repentance." *S. Basil.* (Quoted by Isid. Clarius in loco.)

Τὰ ἐνὸντα. "Such things, as ye have," as are *within* you, their "*inward part* being *full* of ravening and wickedness." Rom. iii. 13. *J. F.*

We are all Israelites of the seed of Abraham, heirs of the same inheritance; only now we are not to be accounted Jews for the outward conformity to the Law, but for the inward consent and obedience to those purities, which were secretly signified by the types of Moses. . . "Our praise is of GOD;" that is, we are not judged by the outward act, but by the mind and the intention; and though the acts must follow in all instances where we can, and where they are required, yet it is the less principal, and rather significative, than by its own strength and energy operative and accepted. Rom. vii. 6; 2 Cor. viii. 12. *Bp. J. Taylor.* (Life of CHRIST, Disc. 10.)

It is charity, which gives to all the rest of the Christian graces and moral duties both their efficacy and their lustre, as it is light, which restores to all animate and inanimate bodies both their form and colour. Unirradiated therefore by solar charity, all the other virtues lie lost, and undistinguished in the deep obscurity and gloom of earthly passions and appetites, which,

though they may perhaps serve our own ease, or reputation here, or may even be of use to the community we live with, will never benefit us in procuring that happiness, which our holy Religion offers to all, that seek it, through the Love of God and man.

1 Cor. xiii. *Bp. Warburton.* (Serm. 1 Cor. xiii. 1—3.)

The soul of piety lies in the piety of the soul. Rom. xiv. 17.

Bp. Bull. (Vindic. of the Church, s. 3.)

42 The Pharisees broke Moses's tables into pieces, and, gathering up the fragments, took to themselves what part of duty they pleased, and let the rest alone; for it was a proverb among the Jews, *Qui operam dat præcepto, liber est à præcepto*, that is, if he chooses one positive commandment for his business, he may be less careful in any of the rest. S. James ii. 10. *Bp. J. Taylor.*

It was a vulgar rule, given by the Jewish doctors, which I fear too many live by, "that men should single out some one commandment out of God's Law, and therein especially exercise themselves, that so they might make God their friend by that, lest in others they should too much displease Him." Thus men are content *δεκάζειν*, to pay God their *decimæ*, and *septimæ* of their lives too, if need be, so that they may, without fear of sacrilege, as they suppose, enjoy all the rest to themselves; but they are not willing to consecrate their *whole lives* to Him; they are afraid lest religion should encroach too much upon them, and too busily invade their own rights and liberties, as their selfish spirit calls them. S. Mark vi. 20; Eph. vi. 11, 13. *J. Smith.* (A discovery of the shortness and vanity of a Pharisaic righteousness, c. 1.)

Not to leave, &c.—As it is one of the peculiar weaknesses of human nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider this other, as of scarce any importance at all, it is highly necessary that we remind ourselves, how great presumption it is to make light of any institutions of Divine appointment; that our obligations to obey all God's commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from Him, lay us under a moral obligation to obey them; an obligation moral in the strictest and most proper sense. Deut. iv. 2; S. Matt. v. 19. *Bp. Butler.* (Analogy, p. ii. c. 1.)

These ought ye, &c.—All folly (and that often does as much harm, as wickedness) is traceable to the inability, and all wisdom to the power, of making distinctions. *W. N. Darnell.*

43 CHRIST'S disciple loves the *uppermost place* indeed, but at spiritual banquets, where he may feed on the choicest morsels of spiritual food; for, with the Apostles, who "sit upon twelve thrones," he loves the *chief seats*, and he loves greetings made in the heavenly market place, that is, in the heavenly congregation of the primitive. S. John xiii. 23. *Origen.*

44 *Hypocrites.*—(Ver. 40, *fools.*) I cannot but be surprised, whence this novel taste arose, to call everything, spoke against an adversary, abusive language. What think ye of CHRIST? Was He a reviler, &c. What think ye of Paul, &c.? (Acts xiii. 10; xxiii. 3; Phil. iii. 2.) A mind, conscious of truth, cannot with easy indifference endure the obstinate enemies of truth. *Luther.* (Ep. to Spalatinus.)

45 Then answered one of the Lawyers, and said unto Him, Master, thus saying Thou reproachest us also.

46 And He said, Woe unto you also, *ye* Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of this generation.

52 Woe unto you, Lawyers ! for ye have taken away the key of knowledge : ye enter not in yourselves, and them that were entering in ye hindered.

53 And as He said these things unto them, the Scribes and the Pharisees began to urge *Him* vehemently, and to provoke Him to speak of many things :

54 Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

45 My sermon has made a personal attack on no man, *pulsavit* ; I discuss the subject of sin generally. Let the man, who is angry, call his own conscience to an account, and let him thus learn to think worse of himself, than of me. S. Mark xiii. 37. *S. Jerome.*

It was the complaint of Salvian, many hundred years ago, that he could not speak against the vices of men, but one or other would thus object ; “there he meant me ;” “he hit me ;” and so storm and fret. “Alas !” as he replieth, “it is not we, who speak to you, but your own conscience : we speak to the order ; but conscience speaks to the person.” 1 Kings xxii. 8. *Flavel.*

46 *Burdens.*—*Erant onera invitorum, non opera volentium.* Their observance of the Law was a burden unwillingly endured, not a free will and hearty service. Acts xv. 10. *S. Augustine.* (Lib. iii. ad Bonif. c. 4.)

The servile spirit, when pushed on by conscience to some acts of seeming devotion, is like Doeg, “detained before the LORD.” (1 Sam. xxi. 7.) But the filial spirit is then in its proper element. *Evans.* (Disc. on Christian temper. Sermon. 18.)

. Basil and S. Chrysostom, speaking of those, who preach only by their words, say, that they are not true preachers, but only comedians, who act their parts upon the stage, and are not the per-

sons they represent. You represent humility very well in the exterior; you represent also very well the vanity of the things of the world, and the contempt that ought to be had of them; but if you are not really humble, if you do not truly condemn whatsoever may any way separate you farther from God, you are not a preacher of the Gospel; you are a comedian, who only act your part. S. Gregory Nazianzen says, that those, who preach not by their actions, as well as their words, draw souls to them with one hand, and drive them away with the other; they build with one hand, and pull down with the other; as the Scribes and Pharisees did. Woe be to those, who practise not what they say. Acts i. 1; Rom. ii. 17—29; Col. ii. 23. *Alph. Rodriguez.* (On Christian perfection, p. iii. c. 8.)

50 Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine decrescit, sanguine finis erit.

A great and rapid river, which should, for thirty or forty years together, have its current violently stopped; what a mass of waters would it collect in so long a space: and if it should then be let loose, with what fury would it overrun and bear down all before it! What resistance could withstand it? Since then, the Divine justice, which the prophet Daniel compares, not to an ordinary river, but to a river of fire, for the greatness and fury of the rigour, shall be repressed for thirty or forty years during the life of man, what an infinity of wrath will it amass together! And with what fury will it burst out upon the miserable sinner, in the face of the offended Judge. *Bp. J. Taylor.*

51 Some affirm that this *Zacharias* is the father of John the Baptist, mentioned Chap. i. 5, of whom it is reported, by tradition, that the Jews slew him between the temple and the altar; for that, as he was a Priest, he did rank Mary, the mother of CHRIST, after she had conceived and brought forth her SON, with unspotted virgins in the Temple: but, saith S. Jerome, *Hoc quia de Scripturis non habet auctoritatem, eadem facilitate contemnitur quod probatur.** *Dean Boys.* (Expos. of the Festival Epistles and Gospels. S. Stephen's Day.)

Which perished between the altar and the temple.—This circumstance was probably mentioned and charged against them, as

* Origen, S. Basil, S. Gregory Nyssen, Theophylact, Euthymius, Melancthon.

the last, finishing, and crowning, act to all their deeds of persecution and blood; that they murdered the servant of God in God's own house, even in His Holy Presence, adding open insult and the most desperate sacrilege to the burden of their guilt. And this same circumstance, on the other hand, was the crown of joy and blessedness to the dying Martyr, that the ground, which drank in his blood, was holy ground, and that he "fell asleep" what time he was ministering unto the LORD in the midst of His Temple, the figure of that better Temple, "not made with hands, eternal in the heavens." *J. F.*

Clamitat in cœlum vox sanguinis, et Sodomorum,
Vox oppressorum, et merces detenta laborum.

Gen. iv. 10; xviii. 20; Exod. ii. 23; S. James v. 4.

52 We despise the haughty tribe of philosophers, whom we know to be tyrants in their way, and corrupters and adulterers of the truth, and always eloquent against the vices they practise. We wear not our wisdom in our beards, but in our minds. *Non magna loquimur, sed vivimus*; we talk not great things, but live them. Rom. ii. 17—29. *Min. Felix.* (Octavius, s. 37.)

What key had the doctors of the Law, other than the interpretation of the Law? *Tertullian.* (in Marc. c. 27.)

Truth is not mine, nor is it your's; it is not this man's, or that man's: it is common property. 1 Cor. iii. 21—23. *S. Augustine.* (in Ps. lxxv.)

54 Think upon every word before you utter it; and remember how nature hath rampired up (as it were) the tongue with teeth, lips, yea, and hair without the lips, and all betokening reins or bridles for the loose use of that member. Prov. xv. 28; Job xxxii. 4—11. *Sir H. Sidney.*

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say

unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear : Fear Him, which after He hath killed hath power to cast into hell ; yea, I say unto you, Fear Him.

1 Jugglers' delusions are more easily espiable than those of a false and feigning heart. Hence it is that in Scripture hypocrisy is compared to leaven, which our eyes cannot distinguish from dough by the colour, but only our palate by the taste. Our hands are more competent judges for those deceivers than our ears, which will soon be bewitched with their goodly and glorious words. (Rom. xvi. 18 ; Gal. iii. 1.) But let us begin to handle them but a little, and presently we shall feel such a roughness, such a thorniness, that we may truly say, "the voice of Jacob ; but the hands of Esau." *Dyke*. (The mystery of self-deceiving, c. 12.)

Hypocrisy is not merely for a man to deceive others, knowing all the while that he is deceiving them, but to deceive himself, *and* others at the same time, to aim at their praise by a religious profession, without perceiving that he loves their praise more than God's, and that he is professing far more, than he practises.

J. H. Newman.

To refuse to be religious, because some have but professed themselves to be so, is to injure God, because He has been injured. . . . Indeed our knowledge, that there are hypocrites, ought rather to commend piety to us, than discredit it with us ; since,

as none would take the pains to counterfeit pearls, if true ones were not of value, so men would not put themselves to the constraint of personating piety, if that were not of itself a noble quality. Let us then fly, as far as you please, from what you detest in hypocrites; but then let us consider, *what* it is, that we detest; which being a base, and therefore false pretence to religion, let us only shun such a pretence; which will be best done by our becoming real possessors of the thing pretended to. *R. Boyle.* (Reflections, s. iv. disc. 2.)

- 4 Fear no man's person in the doing of your duty wisely, and according to the Laws; remembering always that a servant of God can no more be hurt by all the powers of wickedness, than by the noise of a fly's wing, or the chirping of a sparrow. Rom. viii. 31; 1 S. Pet. iii. 12—16. *Bp. J. Taylor.* (Advice to his Clergy, c. iii. s. 36.)

Slay me, they may; hurt me, they cannot. Heb. xi. 35; 1 S. Pet. iii. 13. *Socrates.* (ad Cœnytum et Melitum.)

- 5 There is no other death of the soul, than that of punishment in hell, or in Gehenna; for there God can destroy the soul in a way congruous to its nature, as well as He can destroy the body, in the meantime, by consuming it in the grave. *R. Fleming.* (Serm. Rev. xiv. 13.)

If an angry Providence should at any time smite a sinner in his nearest temporal concerns, we may nevertheless look upon such an infliction, how sharp soever, but as a drop of scalding water, lighting on his hand or foot; but when God fastens the judgment on the spirit, or inner man, it is like scalding lead, poured into his bowels; it reaches him in the very centre of life; and when the centre of life is made the centre of misery too, they must needs be commensurate, and a man can no more shake off his misery, than he can himself. Prov. xviii. 14. *Dr. South.*

My friends—fear Him, &c.—Sic mihi contingat semper beare amicos, terrendo salubriter, non adulando fallaciter. Let me ever thus bless my friends with wholesome terrors, rather than plausible flatteries. Prov. xxvii. 6. *S. Bernard.*

Sumenda sunt amara salubria. Bitter-wholesome is a safe receipt for a Christian. Ps. ci. 1. *S. Augustine.*

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God ?

7 But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God :

9 But he that denieth Me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the HOLY GHOST it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say :

12 For the HOLY GHOST shall teach you in the same hour what ye ought to say.

6 The Almighty with one and the same hand created Angels in heaven and worms on earth ; nor was His power seen to be greater in the one, nor less in the other. Ps. cxxxv. 6. *S. Augustine.*

The golden chain of Providence is let down from the throne of the Supreme, through all the ranks of animated and of unanimated nature ; guiding and governing every individual spirit, and every individual atom, by such mean, and in such a manner, as best comport with the dignity, the efficacy, the wisdom, and the love of Him, who holds the chain, and who has implicated every link. . . . May we not say of His Providence, what the Psalmist says of the central luminary, round which our globe is

wheeled, that there is “nothing hid from the heat thereof?” Eph. iii. 6; Col. i. 17. *Toplady.*

- 7 *O! si sic custodiantur superflua tua, in quantâ securitate sit anima tua!* If the mere excrescences of thy body are thus preserved, how great must be the security of thy soul! *S. Augustine.*

Solus vult; solus potest. Curat universos tanquam singulos, et unumquemque nostrum, ut solum. It belongs to GOD only to will, to Him only to do. He cares for all together, as for each individually, and for each single person, as for the alone object of His regard. *S. Augustine.*

- 8 The word *confession* is not always to be understood in reference to our sins, but sometimes of our giving thanks to GOD. Rom. x. 10; xv. 9. *S. Hilary.*

- 9 *Deny Me.*—If we must give an account of every “idle word,” take care, lest you have to answer for an idle silence. Ps. xl. 12; Col. iv. 6. *S. Ambrose.* (De off. Lib. i.)

Villam malumus quàm cœlum, saith Augustine. We had rather have a farm, a cottage, than Paradise, and three lives in that, than eternity in heaven. We had rather be rich than good, mighty than just. S. Ambrose gives the reason; for saith he, *Quis unquam virtutem contractavit?* who ever saw virtue, or felt, or handled justice? and as our love, so stands our fear; *Cæsarem magis timemus quam Jovem;* we fear man more than GOD, and the shakings of his whip than the scorpions of a Deity. *Farindon.*

- 10 *The blasphemy against the HOLY GHOST* was an evil speaking of, or slandering of the miracles, which our Saviour did, by those, who, though they were convinced by the miracles to believe that such miracles could not be done, but by the power of GOD, yet they did maliciously say they were wrought by the power of the devil. . . . For those men, that were eyewitnesses of those miracles, which did make them know that JESUS was a teacher come from GOD, to blaspheme that power, by which those miracles were wrought, and to say they were done by the help of the devil, was the most spiteful and malicious slander, that could be invented; for thereby, they attempted as much as in them lay, to destroy the very principles of faith, and to prevent

the very first propagation of the Gospel, to the universal mischief of all mankind. S. John vii. 28. *John Hales*. (Tract of the Sin against the HOLY GHOST, s. 3.)

Because the SON appeared in meanness, and His Personal Presence was not much to be insisted on; but the HOLY GHOST came in all-powerful and convincing demonstrations. Acts v. 3; S. John xiv. 12. *Dr. Lightfoot*. (Serm. S. Matt. xxviii. 19.)

There are many sins against the HOLY GHOST. The most horrible is that of blaspheming Him; for this is *crimen læsæ Majestatis*, a sort of high treason against the Majesty of heaven. Such a grievous sin the Scribes committed by a single saying; but then they had long been ripening into such depravity, and never could have been guilty of it all at once. At S. Matt. ix. 10, 11, we may see something like the commencement of it. xi. 35. *Bengel*.

Sin acquires a peculiar aggravation, when it can only be committed against GOD. *S. Augustine*.

It is important to observe, that the unpardonable sin against the HOLY GHOST is a sin of the tongue. As, on the one hand, our highest perfection is seen in our speech and conversation, so on the other the blaspheming tongue indicates the reprobate mind. In this sense truly it is "set on fire of hell," kindled by the author of all evil; so that they, who by their false and calumnious impieties, and against the dictates of their own consciences would assail and overthrow the foundations of the Christian faith, are in very deed doing the devil's work, and are venturing near to the most awful precipice of that sin, which "shall not be forgiven, neither in this world, nor in the world to come." Prov. xviii. 21; S. Matt. xii. 37; S. James iii. *J. F.*

13 And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me.

14 And He said unto him, Man, who made Me a judge or a divider over you?

15 And He said unto them, Take heed, and beware

of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

13 Wealth is a blessing, if GOD send it ; a temptation, if man ask it. Ps. cvi. 15. *Dr. Richard Clerke.*

We should desire very few things passionately, if we did but perfectly know the nature of the thing we desire. xv. 12 ; 1 S. John ii. 15—18. *Palmer.* (Aphorisms, 1053.)

Men misplace their discontent. They are very well satisfied with what they *are* ; they are only dissatisfied with what they *have* : whereas the very reverse ought generally to take place ; and the only desire, which we ought to set no bounds to, is that of increasing in godliness. Phil. iii. 12. *J. Seed.* (Serm. S. Luke xii. 15.)

14 With great propriety He declines interference with matters of this world, who came not down on their account ; nor does He, who was the Judge of quick and dead, to whom belonged the final disposal of the souls of men, condescend to be an arbiter in men's contentions about their property. S. John xviii. 36. *S. Ambrose.*

He gave not what the man asked ; nor yet did He decline to give him anything. He refused the less, and gave something greater : Abide then by this rule, "Give to him that asketh thee," although you give not the thing asked for. The LORD acted thus. The man asked ; what ? The division of the inheritance. The LORD gave ; what ? The prohibition against covetousness. *Nunquid petitorem inanem dimisit, et non potius veritate implevit ?* Whether then, did He dismiss His petitioner empty, or rather did He not fill him with truth ? Refer to vi. 30, and Illustr. S. Matt. v. 42. *S. Augustine.*

Engage not hastily, as a party in a difference between others, but reserve thyself impartial and unengaged, that thou mayest moderate between them. Prov. xvii. 14. *Corbet.* (Notes for himself.)

I find our Saviour in Tertullian, and ancient Latin Fathers, constantly styled a sequestrator (*sequester*) in the proper notion of the word. For GOD and man being at odds, the difference was sequestered, or referred into CHRIST's hand to end and umpire

it. How it fareth with thy estate on earth, I know not; but I earnestly desire, that in heaven both thou and I may ever be under sequestration in that Mediator for God's glory and our good, to whose protection thou art committed. Job ix. 33.

Th. Fuller. (Pref. to good thoughts in worse times.)

15 *Take heed and beware.*—He doubles His charge, that we should double our circumspection. Deut. x. 12, 20. *Bp. Sanderson.* (Serm. Phil. iv. 11.)

A man's life, &c.—What is Alexander now the greater for his power? What is Cæsar the higher for his honour? What is Aristotle the wiser for his knowledge? What delight hath Jezebel in her paint? or Ahab in his vineyard? What is a delicious banquet to Dives in hell? or what satisfaction can the remembrance of their transitory delights bring? All the rivers of pleasure, which are now run out and dry, and only flow in our remembrance, will not cool a tongue. Col. ii. 22. *Farindon.*

Think you that great and rich persons live more content? Believe it not. If they will deal freely, they can but tell you the contrary, that there is nothing but a show in them, and that great estates and places have great grief and cares attending them, as shadows are proportioned to their bodies. Eccl. ii. 1—11. *Abp. Leighton.*

Jam studium gemmarum, et habendi quis furor auri?

Sudat in hoc hominum nocte dieque labor.

Quid tamen est aurum, fulvæ nisi pulvis arenæ?

Gemmaque, quàm vitrei gutta gelata maris?

Ecce tibi minimo cœlum venale labore;

Et cœlum hoc pretio quantula turba petit?

Heu genus insanum! terras præponitis astris,

Ignotis nimium dona caduca bonis!

Extruimusque domos, cœloque educimus arces,

Ceu data perpetuò terra colenda foret?

Crastina lux coget vitæ statione moveri;

Quis neget insanas nos fabricasse domos?

Herm. Hugo. (Pia desideria, p. i.)

16 And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

18 And he said, This will I do : I will pull down my barns and build greater ; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ?

21 So is he that layeth up treasure for himself, and is not rich toward God.

16 There are more *parables*, I believe, in the New Testament against taking no thought about heavenly things, and taking too much thought about earthly things, than against any other fault whatsoever. *Aug. Hare.*

17 *I have no room, &c.*—You have for the depositories of your wealth the bosoms of the indigent, the widow's houses, the children's mouths. *S. Ambrose.*

The poor man's hand is the treasury of CHRIST. All my superfluity shall be there hoarded up, where I know it will be safely kept, and surely returned to me. Prov. xix. 17. *Bp. Hall.*

18 *Build greater.*—To work our own contentment, we should not labour so much to increase our substance, as to moderate our desires. *Bp. Sanderson.*

19 *Much goods.*—Nothing is good to us, unless we communicate the same good to others. (*Dives à divido.*) 1 Tim. iv. 4. *S. Augustine.*

We must take care to use the good things of our prosperous days so, as to rejoice more in the goodness of God, that gives them, than in the good things themselves. . . . The worldly man looks not to the Giver, but to the gift itself ; and on the other

side, the good man adores the Giver more than the gift. The carnal man worships second causes ; but the spiritual man gives all honour to the first cause of all things. 2 Chr. xvii. 3 ; Ps. cxvi. 12—14. *Bp. Bull.* (Serm. Eccl. vii. 14.)

The devil does not now pretend to face us down, “We shall not surely die.” He knows that so notorious a cheat would never pass upon us ; but yet for fear lest we should undervalue all the vain allurements of a miserable world, he whispers in our ears, “Ye shall not die *so soon*.” And “although thou hast not *all*, that thou canst wish for, thou hast *many goods* ;” and, “though thou canst not possibly enjoy them *always*, yet they are laid up for *many years* :” and what hast thou to do, but *take thy ease, eat, drink, and be as merry*, as if thou wert to live for ever ? Behold the best that we can make of the most happy state, we hope for here. We dare not look before us, lest we see the end of all our joys ; we blindly dote upon these darlings of our passion, and endeavour to forget the misery of their mortality and ours. We are not able to support a serious thought of our perpetual decay ; and though we love ourselves above all things, yet we hate the very sight of our condition ; we cannot endure to look into ourselves ; and, as an idle solitude is ever troublesome, because we love no company so little as our own, so the great reason why the company of any other person is so pleasing, is, because it hinders us from thinking of ourselves. xii. 45 ; 1 Cor. xv. 32. *A contrite heart.* (P. ii. s. 2.)

The more my life increaseth, the more it decreaseth ; and the more it is lengthened, the more it is shortened ; and the longer I live, the nearer I approach unto death. *S. Augustine.* (Solil. c. 2.)

Magnæ felicitatis est à felicitate non vinci. A man is happy indeed, who is not undone by his happiness. Dan. i. 8. *S. Augustine.*

Crapula et ebrietas, solidi duo pondera plumbi,

Nata polo sursùm tendere corda vetant.

Hæftenus. (Schola cordis. L. ii. Lect. 3.)

20 *But God said unto him.*—What we say to ourselves, yea, what we plan and purpose in the most secret depths of our hearts, God hears, and observes, and answers. Ps. lxxxv. 8 ; Hos. xiv. 8. *J. F.*

The man devised what he should leave behind, and not what he should send before him. xvi. 9. *Pet. Chrysol.*

O most wretched men, you carefully provide that others after you may be happy; and in the mean time quite forget that you yourselves may die miserably. Ps. xvii. 15; Eccl. ii. 18—26. *Salvian.*

Death reigns in all the portions of our time. The autumn with its fruits provides disorders for us; and the winter's cold turns them into sharp diseases; and the spring brings flowers to strew our hearse; and the summer gives green turf and brambles to bind our graves. Eccclus. xiv. 18. *Bp. J. Taylor.*

Miserable brevity! more miserable uncertainty of life! We are sure that we cannot live long, and uncertain that we shall live at all. . . . Certainly, he, that thinks of life's casualties, can neither be careless nor covetous. . . . When a man shall exhaust his very vitality in hilling up of fatal gold, and shall then think, how a hair, or fly, may snatch him in a moment from it; how it quells his laborious hope, and puts his posting mind into a more safe and quiet pace. Unless we are sure to enjoy it, why should any man strain himself for more than is convenient? I will never care too much for that, which I am not sure to keep. Isa. lv. 2; S. John vi. 27. *O. Feltham.* (Resolves. Cent. i. s. 32.)

Rich towards God.—Why place your wealth where you may lose it, or where, should it not be lost, you cannot always be to enjoy it? There is another place to transfer it to. *Præcedat te quod habes.* Let your possessions pass on before you; fear not their loss. I gave them to you, and I will keep them for you. Prov. xix. 17; Eccl. xi. 1—3; 1 Tim. vi. 17—19. *S. Augustine.*

21 I do not remember that I ever read that any one, who abounded in acts of charity, and was “glad to distribute,” died an evil death, or came to a bad end; for such a man hath many intercessors, and it is impossible that the prayers of many should not be granted. Ps. xli. 1—3; S. James v. 16. *S. Jerome.*

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and leave contentedly. *Lord Bacon.*

I love to love God; and I desire this love, not only as an evidence of

my salvation, but for itself. I had much rather have a heart to love Him perfectly, than to have all the riches, and honours, and pleasures of this world. Ps. iv. 8; cxix. 72. *Corbet*. (Self-employment in secret, p. ii.)

22 And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more *will He clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your FATHER knoweth that ye have need of these things.

22 The *body* is but the husk or shell, the *soul* is the kernel; the body is but the cask, the soul the precious liquor, contained in it; the body is but the cabinet, the soul the jewel; the body is

but the ship or vessel, the soul the pilot; the body is but the tabernacle, and a poor clay tabernacle or cottage too; the soul the inhabitant; the body is but the machine or engine, the soul that ἐνδόν τι, that actuates and quickens it; the body is but the dark lanthorn, the soul or spirit is the candle of the LORD, that burns in it. And seeing that there is such difference between the soul and body in respect of excellency, surely our better part challenges our greatest care and diligence to make provision for it. . . . Some philosophers will not allow the body to be an essential part of man, but only the vessel or vehicle of the soul; *Anima cujusque est quisque*. The soul is the man. Though I would not be so unequal to it, yet I must needs acknowledge it to be but an inferior part: it is therefore so to be treated, so dieted, and provided, as to render it most calm and compliant with the soul, most tractable and obsequious to the dictates of reason; not so pampered and indulged, as to encourage it to cast its rider, and to take the reins into its own hand, and usurp dominion over the better part, the τὸ ἡγεμονικὸν, to sink and depress it into a sordid compliance with its own lusts, *atque affigere humi Divinæ particulam auræ*. Eccl. xii. 7; Gal. vi. 7, 8; Rom. xiii. 14; 1 Cor. ix. 27. *Ray*. (Wisdom of God in the works of the Creation, p. 2.)

Homines perturbantur non rebus, sed iis, quas de rebus habent, opinionibus. We are not so much troubled by the events of life, as by our own reflections upon them. Gen xlii. 36—48. *Epictetus*. (Enchiridion, c. x.)

24 “Ye do err, not knowing the Scriptures nor the power of God.” (S. Matt. xxii. 29.) This Canon is the mother of all Canons against heresy. There is a two-fold cause of error; ignorance of God’s will; and ignorance, or a superficial view, (*levis contemplatio*) of God’s power. The will of God is chiefly revealed to us in the Scriptures, *Search*. His power is so by the creatures, *Consider, contemplamini*. Rom. i. 2, 20. *Lord Bacon*. (Medit. Sacræ.)

The observation is common, that He instanceth in the *raven* rather than in any other bird; because, of all other birds, the ravens are observed soonest to forsake their young ones. Whether the observation holds or no, it serveth to my purpose

howsoever: for if God so sufficiently provide for the young ravens, when the dams forsake them, will He not much more take care of us, when our fathers and mothers forsake us? Isa. xlix. 15. *Bp. Sanderson.* (Serm. Ps. xxvii. 10.)

If one train of thinking be more desirable than another, it is that, which regards the phenomena of nature with a constant reference to a Supreme intelligent Author. Ps. xix. 1. *Paley.* (Natural Theology.)

All nature, all its works celebrate His glory. The Universe is His temple and man the Priest. If man had not been ungrateful and rebellious, the spectacle of such numberless wonders would of itself have kept his duty towards His Maker always before his eyes. Rom. i. 19—25; Acts xiv. 17; Rev. v. 13. *S. Ambrose.*

27 This must needs be a goodly flower, that our Saviour hath singled out to compare with Solomon, and that not in his ordinary dress, but in all his royalty: surely the earth had never so glorious a King, as he. . . . O God, let it be my ambition to walk with Thee hereafter in white; could I put on a robe of stars here with proud Herod, that glittering garment could not keep me from lice or worms; might I sit on a throne of gold, within a house of ivory, I see I should not compare with this flower: I might be as transitory; I should not be so beautiful. What matters it, whether I go for a flower, or a weed, here? whethersoever, I must wither. O Thou, which art “greater than Solomon,” do Thou clothe me with Thy perfect righteousness; so shall I flourish for ever in the courts of the house of my God. Acts xii. 21—23; Ps. xcii. 12; 1 S. Pet. i. 24, 25. *Bp. Hall.* (Occas. Medit. 85.)

It is a touching commentary upon the insufficiency of worldly greatness to constitute happiness, when we find David’s mind gathering up his imagery of comfort and confidence, not from the splendour of courts, or the might of armies, but from the pure and peaceful associations, connected with the humble employment of his youth. Ps. xxiii. 1. *I. E. Hankinson.* (Lect. on Ps. xxiii. p. 1.)

28 There is a kind of literature, a “knowledge falsely so called,” that deserveth not to be pleaded for. But the noble and generous improvement of our understanding faculty, in the true con-

templation of the wisdom, goodness, and other attributes of God, in this great fabric of the universe, cannot easily be disparaged, without a blemish cast upon the Maker of it. . . . All true knowledge doth of itself naturally tend to God, who is the fountain of it, and would ever be raising of our souls up upon its wings thither, did we not detain it, and hold it down, in unrighteousness. All philosophy to a wise man, to a truly sanctified mind, as he in Plutarch speaketh, is but matter for divinity to work upon. Religion is the Queen of all those inward endowments of the soul: and all pure natural knowledge, all the virgin arts and sciences are her handmaids, that "rise up, and call her blessed." Ps. viii; Rom. i. 18. *Cudworth*. (Pref. Sermon 1 S. John ii. 3.)

The world cannot show a more exalted character, than that of a truly religious philosopher, who delights to turn all things to the glory of God; who from the objects of his sight, derives improvement to his mind, and in the glass of things temporal, sees the image of things eternal. Let a man have all the world can give him, (Verse 17,) if he has a grovelling, unlettered, indelicate mind; let him have his gardens, his fields, his woods, and his lawns, for grandeur, ornament, plenty, and gratification, while, at the same time, God is not in all his thoughts; and let another have neither field nor garden; let him only look at nature with an enlightened mind, a mind, which can see and adore the CREATOR in His works, can consider them as demonstrations of His power, His wisdom, His goodness, and truth—this man is greater, as well as happier in his poverty than the other in his riches. The one is but a little higher than a beast, the other but a little lower than an Angel. *Wm. Jones*. (Discourse on the religious use of Botanical Philosophy, Gen. i. 12.)

What S. Augustine here reminds us of, is not out of place; namely, that the LORD GOD has granted to mankind many things for the purposes of refinement and ornament, besides the mere supply of what is necessary. *Tossanus*. (in loco.)

29 Strong affections, begetting strong fears, do always lessen the delight of present enjoyments. Indeed there are so many ingredients required to make up worldly felicity, riches, health, friends, honour, good name, and the like, that if any of these be

wanting, the whole composition is spoilt; and we shall take advantage against ourselves to conclude we are miserable. For such is the peevishness of our nature, that, if we have not all we would, we take no content in anything we have. 1 Kings xxi. 4; Esth. v. 13. *Bp. Hopkins.*

30 Our Blessed Redeemer's way of speaking is extremely to be observed. *Your heavenly FATHER knoweth.* He doth not say, "God knoweth," or "the LORD knoweth," but *Your heavenly FATHER*, knows your wants, regards them with a parent's feelings. Is not the very expression full of consolation? xi. 2. *Plain Sermons.* (No. 13.)

When I had a *father* and mother, I would have trusted them, to defend or deliver me from any evil, from which it was in their power to defend or deliver me. Why then should I be suspicious of God, in whose hands I am? Why should I doubt of His dear love, and tender mercy towards me, or call in question His good-will to preserve or deliver me from any affliction, that would be too hard for me to bear; or to sustain and comfort me, under any suffering, which He sees fit to inflict upon me? xi. 11—13; Heb. xii. 5—11. *Corbet.* (Self-employment, p. iii.)

Where are you now, you boasters of unprofitable sciences? What can your learned follies show, compared to these Divine conclusions? What can your finest wits produce, like these incomparable arguments? Take then away your painful trifles, and give me "the words of eternal life." All, that your studies promise, is vanity; all they perform is vexation of spirit: here it is alone you must seek for solid truth, and here alone find rest to your souls. Phil. iv. 4—10. *Austin.* (Medit. 79.)

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your FATHER'S good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the hea-

vens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

31 *All these things.*—*Religio à religare.* Religion is the mother of all blessings ; like the heavens, it has its influence on all things here below ; it binds all blessings together, as it is said of Minerva's buckler, made by Phidias, he wrought it so artificially that, having set his own name in the midst of it, it could never be taken out, without breaking the whole frame. All blessings are bound up in religion, in the Gospel, and in CHRIST's government among us ; if you take away these, you take away the whole frame of blessings. Rom. xv. 29 ; Eph. i. 3. *Th. Temple.* (Serm. Parliament, 1642.)

Added by way of overplus, and accession ; as he, that buyeth a treasure of jewels hath the cabinet into the bargain. *Bp. Reynolds.*

As the celestial benefits, though not openly tendered in the Jewish Law, were yet mystically couched therein, and closely designed for the spiritual and hearty practisers of Religion, so is the collation of temporal accommodations to be understood to belong to all pious Christians : there is a codicil (as it were) annexed to the New Testament, in which GOD signifieth His intention to furnish His children with all that is needful, and convenient for them. *Dr. Barrow.*

When the great bargain is concluded in heaven, betwixt GOD and the soul, GOD never stands upon these petty things of earth, but throws them in, as vantage and overplus into the bargain. Rom. viii. 32 ; 1 Cor. iii. 22. *Bp. Hopkins.* (Serm. S. Matt. vi. 20—22.)

The way to obtain spiritual blessings is to be importunate for them ; but the way to obtain temporal blessings is to be indifferent about them. Solomon had *wisdom* given him, because he asked it, and *wealth*, because he did not ask it. Ps. xxvii. 4 ; 1 Cor. xii. 31. *M. Henry.*

32 *Little flock.*—A flock little in the eyes of the world, vast before

GOD ; one not destined from great to become small, but rather from a small beginning, *à pusillo*, to become great. Zech. iv. 10. *Pet. Chrysol.*

That *little flock*, which lives among wolves, must needs be little. x. 3. *Bolton.*

Good pleasure.—The Eternal kindness of GOD is like the sea, which delights to run in its old channel and to fill the hollowness of the earth, which itself hath made, and hath once watered. S. John xiii. 1. *Bp. J. Taylor.*

Of all the gracious words, that ever proceeded from the lips of Incarnate Love, this may perhaps be accounted the most gracious. *Fear not, little flock ; for it is your FATHER'S good pleasure to give you the kingdom.* Weigh every word here ; keep every word and ponder it in your heart. “ O taste and see how gracious the LORD is. Blessed is the man, that trusteth in Him.” 2 S. Pet. i. 4. *J. F.*

What GOD sold to CHRIST, He *gives* to us. CHRIST was the purchaser ; believers are but heirs to what He has bought. Rom. vi. 23 ; viii. 17. *Gurnall.*

It is not called *a* kingdom, but “ *the* kingdom ;” that kingdom, which alone is worth all the kingdoms, that the devil showed CHRIST, the kingdom of Heaven. 1 S. Pet. i. 4. *Dr. Donne.* (Serm. Ex. iv. 13.)

33 *Provide yourselves.*—In all the operations of Nature there is a view to the future : it should be so with the actions of man ; and those pursuits, which have no other aim beyond mere present gratification, are unworthy of him. 1 Tim. vi. 19. *Southey.*

He is no fool, (ver. 20,) who parts with that which he cannot keep, when he is sure to be recompensed with that, which he cannot lose. Heb. x. 34. *P. Henry.*

Give alms, &c.—We visit the sick, and the spirit of comfort visits us ; we serve our brethren, and the Angels minister unto us ; we cover the naked with our cloth, and GOD covers us with joy ; we convert a sinner, and shine as stars ; we part with a few shekels of silver, and the hand of mercy works and turns them into a crown ; we sow temporal transitory things, and the harvest is Eternity. Whilst we make them ours, they are weak

and impotent ; but when we part with them, they work miracles, and remove mountains, all that is between us and blessedness. All the riches in the world will “not add one cubit unto our stature ;” but, if we thus tread them under our feet, they will lift us up as high as heaven. *Nulla sunt potiora quàm de misericordiâ compendia.* The best gains are those we purchase with our loss ; and the best way to “find bread is to cast it upon the waters.” S. Matt. xxv. 33, 40 ; Heb. vi. 10. *Farindon.*

34 The nerves of the eye, and the muscles of most of the members of the body are made to move every way, as well downward toward earth, as upward toward heaven. But “*sursum corda,*” we must heave *our hearts* only towards heaven. The Church professeth it at the Sacrament of CHRIST’S Supper, that they “lift them up unto the LORD.” “I lift my heart to Thee,” saith David often in the Psalms. “The heart to heaven,” saith S. Augustine. How may that be ? *Quæ scalæ ? quæ machinæ ?* where are the ladders, the engines, and the ropes to mount a thing so low so high ? *Amando ascendis,* love is the ladder, the affections are the staves. Fear God, trust on Him ; joy and delight in Him : thou art in heaven already ; He hath thy heart. Ps. lvii. 8 ; Lam. iii. 41. *Dr. Richard Clerke.* (Serm. Prov. xxxiii. 6.)

35 Let your loins be girded about, and *your* lights burning ;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or

come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

35 The faithful servant abhors delay ; he thinks not of to-morrow ; he is a stranger to indolence ; *præcipit præcipientem*, he outstrips his master's command by anticipating it ; he gets ready his eyes for seeing, his ears for hearing, his tongue for speaking, his hands for working, his feet for journeying. *Totum se colligit ut imperantis colligat voluntatem* ; He gathers together all his faculties, so as fully to perform his superior's will. Gen. xxii. 3 ; Ps. cxxiii. 2. *S. Bernard.*

36 The watchful Christian is one, who would not be surprised, who would not be over agitated, if he found that CHRIST was coming at once. Few will thus *open immediately*, when He knocks. They will have something to do first ; they will have to get ready. They will need time to collect themselves, and summon about them their better thoughts and affections. Life is short ; death is certain ; and the world to come is everlasting. 2 Cor. v. 9. *J. H. Newman.* (Serm. S. Mark xiii. 33.)

When CHRIST comes to take unto Himself His bride the Church, the bride chamber is decorated for Him ; it is adorned with the rich gold of faith, the silver of wisdom, the jewels of grace, the veils of sanctity, the roses of bashfulness, the lilies of chastity, the violets of modesty. Nor are there wanting the dulcimers of Psalms, the loud toned pipes of prophecies, the voices of the Apostles, and all the choral harmony of heaven. Slave of sleep must he truly be, who is not roused by so sweet and so loud a call to attend the marriage of the heavenly King. Ps. xlv. 8—17 ; S. Matt. xxv. 1—13. *Pet. Chrysol.* (Serm. 22.)

37 I cannot but remark, with what a just and beautiful propriety

our LORD varies the same image and illustration, so as to suit precisely the object which He has in view. In S. Luke xvii. 7—10, where He wishes to humble His disciples, He draws His analogy from common life, from the conduct of any Master to his labouring servant, from the conduct, which any one of themselves, in the capacity of Master, would observe towards such a servant. When the servant returned from his labours in the field, the address to him would not be, “Come” (for so it should be rendered) “and sit down to meat” (at the table with me); but “make ready and serve me,” &c. Now turn to S. Luke xii. 36, 37. Here His object is not to humiliate, but to encourage and incite: here accordingly, the Master, and that Master our Blessed LORD Himself, does not only *not* command the servants to make ready and serve Him; not only *does* desire them to sit down to meat; but actually, *girds Himself, and comes forth to serve them!* Thus infinitely does the Divine goodness surpass the bounds of all human kindness! S. John xiii. 1, 4. *Bp. Jebb.* (Letters. Life by Forster.)

There seems to be an antithesis intended here; intimating that if you *gird* yourselves in God’s service now, He will hereafter *gird Himself*, for your eternal reward and entertainment. He will take off your ministering girdle, and put it on Himself. Excepting Ver. 32, and S. John xvii. 22, 23, this passage appears to contain wonders of grace and mercy, beyond all other exceeding great and precious promises of the Gospel. 1 Cor. ii. 9. *J. F.*

What a dining-room in the house of God is this! Who ever heard the like? The LORD to stand, the servant to sit down! The LORD to gird Himself, that He may be ready to wait; the servant to be ungirded, that he may recline at his ease. The LORD busied in supplying the refreshments, the servant quietly having the fruition of the Royal dainties! *O! si ista cogitaremus et caperemus, quàm cito vilescent omnes terrenæ cupiditates!* O did we once consider and know these things, how would all earthly attractions become vile in our esteem! . . . What means the LORD’s ministering unto them, but that all their sweet entertainments are treasured up in Himself? for He is the Bread of life and the fountain of wisdom; He is the “hidden manna, which no one

knows, but he that has it." Therefore He passes from one to another of the guests, and supplies all with festive delights, which satisfy without cloying, and ever fill without wearying. S. John vi. 34. *Card. Bellarmine.* (De Eternâ felicitate, Lib. iii. c. 3.)

It is much among men to be seated at the table of a Prince; but for a king to serve a vassal, as if he himself were his servant; who ever heard it? . . . David, when he caused Mephibosheth to sit at his table, he thought he did him a singular honour; but this favour never extended to wait on him. The honour, which GOD bestows upon the just, exceeds all human imaginations; who, not satisfied with crowning all the blessed with His own Divinity, giving Himself to be possessed and enjoyed by them to all eternity, does also honour their victories and heroic actions with new crowns. 2 Sam. ix. 7—13; Rev. vii. 17. *Bp. J. Taylor.* (Contemplations, c. 2.)

38 The Church of GOD rises at midnight, (xi. 5; xviii. 7.) Imitate her, and behold the dance and order of the stars. How profound is the silence of nature; how quiet are all things! Stand amazed at GOD's dispensation. Now is the soul nimbler, subtler, quicker, fitter to behold things sublime and great. The darkness may lead thee into contemplation of thy sin, and consequently into compunction; seeing the sky embroidered with lights, what an excellent consideration will this produce of thy Creator's Wisdom. Midnight prayers strangely incline GOD's favour, especially if thou make that a time of lamentation, which others make a time of rest and laziness. ii. 8; Ps. viii. *S. Chrysostom.*

39 When the Master of the vessel calls on board the passengers he set on shore to refresh a little, they should be continually mindful of the ship and of the Master's summons, and leave their trifling and gathering cockle shells, nay, all impertinences whatever, mind the signal, and run to the ship. The warning is in general; but if thou be a man in years, stray not too far, lest thou be left behind and lose thy passage. S. John xi. 28, 29. *Epictetus.* (Morals, ch. 12.)

40 *Expeditus ad eternitatem.* Ready equipped for eternity. 2 Tim. iv. 6. *Tertullian.*

41 Then Peter said unto Him, LORD, speakest Thou this parable unto us, or even to all ?

42 And the LORD said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

42 "The priest's lips should keep knowledge." He cannot keep what he has not learned. It is, as S. Jerome observes, *scientia custodienda, non proferenda* ; that is to say, it is not a smattering of terms, a mere empty pouring forth of set phrases, without meaning ; it is a depository of holy truth, well arranged and

digested in the mind, gotten with care and labour, kept with diligence, and imparted, as it is needed. For if the lips are to keep it, it is for the purposes of utterance. There must be a treasury of knowledge, or it will be soon expended; but the treasure must be opened, or it is useless to the world. *Bp. Medley.* (Ordin. Serm. Mal. ii. 7.)

Will a man say that he is of the *household of God*, who never eats the bread of God in His house, and with His family? *Bp. Wilson.*

He shall make him ruler over his household.—What is that? for he is so already: true; but he shall be much more. *Ex dispensatore faciet Procuratorem*; GOD will treat him, as Joseph was treated by his Master; he was first a steward, and then a Procurator, one that ruled his goods without account and without restraint. Our ministry shall pass into empire, our labour into rest, our watchfulness into fruition, and our bishopric into a Kingdom. 1 Thess. ii. 19, 20; 1 S. Pet. v. 4. *Bp. J. Taylor.* (Serm. on text.)

I infer from this passage, first, that there are under the Gospel, especial dispensers of the Christian's spiritual food, in other words (if the word food* may be interpreted from the parallel of the sixth chapter of S. John) dispensers of invisible grace, or priests; next, that they are to continue to the Church in every age till the end, for it is said, "Blessed is he, whom his LORD, *when He cometh*, shall find so doing;"—further, that the Minister mentioned is also *Ruler over His household*, as in the case of the Apostles, uniting the Regal with the Sacerdotal office;—lastly, the word *steward*, which incidentally occurs in the passage, a title applied by S. Paul to the Apostles, affords an additional reason for supposing, that other like titles, such as "Ambassadors of CHRIST," given to the Apostles, do also belong in a true and sufficient sense to their successors. *J. H. Newman.* (Serm. on text.)

Who then, &c.—The form of an inquiry seems to intimate the difficulty of providing GOD's household with stewards, so qualified. As our LORD said of those, who "worship the FATHER in spirit and in truth," "the FATHER *seeketh* such to worship

* Σιτομέτριον.

Him," so CHRIST *seeketh* to have in His Church *faithful and wise stewards, &c.* Therefore let the excellency of the sacred office, and a deep sense of those rare qualifications, which must be found in our spiritual rulers, move us to seek the precious gift from heaven, to observe Ember weeks, and then, and at all times, to pray *the LORD of the harvest, that He would send forth* (such) *labourers into His harvest.* S. John iv. 23; Acts xiii. 2. J. F.

43 Will our lip-worship serve the turn? The foolish virgins were found with their *sic dicentes*, so saying; but the good servants shall be found with their *sic facientes*, so doing. Our Isaac will not only hear Jacob's voice; but "come hither, my son, let me have thy hands too; and then receive a fatherly benediction."

S. Matt. xxv. 11; Gen. xxvii. 22. Sutton. (Disce vivere, c. 2.)

We live in a world, which has so many sharp points and critical stations, that our own comfort, as well as that of those around us, is made to turn upon mutual kindness, forbearance, accommodation, and dependence: in want of these, we are condemned to bear the lash of continued discord, and are made our own tormentors. Ps. lxviii. 6. R. Cecil.

Our domestic conduct is the main test of our virtue and good nature. Gen. xviii. 19. J. Seed.

Ebrietas est turbatio capitis, subversio sensus, tempestas linguæ, procella corporis, naufragium virtutis, amissio temporis, insania voluntaria, blandus dæmon, dulce venenum, suave peccatum; quam qui habet seipsum non habet; (see xv. 17;) quam qui fecit, peccatum non fecit, sed ipse totus est peccatum. S. Augustine.

To see a man tun up himself like a barrel, and fill his head with froth, which his tongue discharges again—to see a man's face deformed, his eyes staring, his speech faltering, his motions antic, his thoughts open, his speech much, and reason little; and herewith to observe his estate poured down a common sewer, and his credit and reputation utterly ruined, and, above all, his soul endangered to come into everlasting burnings, and all this for the love of drink, who can choose but in his thoughts score up such a man, as fit for Bedlam? Prov. xxiii. 29. Dr. Goodman. (Penitent pardoned, p. i. c. 4.)

46 Let every man, in his first address to his actions, consider whether, if he were now to die, he might safely and prudently do such

an act : and whether he would not be infinitely troubled that death should surprise him in his present dispositions : and then let him act accordingly. 2 S. Pet. iii. 9—12. *S. Bernard.*

Dii laneos habent pedes. The Gods have feet, like noiseless wool. . . . We have no security, but a perpetual observation. 1 Thess. v. 1—9. *Bp. J. Taylor.*

47, 48 What our LORD here couches under the Parable of the wicked servant, He hath expressly declared, without a figure, S. Matt. xxiii. 14 ; and xi. 22. Acts xvii. 30 ; S. John ix. 41 ; S. James iii. 1. *Bp. Smalridge.* (Serm. S. Matt. xi. 22.)

If the negligence and miscarriage of a Minister doth hazard the souls of others, it doth certainly ruin his own ; which made S. Chrysostom say, *equidem ex Ecclesiæ Ministris non arbitror multos servari* ; words so terrible, that I tremble to put them into English : and yet if a man could speak fire, blood, and smoke ; if flames could come out of his mouth, instead of words ; if he had a voice, like thunder, and an eye like lightning, he could not sufficiently represent the dreadful account, that an unfaithful pastor shall make. *H. Scougal.* (Serm. on the Ministry, 2 Cor. ii. 16.)

The first offences of the Israelites were rebuked very gently, with words alone ; but after the delivery of the Law in Sinai, where they had sworn fealty and allegiance, their transgressions no longer were, nor could be, so mildly dealt with. *Bengel.*

We, Christians, live in the concentrated light of all knowledge, human and Divine. Unto us are gathered all ages, and people, and nations, and languages. The heathen have ministered unto us ; the Jews have ministered unto us ; GOD Himself has made us the depositories of His own word and will. Heb. ii. 1—4. *J. Miller.* (Bampt. Lecture, vii.)

At that great day, if you cannot make your accounts straight with your receipts, you shall certainly find that most true in this sense, which Solómon spake in another, *Qui apponit scientiam, apponit dolorem* : the more and greater your gifts are, unless your thankfulness for them, and your diligence with them, rise to some good like proportion thereunto, the greater shall be your condemnation, the more your stripes. Eccl. i. 18. *Bp. Sanderson.* (Serm. 1 Cor. xii. 7.)

48 Ignorance will not excuse sin, when it is itself a sin. He, that falls into error for want of diligence and care to find out the truth, can have no pretence to pardon. We are as much bound to *know* our duty, as we are obliged to *practise* it. *Palmer.* (Aph. 1776.)

Crescunt dona, crescunt rationes. As our talents increase, so does our responsibility. Amos iii. 2. *S. Gregory.*

Onus is no less than *honos*. S. James iv. 1. *Bp. Gauden.*

All ignorance of that, which a man is bound to know, and may know, if he be not wanting to himself, is so far forth wilful; yet we may not deny that such error doth lessen and extenuate the sinfulness of the action something, and so excuse us in part, *à tanto*, though not *à toto*. S. John ix. 41; xv. 22. *Bp. Sanderson.*

Make allowance for ignorance and incogitancy, for necessity, for harder circumstances, for misapprehensions and mistakes, for frailty, and infirmity; be wanting in nothing, that the reason of the thing and the equity of the case call for. Acts iii. 17; xvii. 30; 1 Tim. i. 13. *Dr. Whichcote.* (Aphor. Cent. xii. 1122.)

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather divisions:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

49 *On the earth.*—He intimates that He did not simply *will* this,

but that His whole will was so absorbed in this object, as to exclude every other purpose, every other desire, than that the fire of Divine love should be kindled in that very earth, to which it was once said ; “Dust thou art, and unto dust thou shalt return.” xiii. 34. *R. P. F. Hermannus.* (*Cibus solidus perfectorum*, L. i. c. 11.)

If I might be permitted here to abound in my own private sense, I would understand by the two Seraphims, (Isa. vi.) a double rational creation to be signified, namely the Angelic and the human. Nor wonder that man should be made a Seraphim ; but remember that the CREATOR and LORD of Seraphims was made man. To thy shame was it, O thou proud spirit, who being made among Angels wast found unworthy to abide with them, that, “Behold, our King cometh ” to create on the earth new Angels ; and the rather to torment you, and to cause you to pine with envy, He cometh to create Seraphims, and not Angels of an inferior grade. For hear what He Himself says, *I am come to send fire on the earth ; and what will I, if it be already kindled ?* It is His will, that Seraphims should be formed, *ut stent, ubi tu corruisti*, that they should abide in the very place, whence thou didst fall headlong. *S. Bernard.* (Serm. iii. de verb. Isai.)

50 He bore the load of sin in His whole body, as in *Baptism* the whole body was immersed ; every part had a part of it from head to foot, yea, from the crown of His head to the sole of His foot. For the thorns were planted on the top of His head, and the nails went through the bottom of His feet. His body bore it every way, *Summum, inum, medium* ; the crown above, the nail beneath, the spear in the midst : Before, behind ; His back scourged, His breast gaged : on the right hand, on the left ; His arms expanded and nailed to the cross. Yea, His load was beyond the dimensions of His limbs ; for a title was over His head, that upbraided Him ; the people were under His feet, they derided Him ; and the thieves aloof on each side disparaged Him. *Dr. Richard Clerke.*

Quod Crux Christo et sepulchrum, id nobis Baptisma. CHRIST calls His death a Baptism ; so S. Augustine calls our Baptism a death : Baptism to us, he says, is our cross, and our passion,

and our burial ; that is, in that we are conformed to CHRIST, as He suffered, died, and was buried. Because if we be so Baptized into His Name, and into His death, we are thereby “dead to sin,” and have died the death of the righteous.” *Dr. Donne.* (Serm. Gal. iii. 27.)

How am I straitened?—It has been forcibly observed, by some one that “the salvation of mankind was CHRIST’s ruling passion.”

J. F.

Sed mihi quæ victor facies, quid vulnera differs ?

Cur mihi crux nondum dulce subitur onus ?

An decet, aut æquum est Tua Te mandata morari ?

Cur quæ ferre jubes vulnera, ferre vetas ?

Hei mihi ! tam lento mea cur pede labitur ætas ?

Hei mihi ! cur annos non venit ante suos ?

Scilicet expectanda dies, et temporis ordo.

Tolle moras : illas impiger odit amor.

Sidronius. (Eleg. 2.)

51 There is no peacemaker, like the Gospel ; but it is among them that are true professors of the Gospel : nor is there any breed-bate, like the Gospel neither ; and so saith our Saviour ; but this is between the two seeds, betwixt whom GOD hath set enmity and there can be no reconciliation, the seed of the woman and the seed of the serpent : but to the children of the same father, GOD, and of the same mother, the Church, the Gospel is the sweet messenger of peace, and the sweet peacemaker. S. Matt. v. 9 ; S. James iii. 14—18. *Dr. Lightfoot.* (Serm. S. Luke i. 17.)

Is not the Church of CHRIST set forth unto us in the Scriptures, as a Militant Church, an army with banners ? Rom. xii. 18. How then are we to “pursue peace ?” Certainly, as CHRIST is set forth in the Scripture, as a “Captain,” a “leader,” a “man of war,” a “lion of the tribe of Judah,” the victorious tribe, (Ex. xv. 3;) so is He a “Prince of Peace” too : honoured ; at His birth, with the style of “Emmanuel,” a name of peace ; crowned in His Baptism with a dove, the emblem of peace ; holding in His hand a sceptre, the Gospel of peace ; being in the Temple a “corner-stone,” the place of peace ; coming into the world with a song of peace ; going out of the world with a

legacy of peace ; in one word a perfect Moses, the meekest man ; and yet the mightiest warrior, a true David, a man much versed in battle, and yet made up all of love ; sending a sword in one place, and sheathing up a sword in another ; (S. Matt. x. 34 ; S. John xviii. 11 ;) careless of offending in case of piety, (S. Matt. xiii. 57,) and tender of offending in case of liberty, (S. Matt. xvii. 25—27 :) thus He : and thus His Church too ; Salem, a place of peace ; Jerusalem, a vision of peace ; and yet therein a fort, and an armoury for shields and bucklers. Cant. iv. 4. *Bp. Reynolds.* (Serm. Rom. xiv. 19.)

52 Whosoever puts on CHRIST, takes upon him His sufferings, and renounces all those things, though never so dear, that would divest him of his dearest Saviour, or make him false to that Covenant, into which he doth enter. . . . It is a profession of self-denial and taking up the cross, if we meet it in our Christian course. For waters signify in Scripture afflictions and tribulations, which sometimes go over our heads, and overwhelm us. . . . You shall be wet in blood, and Baptized in your own tears and sweat. S. Matt. xx. 22 ; Ps. lxix. 1 ; Rom. vi. 1—7 ; Gal. vi. 14. *Bp. Patrick.* (Aqua genitalis, Serm. Acts xvi. 33.)

What outward blessing can be sweeter than civil peace ; what judgment more heavy than that of the sword ? Yet, O Saviour, there is a peace, which Thou disclaimest ; and there is a sword, which Thou challengest to bring ; peace with our corruptions is war against Thee, and that war in our bosoms wherein the Spirit fighteth against the flesh, is peace with Thee. O ! let Thy good Spirit raise and foment this holy and intestine war, more and more, within me. And, as for my outward spiritual enemies, how can there be a victory without war ? And how can I hope for a crown, without victory ? O do Thou ever gird me with strength unto the battle ; enable Thou me to resist unto blood ; make me faithful to the death, that Thou mayest give me the crown of life. *Bp. Hall.* (Breathings of the devout soul, 30.)

54 And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat ; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ?

57 Yea, and why even of yourselves judge ye not what is right ?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

57 *Of yourselves.*—Hence we have concluded, that those moral lessons, which learned men among the Gentiles have stated in their books, as derived from the common feelings and dictates of nature, are no less Divine, than those, which we have now in the stony tablets of Moses. Nor in truth did our Heavenly FATHER desire us to esteem those Laws, which He wrote on the stone, in a higher degree than those other Laws, which He has engraved on the very feelings of our natural constitution. Acts xiv. 17 ; Rom. i. 19. *Melancthon.* (Quoted in Prelim. Diss. Encyc. Brit. p. 21.)

The written Word of GOD, is not the first, or only discovery of the duty of man. (Rom. ii. 15, 29.) It doth gather together and repeat, and re-enforce, and charge upon us, the scattered and neglected principles of GOD's creation, that have suffered prejudice and diminution, by the defection and apostacy of man, who has abused his nature, and is passed into a contrary spirit. *Dr. Whichcote.* Rom. ii. 15, 29. (Aphor. Cent. i. 46.)

It is a great mistake to suppose that the obligation of moral duties doth depend solely upon the Revelation of GOD's will, made to us in the Holy Scriptures. *Abp. Tillotson.*

58 If thou sin, the word of God is thy *adversary*. It is the adversary of thy will, till it become the author of thy salvation. But if thou maintain a good will to thine adversary, and *agree with him* (S. Matt. v. 25,) instead of a Judge shalt thou find a father; instead of a cruel officer, an Angel taking thee into Abraham's bosom; instead of a prison, a Paradise. How rapidly hast thou changed all things *in the way*, because thou hast "agreed with thine adversary." 1 Cor. iv. 21; Gal. iv. 16. *S. Augustine.*

True conversion consists in feeling that there is an invincible variance between God and us; and that without a Mediator, there can be no communion. Micah vi. 6. *Pascal.*

Did we see how needful CHRIST is to us, we should esteem and love Him more. Eph. iii. 12—15. *Abp. Leighton.*

59 Hell! a very unpleasant theme to speak of! Yet it is better to speak of it, than to feel it; to discourse of it, that men may save themselves from the terror of it, than drop into it. Hell! and is there such a thing? The Atheist, and the man of pleasure is loath to believe it; and he hath reason, for, if he should, it would spoil his mirth, he would sin with trembling, and his sensuality would be uneasy. . . . There must be one. Can there be a Government without gaols, and prisons, and dungeons? And is God the Governor of the world, and shall His government alone be without places to tame obstinate offenders? There are few so senseless, but are content to believe, there is a heaven, and an eternity of joy, and they wish for it: I would fain know, how they come to believe there is a heaven? Is it not because the Gospel saith so? And doth not the same Gospel say, there is "an everlasting punishment, a worm that never dieth, and a fire that is never quenched?" Did CHRIST speak truth in one place, and not in another? . . . You are debtors to God, and will not discharge that debt by repentance and turning to God. The place, we speak of, is *the prison*. . . Here you are not likely to pay your debts, for you will increase your scores daily: your torments will tempt you to speak ill of God, and that will still make your debt more dreadful. In a word, from thence there is no going out, *till you have paid the uttermost farthing*; and that is never. S. Matt. xxv. 46. *Dr. Horneck.* (Serm. S. Matt. v. 25, 26.)

CHAPTER XIII.

THERE were present at that season some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And JESUS answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay : but except ye repent, ye shall all likewise perish.

- 1 Our Saviour's discourse, immediately before, was of "the signs of the times," and a tax of His auditors' dulness in "not discerning" them : this unexpected intersersion of those *Galileans, whose blood Pilate had mingled with their sacrifices*, whatsoever the news-mongers intended, was indeed no interruption, but rather an illustration of His doctrine : it comes in its right cue ; and the relators of this sad accident serve His turn as fitly, as the Chirurgion doth the Physician by making a visible dissection of that part, on which the other makes an anatomy lecture. The implication, or importance of the news, thus suited by Divine Providence unto the point, then handled by our Saviour, is in effect as much, as if He Himself had said unto His auditors—If you want other signs of the time to meditate upon, take these two for your theme, the unusual massacre of the Galileans, and the disaster of those eighteen inhabitants of Jerusalem, *upon whom the tower in Shilo fell and slew them*. These are the first drops of God's displeasure against the nation ; but these drops, without repentance, will grow into a current, and the current into a river, and the river swell into a flood, and the flood into an ocean of public woe, and tragic miseries. Jer. viii. 6, 7 ; xxvi. 2 ; S. Matt. xxiv. 8. *Dr. Jackson*. (Treatise of the Divine Essence, b. vi.)
- 2 It was the practice of our Blessed Saviour to notice in His discourses the passing events of the day, to take advantage of the

interest, which they occasioned in men's minds, and by such means to facilitate the introduction of some appropriate spiritual lesson. Thus, as a man, He drew His hearers "by the cords of a man," meeting them on the common ground of human life, appealing to their hopes and fears, and so conducting them by gentle steps from nature to Grace, from earth to Heaven, from things temporal to things Eternal. The vast universal importance of the necessity of Repentance, as here insisted on, has perhaps had the effect of withdrawing our attention from the passage, as it contains an exact prophecy of two remarkable circumstances, which attended the destruction of Jerusalem; the slaughter of vast multitudes in the Temple, and the many deaths caused by the falling towers of the devoted city. Isa. xxxii. 20; 2 Tim. iv. 2; Heb. xiii. 17. *J. F.*

The way to advance in Christian perfection is to make Christian reflections upon every occurrence of life, and to endeavour to improve them. *Bp. Wilson.*

The far more precious blood of our souls is *mingled with our sacrifices*, whensoever we are guilty before God, even before His more immediate Presence in His House of Prayer, of irreverence, of hypocrisy, or of profaneness. He, who was "a murderer from the beginning," slays us on holy ground. We find death in the very place, where we should have found life. The gate of Heaven becomes unto us the very door of hell. x. 15; Ps. lxi. 23; Heb. xii. 28, 29. *J. F.*

It is no easy, nor common thing, to give God's ways a right construction. For the most part we let them pass unobserved, or unframe our observations, looking through those principles and passions of our own, that give things another shape, or colour, than what is truly theirs. iv. 22; S. John vii. 40—45. *Abp. Leighton.* (Serm. on text.)

That heart is carnal and proud, that thinks any man, worse than himself. 1 Cor. xv. 10. *Bp. Hall.*

The common opinion is, that, if a man die quietly, and go away like a lamb (which in some diseases, as in consumptions and such like, any man may do) then he goes straight to heaven; but if the violence of the disease stir up to impatience, and cause frantic behaviours, then men use to say, "there is a

judgment of God, serving either to discover a hypocrite, or to plague a wicked man :” but the truth is otherwise ; for indeed a man may die, like a lamb, and yet go to hell ; and one, dying in exceeding torment and strange behaviours of the body, may go to heaven. Eccl. ix. 1—3 ; 1 Cor. iv. 5. *W. Perkins.* (Salve for a sick man.)

- 3 *Ye shall.*—Mince not God’s Word with mother Eve ; neither add any “peradventure.” Gen. iii. 3 ; 1 Cor. vi. 9, 10. *Bp. Babington.* (Comfortable Notes on Genesis.)

That authority, which doth warrant our faith unto us, must every way be free from all possibility of error. . . . That faith may stand unshaken, two things are of necessity to concur ; *first*, that the Author of it be such a one, as can by no means be deceived ; and this can be none but God : *secondly*, that the words and texts of this Author, upon whom we ground, must admit of no ambiguity, no uncertainty of interpretation. 1 Cor. xiv. 8. *J. Hales.* (Serm. 2 S. Pet. iii. 16.)

Repentance is not merely an act, but a habit ; it consists in a total change in the tone and character of a man. It is a turning away from all sin, upon the settled conviction of the understanding, that it is wrong ; that it is opposed to the holy nature and righteous Law of God. Repentance is a holy determination of the will, a holy bias of the affections, a hatred of iniquity, an humble mind, a tender conscience, a contrite spirit, a habit of penitential sorrow, because we have sinned against the most High God. Repentance implies all this, and much more. Hos. xiv. 8 ; Rom. vi. 21. *R. Cecil.* (Serm. S. Mark vi. 26, 27.)

Non comminaretur non pœnitenti, si non ignosceret pœnitenti. His threatening the impenitent implies a willingness on His part to pardon the penitent. *Tertullian.* (De Pœnit. c. 8.)

Some people do not like to hear much of repentance ; but I think it so necessary, that, if I should die in the pulpit, I should desire to die preaching repentance ; and, if I should die out of the pulpit, I should desire to die practising it. S. Matt. iii. 2 ; iv. 17. *P. Henry.*

4 Or those eighteen, upon whom the tower in

Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 GOD punishes some sinners here to show, that there is a just Judge; and He leaves others unpunished, to show there is a judgment to come. *Abp. Bramhall.*

Tower.—Be pleased to shake my clay cottage, before Thou throwest it down; may it totter awhile, before it doth tumble. Let me be summoned, before I am surprised. Deliver me, O LORD, from sudden death! Ps. xxxix. 15. *T. Fuller.*

We will easily grant them, that all professed Christians do not sleep in CHRIST; but since we bury single persons, we cannot certainly know the state of particular men; and where we are ignorant, it is safest to speak and hope the best. . . . We talk of no assurance; nay, the very name of “hope” doth show we are not certain. (Rom. viii. 24.) Surely Christian charity will allow this, (1 Cor. xiii. 5, 7,) and supposing we should be mistaken in our favourable judgment, doubtless, it is safer and more pious to err on the right hand by excess of charity, than on the left, by pride and malice. It hath been a rule, observed by all mankind, to “speak the best of the dead.” And Plutarch saith, that to be made good, of old, did signify to die; because they called the dead always the good; and why may we not imitate so universal a piece of charity? If it be alleged that evil men will hereby be encouraged to continue in their sins; I answer, that the whole Office confutes that vain conceit, (which only promises happiness to the pious,) and particularly the very clause preceding this doth plainly obviate this misconstruction, by moving every by-stander to pray, that he may be “raised up from the death of sin” here, without which the Church declares he cannot hope for a happy death, or a joyful resurrection. S. Matt. vii. 1; Rom. xiv. 4. *Dean Comber.* (Companion to the Temple, p. iv. s. 6. On the Burial Service.)

It was not an extravagance of humility therefore, I should think, but a sound calculation, or a natural feeling, which once made a distinguished moralist, when he saw one of his fellow creatures

under the extreme sentence of the law, express his thankfulness, that he had escaped the fall and fate, to which he was perhaps in himself as liable, as the guilty sufferer. Rom. iii. 9 ; 1 Cor. iv. 7. *Davison*. (Assize Sermon.)

- 5 *Terret, ut corrigit ; admonet, ut emendat ; prævenit, ut ignoscat*. He alarms, that He may reclaim ; He admonishes, that He may amend ; He warns beforehand, that He may forgive. Rev. ii. ; iii. *S. Ambrose*.

If the Pædagogus* addresses men through their fears, it is not because He is not good, as well as just, but because mere goodness is too often despised ; and it is consequently necessary to hold out the terrors of justice. There are two kinds of fear, one accompanied by reverence, such as children feel towards their parent ; the other by hatred, such as slaves feel towards harsh masters. The justice of God is shown in His reproofs ; His goodness in His compassion. There is no incompatibility between justice and goodness. The Physician, who announces his patient has a fever, has no ill-will towards him ; nor is God, who convinces man of sin, unfriendly to him—God of Himself is good ; but He is just on our account ; and just because good. He has displayed His justice to us, through His Word, from the time He became a Father to us. xii. 5 ; Job xxxiii. 14—29 ; Ps. ci. 1 ; Gal. iv. 16. *Clemens Alex.* (Pædagogus, c. cxlix. 21.)

6 He spake also this parable ; A certain *man* had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung *it*.

* Under this title, Clemens describes the healing and preceptive office and	character of “ The Word,” the SON of God.
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9 And if it bear fruit, *well* : and if not, *then* after that thou shalt cut it down.

6 The owner of *the vineyard* and of the *fig tree*, planted in it, as the best interpreters agree, doth represent GOD the FATHER, or First Person in Trinity. He it is, that exacts satisfaction for all sins committed against the Deity, or Divine Nature ; and He it is which demands fruit of whatsoever the Divine Nature hath planted ; that is, thankfulness of man in special, for His benefits bestowed upon him, but especially of His Church, wheresoever planted. By the dresser of the vineyard, ye are to understand the SON of GOD, or Second Person in Trinity. For He it is, which took our Nature upon Him to till and dress it for His FATHER's service ; and that portion of our nature which He took upon Him, is as the root or stem to all the residue, which shall be freed from cursing. So our Saviour tells us, "I am the true Vine, and My FATHER is the Husbandman," or the owner of the Vine. It is, again, the SON of GOD, or Second Person in Trinity, which doth mediate betwixt GOD and man ; and by His mediation and intercession, our first parents (the whole nature of man) were reprieved from death. S. John xv. 1. *Dr. Jackson.* (Treatise on the Divine Essence, &c. b. vi.)

The trees of the garden should bear more fruit, than the trees of the forest ; the fig-tree therefore, which was unfruitful, was the more intolerable, because it was in the garden, *in the vineyard*. Amos iii. 2. *Chr. Love.*

7 The tree is for the *fruit* ; and but for the fruit, there had been no tree. Fruit it was, for which it was first set, and for which it is *let grow*. . . Seeing it will not serve for fruit, make it serve for fuel ; the end of all unfruitful trees. Mark it well this. It is the fruit of repentance, not repentance itself, but the fruit it is, is sought for. . . iii. 8, 9 ; Acts xxvi. 20. *Bp. Andrewes.* (Serm. S. Matt. iii. 8.)

Remember, O my soul, the fig tree was charged, not with bearing noxious fruit, but no fruit. Yea, the barren fig tree bare the fruit of annoyance ; *Cut it down ; why cumbereth it the ground ?* Vain thoughts do this ill in my heart, that they do

no good. A vain thought engrosseth all the ground of my heart; till that be rooted out, no good meditation can grow with it, or by it. S. Matt. xxv. 30. *T. Fuller.* (Good thoughts for worse times, 13.)

- 9 *It bear fruit.*—Though the fertility of the earth to conceive, and its strength to bring forth is solely from heaven, yet the work of bringing forth, is attributed to the earth, (Heb. vi. 7,) as to the immediate parent of all: thus it is God's work to plant and to water; and that He doth immediately by Apollos and Paul; yea, and "to give the increase," that belongeth to Him immediately, neither to man, nor Angel, but only *ad Agricolam Trinitatem*, saith S. Austin; but after all this, *σὺν δὲ καρποφορῆσαι*, though God "give the increase," *thou* must bring forth the fruit. S. John vi. 27. *Dr. Hammond.* (Serm. Phil. iv. 13.)

Every wicked man's life is prolonged, either for the purpose of his own amendment, or for the trial of good men's charity. S. Matt. xiii. 28, 29. *S. Augustine.*

CHRIST's coming is the last offer of grace, both to Jews and Gentiles. He, that refuseth now, shall never speed. Mark this point, pressed by the Apostle both to the Jews and Gentiles. This is the reason why the Baptist, CHRIST, His Apostles begin their preaching with "Repent:" this is, as the greatest, so the last manuring; the tree, that proveth not now, must needs down, needs into the fire. 2 Cor. vi. 1, 2; Heb. x. 37. *Bp. Lake.* (Serm. on text.)

What was ever so patient and long-suffering, what so full of goodness as the method of Almighty God's proceedings with sinners! Men offend God, and yet they are suffered to live; they multiply their offences against Him, and yet He prolongs their days; they blaspheme His Majesty and deny His Providence, and yet He "causes His sun to shine, and His rain to fall upon the evil as well as the good." He calls them every way to amendment, by lengthening out the space of repentance, by good sermons, good books, good advice, by secret checks, and motions, by the rod of correction, by comforts and encouragements; O how sweet, how wonderful, is the patience and mercy of this good God! But, take heed, O man, that thou abuse not this goodness. He designs by this to bring thee to a

change of life ; and still thou criest ; “ It is no matter to-day ; to-morrow I will consider of it : ” and, when to-morrow comes, “ Well, it is time enough yet, another day will do as well : ” and thus thou triflest away the day of grace, till the wrath of God rush upon thee unawares, and thou perish by His justice, whose kindness thou hast despised. Wisd. xi. 23, &c. ; Rom. ii. 4. *S. Augustine.* (in Ps. cii.)

10 And He was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when JESUS saw her, He called *her to Him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And He laid *His* hands on her : and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that JESUS had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the Sabbath day.

15 The LORD then answered him, and said, *Thou* hypocrite, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering ?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day ?

17 And when He had said these things, all His adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by Him.

11 How merciful is the LORD, and how full of pity, in both these miracles, *cum aut miseretur aut vindicat*. He orders a *tree* to be cut down, as a type of the destruction of the synagogue: He expresses the elevation of His Church by the raising up of this *woman*. *S. Ambrose*.

A certain parable and a story go together on this wise; *a woman had a spirit of infirmity, &c.*; and a *fig tree* was planted in a good soil, which, for three years together, bare no fruit. Here is the double condition of our sinful nature; *homo nec fructum servat operationis, nec statum rectitudinis*; the rectitude of our innocence is turned crooked in us; and then it is impossible we should bring forth the fruit of good works. The soul stands upright, when it desires "to be with CHRIST;" but it is bowed down with a spirit of infirmity, when our "treasure is upon earth." You know how Gideon's choice soldiers did drink of the brook, putting water in their hands, and lapping like a dog; but the rest bowed down to the river to drink upon their knees. Whereupon Gregory took occasion to show symbolically, what different postures our carnal and spiritual appetites have in partaking those things they love. *Mundi aqua bibitur facie prona in terram, fons aquæ viventis facie sublimi*. O that I could be exalted above the earth; then would I not bow down my soul to draw forth vanity from this deep well, and nothing but the waters of bitterness! Judg. vii. 5, 6; Jer. ii. 13; Ps. cx. 7. *Bp. Hacket*. (Serm. S. John iv. 13, 14.)

He, who has truly received those words, *Sursùm corda*, "Lift up your hearts," has not his back bowed down; for in an erect posture he looks for the hope, laid up for him in heaven. . . . But they, who have no such hope of a future life, as blinded men, think only of things below; and this is to have the back bowed down, that infirmity, from which the LORD loosed the woman. Phil. iii. 19; Col. iii. 1, 2. *S. Augustine*. (in Ps. lxviii. 24.)

It is an effect of God's bounty, that the execution of precepts, which are necessary to Salvation, does not depend upon the weakness of our bodies. *S. Chrysostom*. (Hom. in 1 Tim. v. 23.)

Quàm variis terras animalia permeant figuris ! . .
 Unica gens hominum celsum levat altius cacumen,
 Atque levis recto stat corpore, despicitque terras.
 Hæc, nisi terrenus malè desipis, admonet figura,
 Qui recto cœlum vultu petis, exerisque frontem,
 In sublime feras animum quoque, ne gravata pectus
 Inferior sidat mens, corpore celsius levato.

Boetius. (De consol. L. v. Metr. 5.)

13 In the healing of this woman, our LORD did five things. He compassionately *saw* her; He *called* her; He *healed* her; He *touched* her; and He *lifted her up*. Thus does He also perfectly cure a sinful soul. He sees it, in His compassion; He calls it, by His internal inspiration; He heals it, by remitting its sins; He touches it, *per satisfactionis dolorem*, by the afflictive chastenings of His hand. He raises it up to things above, in the warmth of Divine love. *Ludolphus.* (Vita Christi, p. i. c. 79.)

14 If GOD should have demanded of man, how many days of seven he would give to His service, three, I am persuaded, would have been the fewest, as being, but the lesser part of seven. And what good nature can willingly deny half to Him that gave all? But GOD dealing so graciously, as to separate but one, how greatly should His goodness incite us not to deprive Him of the least minute of it? Nay, not to cast a thought towards our worldly business, or pleasures, on that day? 2 Sam. vii. 18. *Lord Capel.* (Contemplations, xv.)

The precept, concerning the observance of the Sabbath, is a moral precept, so far as it regards that, which natural reason suggests, namely, that man should assign some portion of his time to religious contemplation; but the prescription of a certain set time for this rest (*taxatio temporis, in quo vacandum sit*) is not one of the dictates of the Law of nature, and therefore is no moral precept. xii. 57. *T. Aquinas.* (in 3 Sent. d. 37. Art. 5.)

15 *Hypocrites* have the greatest care in what is least, the least in what is greatest. *Vincent.* (Spec. mortis.)

Loose—be loosed.—How gracious is the Parable, and yet how entirely to the point. He compares one yoke with another; that the hypocrisy of the Jews may be reproved by their own act.

. . . These Jews were not hurt at the violation of the Sabbath, but at the glory, CHRIST gained by this miracle. *S. Ambrose.*

Man is obliged to be servant to the brutes. Surely there is a meaning in this. GOD intends it for our humility : for it may remind us how the fall has abased us. xv. 15. *Bengel.*

Not only the cure itself, but His manner of working it, manifestly witnesseth that He, which wrought it, was that LORD, in whose praise the Psalmist conceived that song. (Ps. cxlvi.) For He did not cure her, as a messenger sent from GOD, or as a minister of delegated power or authority, but by word of Majesty, as LORD and Author of the health, which He bestowed upon her, *Woman, thou art loosed, &c.* Besides the exact correspondence between the Psalmist's words, ("The LORD raiseth up them that are *bowed down*,") and the Evangelist's description of the party cured, (as that *she was bowed together, &c.*) there is another point very remarkable in the character and phrase of the Evangelist. For in the beginning of this relation he saith, "when JESUS saw her, He said unto her," (that was before she was healed,) but when he relates our Saviour's reply unto the Ruler of the Synagogue, (after she was healed) he doth not say, "JESUS then answered him, and said," but "*the Lord* then answered him and said;" as if he himself had conceived, and would lead us into the same truth, that this very fact had sufficiently manifested, that JESUS, whom the people took for a Prophet, to be that very *Lord*, of whom that Psalm was literally meant, and in whom this clause of "raising up those, that were bowed down," was at this time and not before, punctually fulfilled. *Dr. Jackson.* (Treatise on the Divine Essence, &c., b. vii. s. 3.)

16 *A daughter of Abraham* may be bound by Satan for eighteen years, and then loosed from her bondage. Take comfort from this, ye long oppressed and almost despairing Christians, who are "tied and bound" under a sense of your sins; yea, believe that it is "because ye are sons" and *daughters*, ye are therefore made to suffer. S. John v. 5; Rom. viii. 17; Heb. xii. 8. *J. F.*

17 The brute beasts may be beaten, killed, consumed with fire; but they cannot be put to *shame*. *Tunc homo maximè, ut homo,*

punitur, quando pro delictis suis publicè confunditur. Man receives a punishment, proper to himself, as man, when he stands exposed to open shame and confusion of face for his sins. xiv. 9; Isa. lxvi. 24; Dan. xii. 2; 1 S. John ii. 28. *Thomas, Abp. of Valentia.* (Hom. i. Adv. Dom.)

18 Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden: and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again He said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And He went through the cities and villages, teaching, and journeying towards Jerusalem.

19 Within sixty years, this *grain of mustard seed* was become a tree; *Pliny*, Proconsul of Bithynia (to whom the care of religion *ex officio*, did appertain) appointed by Trajan to suppress the Christians, writes to him that this belief was *longè latèque diffusa*; *civitates, vicos, agros, impletos Christi cultoribus*. During the second century, it had shot out great branches; the boughs of this tree were stretched out; *hesterni sumus, et vestra omnia implevimus*. *Tertullian* reckons up the known parts of the world, *in quibus omnibus Christi nomen regnat*; and concludes, *ubique porrigitur, creditur, colitur, regnat, adoratur*. And lastly, during the third (*à morte Christi*) “the fowls of the air, and beasts of the field lodge under the shadow of it.” The net drew good and bad to shore; the Roman Emperor and empire declared themselves Christians. It went on “conquering, and to conquer,” not by the spirit of the sword, but by “the sword of the Spirit.” . . . And as it spread large and high, so, where it took possession, it took a deep possession—*quantum*

vertice, tantum radice. Acts xix. 20. *Bp. Seth Ward.* (Serm. 2 Tim. iii. 16.)

The improvement of the Church is compared to husbandry, and sowing of seed: it is not *heri sementis, et hodie messis*, to-day seed-time and to-morrow harvest; but, “first, the blade, then, the ear; after that, the full corn in the ear;” then comes harvest. It was sown in promises, sprung up in prophecies, bloomed in types and figures; then came the full ear and harvest in CHRIST’S Incarnation. The joy of that time is “the joy of harvest.” S. Mark iv. 28; Isa. ix. 3. *Bp. Brownrig.* (Serm. Gal. iv. 4, 5.)

21 Beware how you conclude any thing upon present sense. The work of grace is first but little, as *a grain of mustard seed*; and it is not at first so visible: it is *like leaven hid in meal*. Now that which is little, and hidden too, is not seen straight. Natural conceptions are not first perceived; no more are supernatural. The work of grace may be begun in thy soul, although thou do not perceive it. Be therefore cautious how thou concludest, because of present visible ineffectualness. The leaven of the kingdom may lie *hid* in the heart: and if thou judgest by present sense, thou mayest “condemn the generation of the righteous.” Indeed CHRIST in the soul is, as Isaac in Abraham’s loins, at first, that is, as dead: and look, as then, “even of one, and him as good as dead, sprang up as many, as the stars of the sky,” so likewise here—in the soul of one grain of grace, and that, even as dead to sense, there springs up *the great tree*, which reacheth, as high as heaven. Rom. iv. 19; S. John xix. 39. *Durant.* (Comfort and counsel of dejected souls, s. ii. c. i.)

May the Holy Church, which is figured under the type of this woman in the Gospel, whose *meal* are we, *hide* the LORD JESUS in the innermost places of our hearts, till the warmth of the Divine Wisdom penetrate into the most secret recesses of our souls. Eph. iii. 16, 17. *S. Ambrose.*

Cultivate, O LORD, the seed, Thou hast sown in our hearts; that our faith may quicken into love, and both together shoot forth into fruitful works; and all our weary thoughts come and rest themselves under the shadow of their branches. For by Thy gracious influence, every small endeavour is blest with a great increase. We of ourselves are a lifeless lump; but O infuse Thy Spirit into our souls, and conserve it there in an humble

secrecy, till it begin to work, and ferment, and spread by degrees over all our powers ; that we may know, and relish, and with thankfulness receive those blessed secrets, which, having been so long kept secret, are now by Thy own mouth revealed to us. Ps. cxix. 25. *Austin.* (Medit. 99.)

23 Then said one unto Him, LORD, are there few that be saved ? And He said unto them,

24 Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, LORD, LORD, open unto us ; and He shall answer and say unto you, I know you not whence ye are :

26 Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets.

27 But He shall say, I tell you, I know you not whence ye are ; depart from Me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

23 It is possible, nay, it is very common, for men to dispute, and

with no small earnestness, on certain questions, which are called religious, but which have no sort of reference to themselves; for instance, they inquire, whether any of the heathen can be saved, and in what manner? but not, whether they themselves are in a state of salvation? Much more wisely did the jailor ask, “what must *I* do to be saved?” . . . Every question is interesting exactly in that degree, in which it affects ourselves: this question alone we prefer to hear discussed in a general and abstracted manner; and the reason is this, that, if this question come near to ourselves, we are afraid of certain painful conditions. Brethren, why should you speak, or think of these things, only in a general way? Why not apply your knowledge to a practical purpose? Why not turn the edge of your argument upon yourselves? Do you suppose, that God loves you in the crowd of mankind, because you love yourself in it? And, when you die, will you not die alone? Then inquire, in simplicity and integrity of heart, as one, who is alone with God, What must *I* do? and thus show your readiness to comply with the conditions of salvation. S. John iv. 19, 20; 1 Tim. i. 4—7. *H. Martyn.* (Serm. Acts xvi. 29—31.)

Nothing wraps a man in such a mist of errors, as his own curiosity, in searching things beyond him. How happily do they live, that know nothing, but what is necessary. Our knowledge doth but show us our ignorance. . . . It is no shame for man not to know that, which is not in his possibility. We fill the world with cruel brawls, in the obstinate defence of that, whereof we might with more honour confess ourselves to be ignorant.—One will tell us our Saviour’s disputation among the doctors; another, what became of Moses’ body; a third, in what place Paradise stood, and where is local hell; and some will know heaven as perfectly, as if they had been hurried about in every sphere: and I think they may. . . . Who will not approve the judgment of our modern Epigrammatist,

Judice me, soli semperque perinde beati

Sunt, quicunque sciunt omnia, quique nihil.

Prov. xviii. 1; Job xi. 12. *O. Feltham.* (Resolves. Cent. i. s. 27.)

24 CHRIST calls us to the moral and practical part. As S. Augustine piously silenced that intricate question; how original sin is

conveyed? O, saith he, let us *strive* how to remove it. It were strange, when we see a house on fire, to stand questioning; how it kindled? No; let us bestir ourselves, and haste to quench it. Acts i. 11, 12; ii. 37. *Bp. Brownrig.* (Serm. S. Luke xxi. 34.)

Ad questionis vaniloquium nihil dixit. He makes no answer to such an impertinent interrogatory; but raised a doctrine out of it more necessary to edification. *S. Augustine.*

Most men take least notice of what is plain, as if that were of no use; but they puzzle their thoughts and lose themselves in those vain depths and abysses, which no human understanding can fathom. Isa. lv. 2. *Dean Sherlock.*

Strive.—When we have spoiled the purity of our constitution, and are degenerated from the human nature into the brutal or diabolical, it is no great wonder that the religion of a man should be a burden to the nature of a beast, or a devil. So that whatsoever difficulties there are in religion, they arise not out of the nature of the things it requires, but out of the perverse dispositions of our natures to them; and these were for the most part contracted by ourselves: so that, instead of complaining of the difficulty, we ought to strive and contend the more earnestly against it, because we may thank ourselves for it. Mal. i. 13.

Dr. J. Scott. (Christian Life, p. 1, c. 4.)

And how is it, you say, that I must “put off the old man?” Imitate the cunning serpent. For how does he get rid of his old skin? *Coarctat se*, he contracts himself into some narrow crevice. And where, you say, shall I find this narrow crevice? Listen: “*strait and narrow* is the way, which leadeth unto life.” (S. Matt. vii.) Here it is, that you must deposit your old skin, and here is the only place for it. *Aut si vis vetustate impedi, gravari, premi, noli ire per angustam*, or if you prefer being hindered, incumbered, oppressed with this old skin, then refuse this narrow way. Eph. iv. 22—24. *S. Augustine.* (In Ps. lvii. 5.)

If my religion is only a formal compliance with those modes of worship, which are in fashion, where I live; if it cost me no pain or trouble, if it lays me under no rules and restraint, if I have no careful thoughts and sober reflections about it, is it not

great weakness to think, that I am *striving to enter in at the strait gate?* Prov. xiv. 12; 2 Sam. xxiv. 24. *Wm. Law.*

It is one thing to *strive* to enter in, in a Scriptural way; and another to *seek* to enter in, by a way of our own invention. . . . If we ask persons, in this great commercial city, why such a man does not succeed in the object, he is pursuing, they will answer; because he does not take the right means. We should use much prayer and caution, that we do not enter into by-paths, which may be known by their appearing more easy and smooth, when perhaps the right path is painful and rough. Rom. ix. 31. *R. Cecil.* (Serm. S. Matt. vii. 13.)

25 *To stand without.*—*Pœna damni pœnaliior est quàm pœna sensus.*

What we lose is felt to be a sorer punishment than our actual suffering. 2 Thess. i. 9; Ps. xvi. 12. *S. Prosper.*

The hell of hells, the torment of torments, is the everlasting absence of GOD, and the everlasting impossibility of returning to His Presence. *Dr. Donne.*

27 If Absalom counted it so great a misery, that the text saith, “he was weary of his life,” because he might not see his father for a while, what a weariness will it be to the damned, that they shall not see GOD to be their FATHER, not for a while, but for ever? The Presence of GOD makes heaven to be heaven; the absence of GOD makes hell more hell, than it is. “Let a man,” saith S. Chrysostom, (in S. Matt. xxiv.) “suppose the existence of a thousand hells, yet nothing will cause him such torment, as the exclusion from the Beatific Glory, the abhorrence of CHRIST, and the word sounding in his ears, *I know you not.*” 1 Tim. vi. 15, 16. *Chr. Love.* (Serm. S. Matt. x. 28.)

Thou hast taught in our streets.—Whilst I walk the streets, let my head and heart be full of my Saviour. Consider how He walked the *streets* of Jerusalem; how modestly and plainly He was apparelled; how little He coveted to make a figure; how little to see or to be seen; how meek and humble His behaviour was. (S. John i. 36, “As He walked—the Lamb.”) *Bonnell.*

30 It is not, we see, prophesying in CHRIST’S Name, (or preaching about Him) nor frequent attendance upon those, who do so: nor speaking much, nor hearing much, concerning Him; it is not having great gifts of endowments, conferred by CHRIST,

(not even so great as that of working miracles;) it is not familiar converse with CHRIST, or making frequent addresses to Him, that can sanctify a man's actions, or so entitle them to the Name of CHRIST, as to secure his person from being disavowed and rejected by CHRIST: it is only the conforming all our actions to His holy Laws, that can assure us to be acknowledged and accepted by Him. 1 Cor. xiii. 1—3. *Dr. Barrow.*

Then I saw, that there was a way to hell, even from the gates of Heaven, as well as from the city of Destruction. x. 15. *Bunyan.* (Pilgrim's Progress.)

Not only *weeping* for grief, that themselves have lost it; but *gnashing of teeth*, for very indignation, that others have obtained it. xvi. 23. *Bp. Andrewes.*

Then shall *gnash* those teeth, which here delighted in gluttony; then shall *weep* those eyes, which here roamed in illicit desire; every member shall then have its peculiar punishment, which here was a slave to its peculiar vice. xvi. 24; Rev. xviii. 5. *S. Gregory.*

When they shall see, &c.—Nothing is more terrible to evil minds, than to read their condemnation in the happy success of others. Hell itself would want one piece of its torment, if the wicked did not know those, whom they contemned, to be glorious. *Bp. Hall.*

As GOD hath abounded to us, of Christendom, more in heat, as well as light, than to the nations of the earth, which “sit in darkness and in the shadow of death,” so He expects, that we also should abound towards Him, more in devotion and integrity, as well as knowledge. As the sun is more propitious to Ethiopia, than to Tartary, so the one brings forth gold for the other's iron. . . . When GOD shall summon us to His *audit*, it will go worse with the Christian, that grew a bankrupt with ten talents, than with the ignorant Pagan, who would not thrive with one. It will be hardest for such as those, that can “in CHRIST's name cast out devils” and are themselves possessed, to make a colourable answer to that grim charge, which the acute Tertullian doth thus decipher. “Thou didst preach up GOD; yet didst not seek Him. Thou didst abominate the devils; yet didst adore them. Thou didst talk of GOD's judgment; but

not believe it. Thou didst presume there was a hell; yet didst not endeavour to escape it. Thou wast a Christian professor; and yet didst persecute the Christian." (De testim. animæ, c. 6.) It will be as ill a plea for us, in that great day, to tell God that we are Christians, as for Judas to plead Apostleship, or Lucifer his first station. For the higher we have stood, by so much the lower will be our fall. Rom. ii. *Pierce*. (The sinner impleaded, p. ii. c. i.)

29 *O præclaram diem*, O bright and glorious day, when I shall advance towards that Divine assembly and company of spirits, and when I shall quit this crowd, and this accumulation of all kinds of vice. Rev. xxii. 20. *Cicero*. (De senectute.)

O how much better is it to *strive* for this entrance, through a narrow gate, where, after thou hast borne a little trouble and labour, thou wilt find the sweetest rest and everlasting pleasure! Could men escape the straits of the gate and the pains of hell, both together, there might be some apology for their neglect, from their frailty, who durst never adventure here to force an entrance; but when there is the absolute necessity, either with violent efforts to put forth ourselves for a while, or else fall into labours and dolours, that will eternally endure; O, where is the judgment, and the sense, if, to avoid some lesser and shorter straits, we throw ourselves under such, as are the most heavy and intolerable, out of which there will be no escaping? They that here were deaf to the LORD's call, *Strive to enter in at the strait gate*, will hereafter find Him deaf to their cry; LORD, LORD, *open to us!* O, then, if ever we will be wise, let us consult our true interest, while time serves. Let us do that now, when we *may*, which doubtless we would with all our heart *desire*, that we had done, when we *cannot* do it. Prov. i. 24—32. *Card. Bellarmine*. (On the eternal felicity of the Saints, b. iii. c. 14.)

31 The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee.

32 And He said unto them, Go ye, and tell that

fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until *the time* come when ye shall say, Blessed is He that cometh in the Name of the LORD.

32 *Humana sub cute plurimæ latent feræ.* Many wild beasts lie lurking under the skin of man. *Card. Bovillus.*

Does the spoiler of another man's goods rage with the spirit of avarice? You will compare him to a wolf. Bitter and restless does he exercise his tongue in quarrels? You will liken him to a dog. Is it his delight to lie in secret ambush, and to ensnare his prey? He resembles the little foxes. Does he rave with unbridled anger? Let him be supposed to have a lion's spirit. Timid and soon put to flight does he start at harmless objects? Let us trace his resemblance to the deer. Does he grow torpid in indolence and stupidity? He lives the life of an ass. Fickle and irresolute is he ever on the change? In nothing does he differ from the bird. Does he drown himself in gross and filthy lusts? He is a slave to the pleasures of the unclean swine. Thus it happens, that he who, having forsaken moral rectitude, ceases to be a man, since he is incapable of Divine consolations, is transformed into the brute beast. Ps. xxii. 12, 13, 16, 20, 21.

Boethius. (De consol. Philos. Lib. v. metr. 5.)

Devils cannot resist My power; and they are greater than Herod: I have no cause therefore to fear him. The adverbs *to-day* and

to-morrow are each to be taken with the words severally belonging to them. *To-day I cast out devils : to-morrow I do cures.* For in proper order, first comes the casting out of devils ; then the grant of health ; and thirdly, *sanitatis collatæ consummatio*, its perfecting, when once granted. Mystically, this illustrates the expulsion of the spiritual enemy, the cure of the old man or nature in us, and lastly our reconciliation with God : morally, it expresses the renunciation of vices, the formation of virtuous tempers and the practice of good works, and lastly the attainment of heavenly rewards : whence it is said in Hosea, “after *two days* will He revive us ; in *the third day* He will raise us up ;” that is, to glory. *Ludolphus.* (in loco.)

33 No better armour, LORD, against the darts of death, than to be busied in Thy service. “Why art thou so heavy, O my soul?” No malice of men can antedate my end a minute, whilst my Maker hath any work for me to do. And, when all my daily task is ended, why should I grudge then to go to bed ? Job vii. 1 ; Rev. xi. 7. *T. Fuller.* (Scripture observations, 10.)

Each day is a new life, and an abridgment of the whole. I will so live, as if I counted every day my first and my last ; as if I began to live, but then, and should live no more afterwards. Ps. xc. 12. *Bp. Hall.* (Med. and vows. Cent. iii. 11.)

Why do we complain of the course of nature ? She has acted kindly towards us : *vita, si scias uti, longa est.* Life is quite long enough, did we know how to use it. S. John xi. 9. *Seneca.*

Out of Jerusalem.—Where Herod has no rule, but Pilate governs. My death then is not in his power, neither as to time, nor to place. I well know when I must die : he does not. I well know the place of My death : he does not. *Ludolphus.*

34 All creation, and every part of it, is more or less, (and perhaps originally more than now,) a copy or resemblance of GOD ; a manifestation of His nature and operations ; the instrument of His goodness ; executioner of His justice ; or a monitor of man’s duty. The degenerate creature, man, in his present capability of the Divine likeness ; the several tribes of brutes, in their formation, qualities, acts, and instincts ; the inanimate parts of the creation, in their attractions, processes, and offices ; all are something, and speak something of God, in the universal

language of nature. The sun, for instance, to say nothing of its nature as fire, is a lively emblem of God's universal operative Presence: and our Saviour's saying, *How often would I have gathered thee, as a hen gathereth her chickens under her wings!* is an affecting illustration of the Divine *στοργή*, and His own yearning compassion, in the fond workings of that creature. But who, in this dark state of things, can trace the thought in its full extent, or discover the resemblance, ends, and uses of but a few particulars? This will be the delightful employment of glorified spirits, and the growing wonder of eternity. Isa. xlix. 15, 16; Ps. ciii. 8—13. *Adam.* (Private thoughts, c. 3.)

Under her wings.—It is nature, that teacheth a wise man in fear to hide himself. But grace and faith doth teach him where. Where should the frightened child hide his head, but in the bosom of his loving father? Where a Christian, but under the shadows of the wings of CHRIST, his Saviour? Isa. xxvi. 20. *Hooker.* (Serm. S. John xiv. 27.)

This brief precept, once for all, is given thee, Love; *Dilige, et dic quod voles.* If thou be silent, be silent out of love; if thou speak aloud, speak aloud out of love; if thou correct, correct out of love; if thou spare, spare out of love: be the root of love within, from that root nothing but good can spring. 1 Cor. xvi. 14; 2 Thess. iii. 15. *S. Augustine.*

The truth, which is not charitable, proceeds from a charity, that is not true; truth springs from charity, when one declares it only from a principle of love to God, and of desire to benefit the person reprov'd. Eph. iv. 15. *Fr. de Sales.*

Ye would not.—S. Bernard tells, that “nothing doth burn in hell, but our will;” and it is as true, nothing doth reign in heaven, but the will: in it are the wells of Salvation, and in it are the waters of bitterness; in it is Tophet; in it is Paradise. *Totum habet, qui bonam habet voluntatem*, saith Austin. . . . In a word, when the will is turned, the soul is saved. Isa. i. 19; Ps. cx. 3. *Farindon.* (Serm. Ezek. xxxiii. 11.)

There is nothing contrary to God in the whole world, nothing, that fights against Him, but self-will. This is the strong castle, that we all keep garrisoned against heaven in every one of our hearts, which God continually layeth siege unto; and it must

be conquered and demolished, before we can conquer heaven. It was by reason of this self-will, that Adam fell in Paradise, that those glorious Angels, those morning stars, "kept not their first station," but dropped down from heaven, like falling stars, and sunk into this condition of bitterness, anxiety, and wretchedness, in which now they are. They all entangled themselves with the length of their own wings; they would needs will more and otherwise, than God would will in them; and going about to make their wills wider, and to enlarge them into greater amplitude; the more they struggled, they found themselves the faster pinioned, and crowded up into narrowness and servility; insomuch that now they are not able to use any wings at all, but, inheriting the serpent's curse, can only creep with their bellies upon the earth. Now our only way to recover God and happiness again is not to soar up with our understandings, but to destroy this self-will of ours; and then we shall find our wings to grow again, our plumes fairly spread, and ourselves raised aloft into the free air of perfect liberty, which is perfect happiness. 2 Cor. x. 5; Ps. cxix. 32. *R. Cudworth.* (Serm. before the House of Commons, 1647.)

A man may lose the good things of this life against his will; *nunquam verò, nisi volens, perdit æterna*; but, if he loses eternal blessings, he does so with his own consent. Acts xiii. 46. *S. Augustine.* (Ep. 94.)

It is a more difficult work to reconcile men to God, than to reconcile God to men. 2 Cor. v. 20, 21. *Dr. Whichcote.* (Aphor. Cent. iv. 398.)

35 When God's soul departed from the Jewish people, then darkness and desolation came upon them; and they were in a far worse condition, than a country would be, that is forsaken of the sun, and left condemned to a perpetual night; in which darkness and disorder, faction and fury do reign and rage, together with all the fatal consequences of zeal and strife. For, when God is once gone, all the good and happiness of mankind departs together with Him; then men fall foul upon one another, divide into parties, and factions, and execute the vengeance of God upon themselves with their own hands. Jer. vi. 30; Rom. i. 28; Gal. v. 15. *Abp. Tillotson.* (Serm. Jer. vi. 8.)

We have read of men, that have eaten their enemies, or monsters, that have devoured their own children; but here is one, who devours himself, inhuman to a prodigy! one, that contrives how to shut himself out of heaven, plots how to undermine his everlasting salvation, and studies how to sink into the dungeon of desperation. Prov. i. 18. *Dr. Horneck.* (The great Law of Consideration, c. 6.)

How sad, that a Deliverer (Rom. xi. 26) should come, and that we should be found incapable of being delivered; a Saviour for others, but not for us; a Saviour for pious Jews, and “desiring” Gentiles, but no Saviour for us, who are “called by His Name.” S. Matt. xiii. 7; Rev. vii. 9. *J. F.*

It may be, that this may be the last instance, and the last opportunity, that ever God will give thee to exercise any virtue, to do Him any service, or thyself any advantage. Be careful that thou lovest not this; for to eternal ages this shall never return again. Eccl. ix. 10; Rev. xxii. 12. *Bp. J. Taylor.*

CHAPTER XIV.

AND it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him.

2 And, behold, there was a certain man before Him which had the dropsy.

3 And JESUS answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And He took *him* and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer Him again to these things.

- 1 The Pharisees in inviting, and our Saviour's coming this day to this dinner, evidently demonstrate that it is not unlawful to feast on the LORD's day: for if the Jews might entertain their neighbours and friends on the Sabbath, how much more Christians on our Sunday, being assured that God is worshipped, even on this day, rather with works of hospitality and charity, than by fond macerating of our bodies? I write not this against godly fasting, nor yet for ungodly feasting. *Dean Boys.* (Domin. Epistles and Gospels, 17th S. after Trin.)

If it be allowed lawful to open our houses to our friends and neighbours, on the LORD's day in acts of hospitality—provided always that neither we, nor our servants are thereby hindered in the peculiar sacred duties of that holy day—how much more lawful is it to open our hearts to our needy brethren in acts of charity? We may indeed say, that whatever we offer to God on this day shall have a double acceptance at His hands, and that our Public worship is never more blessed, than when in private we visit “the fatherless and widows” in their afflictions, and bring words and deeds of *healing* to the sick and broken-hearted. xiii. 15, 16; 1 Cor. xvi. 2. *J. F.*

Our LORD studiously and designedly selected, rather than avoided the Sabbath day for the performance of His miracles of mercy. The five distinct instances recorded were probably but a few out of many. Add to which, that they seemed, humanly speaking, to cause offence; which our LORD would have avoided, were it not for some great purpose or principle. vi. 7. *Is. Williams.* (Study of the Gospels, p. iii. s. 7.)

- 5 If it be an inhumanity not to help to raise a beast, fallen under his burden, how can it be, but the most excessive cruelty, not to do that for the soul of a brother, which a man will do for brute beasts? 1 Cor. ix. 9. *S. Chrysostom.*

7 And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room : lest a more honourable man than thou be bidden of him ;

9 And he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

7 *The chief rooms.*—With great propriety, having cured the dropsy of the body, does he proceed to cure the spiritual dropsy ; which is twofold, the swelling of pride and the thirst for riches. *Grotius.*

8 The universal axiom, in which all complaisance is included, and from which flow all the formalities, which custom has established in civilized nations, is, that no person should give any preference to himself ; a rule so comprehensive and certain, that perhaps it is not easy for the mind to imagine an incivility, without supposing it to be broken. Rom. xii. 15, 16. *Dr. Johnson.*

The three sources of ill manners are pride, ill-nature, and want of sense ; so that every person, who is already endowed with humility, good nature, and good sense, will learn good manners with little or no teaching. Christianity is the best foundation of what we call good manners ; and of two persons who have equal knowledge of the world, he, that is the best Christian, will be the best gentleman. 1 Cor. xiii. 5. *Jones (of Nayland.)*

10 *Friend.*—Be courteous of gesture and affable to all men, with diversity of reverence, according to the dignity of the person. There is nothing, that winneth so much with so little cost. *Sir Henry Sidney.*

Take no measures of humility, but such, as are material and tangible ; such, which consist not with humble words and lowly gestures ; but what is first truly radicated in your souls, in low opinion of yourselves, and in real preferring others before yourselves ; and in such significations, which can neither deceive yourselves nor others. Ps. x. 11 ; Col. ii. 23. *Bp. J. Taylor.* (Advice to his Clergy, p. i. s. 9.)

Now what CHRIST commanded others, He Himself did ; for when He came into this world, He reclined in the manger ; and He died, reclining on a cross. Neither at His birth, nor at His death, could He find any more lowly place. 2 Cor. viii. 9. *Card. Bellarmine.*

I had such a fear on my mind of being made a Bishop, that when my reputation had reached the ears of persons of distinction, I carefully shunned any district, where the Episcopal chair was vacant. I stood on my guard, and I did all in my power *ut in loco humili salvarer, non in alto periclitarer*, to ensure my safety in a humble sphere, rather than jeopardy myself in an eminence. It pleased Him however to say to me, *Go up higher*. The servant must not act contrary to his LORD. Ex. iii. 11 ; Judg. vi. 15 ; Jer. i. 6. *S. Augustine.* (Confess.)

The humble man never falls. For whence should he fall, who is already below all ? Self-elevation is a great abasement ; but self-abasement is a great exaltation, and honour, and dignity. Isa. ii. 10—17. *Macarius.* (Homily 19.)

Of them that sit, &c.—In the passage in the Old Testament, on which our LORD's words are grounded, it is, “in the presence of the Prince, whom thine eyes have seen ;” but in His infinite condescension, He brings forward the presence of others, His creatures, in the application of it, and not His own. For speaking indeed of Himself, on such occasions, He says, “He shall come forth and serve them.” Prov. xxv. 7 ; Heb. v. 5. *Is. Williams.* (Study of the Gospels, p. v. s. 2.)

Of trees, I observe, GOD hath chosen the vine, a low plant, that creeps upon the helpful wall : of all beasts, the soft and patient lamb : of all fowls, the mild and gall-less dove. CHRIST is the rose of the field, and the lily of the valley. When GOD appeared to Moses, it was not in the lofty cedar, nor the sturdy

oak, nor the spreading plane ; but in a bush, an humble, slender, abject shrub ; as if He would, by these elections, check the conceited arrogance of man. Nothing procureth love, like humility ; nothing hate, like pride. The proud man walks among daggers pointed against him, whereas the humble and the affable have the people for their guard in dangers. To be humble to our superiors, is duty ; to our equals, courtesy ; to our inferiors, nobleness. Eph. v. 21. *O. Feltham.* (Resolves. Cent. i. 6.)

- 11 Humility, which is obtained by humiliation, is the foundation of the whole spiritual building. For humiliation is as truly the way to humility, as patience is to peace, or reading to knowledge. If you thirst after humility, do not shrink from humiliation, which is the way to it. For if you cannot stoop to humiliation, you will never be able to rise to humility. S. John xiii. 14, 15. *S. Bernard.* (Ep. 87.)

The grace of humility is the ornament of our relation both with God and man. It belongs to all times and places ; it becomes the social meal on earth ; and is the peculiar grace of the guests, exalted to the marriage feast in Heaven. It is the first among the Beatitudes ; like charity, "it never faileth." (1 Cor. xiii.) ; but accompanies the Christian into glory, where, in its highest and continual exercise, it will be "made perfect." 1 S. Pet. v. 5 ; Rev. iv. 10. *J. F.*

It was not His purpose, at this or other time, to give any rules for civil compliment, or fashionable behaviour amongst strangers at the table ; but such, as were parabolical, had especial reference to the internal frame or composal of men's resolutions. The true meaning of the parable is this, that seeing here "we have no abiding city," but continue as pilgrims, God's hospital or almsmen, the meanest estate, furnished with a tolerable supply of necessaries, should best content our private choice ; always referring our advancement to the sweet disposition or invitation of the Divine Providence. *Dr. Jackson.* (on Justifying faith, b. iv. c. 7.)

12 Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends,

nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours ; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind.

14 And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

12 The scope of CHRIST here is not to forbid *neighbours* and *friends* feasting of one another, as a sin ; for He alloweth it, as other necessary intercourses of human society ; but He showeth, that such feastings in no wise avail to obtain any reward in heaven. Therefore, He saith not, “ lest it be sin unto thee,” but *lest they bid thee again* : as in another place, “ If ye be friendly to those, that are friendly to you, what reward have ye ?” S. Matt. v. 46. *Bede.*

Thy friends.—The friendship, which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world, which, with all its magnificence, will soon pass away ; but that, which has religion for its basis, will ere long be transported, in order to adorn the Paradise of GOD.—Ps. lv. 15. *R. Hall.*

13 How much the poorer He is, so much the more doth CHRIST come and visit us. Heb. xiii. 1, 2. *Chrysostom.* (Hom. 2. in Coloss.)

14 Our LORD by no means deters us from acting with a view to some recompense. He only proposes to us one, that is eternal, in preference to one, merely temporal ; one from God, instead of one from man. If we feast the rich, we have our recompense in the return, made by the rich. If we feast the poor, we have “ a reward in heaven ” from the hands of Him, who has condescended to identify Himself with their low and helpless estate. vi. 32—35 ; S. Matt. xxv. 45. *J. F.*

What is the peculiar character of the precepts laid down in the New Testament, in consequence of which they do not pass away, like the ordinances of the Law of Moses, but spread

from land to land, and are handed down from generation to generation, and, wherever the Gospel is known, serve as a guide of life and practice to all classes, and conditions of mankind? Their peculiar character is, that the Apostles, doing, as their Master had done before them, when they gave a *rule* for what was to be done in any case, or on any occasion, were not satisfied with giving the bare rule, but to the rule added *the principle*,* which was the ground of its wholesomeness and worth.

. . . Having given us thus much, having given us the seeds of all rules, He has left us in great measure to grow the rules for ourselves; He has left us to apply the principles to particular cases, and so draw the rules for each case out of them. xix. 10; S. Mark ii. 27; Rom. xiv. 7—9; 1 Cor. vii. 19, 29; Col. iii. 1. *A. W. Hare.* (Serm. Col. ii. 20.)

Our religion has nothing to do with accepting men's persons, nor does it look so much to people's station in life, as to their tempers; *Servum et nobilem de moribus pronunciat.* It defines what is servile and what is noble, by reference to moral character. *Sola apud Deum libertas est non servire peccatis; summa apud Deum nobilitas est clarum esse virtutibus.* With GOD, to be free from sin is the only true liberty; with GOD, to excel in virtue is the highest pedigree. Prov. xxii. 2; Acts xvii. 11. *S. Jerome.* (Ad Celant. Ep. 14.)

The happiness of souls, while sequestered from their bodies, is in the degree of it less perfect before, than it shall be after the resurrection: It consists rather in a total release from sin and misery, in a joyful retrospect upon their past labours and holiness of their lives, and a certain prospect of their future bliss, than in a full participation of their ultimate reward. . . . Our Saviour assigns the punctual time of repayment, when He promises, that they shall be *recompensed at the resurrection of the just.* x. 35; 2 Tim. iv. 8; Dan. xii. 3. *Bp. Smalridge.* (Serm. on text.)

There is no place, where we may so safely lay up our treasures, as in the hands of the poor. Prov. xix. 17. *S. Chrysostom.*

* The *principle* here would be, | *ven;*" the *rule* would be, *Call the*
 " Seek ye first the kingdom of hea- | *poor, &c.*

Via cœli pauper est. The poor man it is, who brings us to heaven.

Ps. xli. 1. *S. Augustine.*

Bis senos hic Gregorius pascebat egentes ;

Angelus hos inter septimus accubuit.

S. Gregory. (Posthumous inscription on his table.)

15 And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said He unto him, A certain man made a great supper, and bade many :

17 And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

15 God calls us to His Supper ; and it is supplied with dainties : we have in the Scripture, *doctrinalem sapientiam* ; in the Church, *Sacramentalem Eucharistiam* ; in a devout conscience, *spiritualem lætitiā* ; in glory, *immortalem sufficientiam*. Isa. xxv. 6 ; Acts x. 11, 12. *Bertrandus.* (In Evang. 2 post Pent.)

The great king Ahasuerus, (Esther i.) who ruled over a hundred and seven and twenty provinces, is said to have made a feast at the palace at Susa, to all his princes and potentates, for a hundred and fourscore days together. The prophet tells us, that our LORD and King shall make a solemn feast to all His people in His holy mountain ; (Isa. xxv. 6, &c.) ; and that with such solemnity, that even the SON of GOD, and Master of the feast, shall condescend to gird Himself, and serve at it, (S. Luke xii.

37.) What manner of entertainment shall this be? A feast, not to last for any determinate number of days, but millions of millions of ages; a feast, not served up by men, but by the Angels, and the very SON of GOD Himself; not to display the riches of a few provinces, but the endless treasures of the King of Kings. How glorious, how joyful, how triumphant a festival shall that be! How inestimable the blessedness of those happy souls, who shall then sit down, and *eat bread in the kingdom of GOD*! O wretchedly vain and stupid men, who are born to so high dignity, and yet cannot be prevailed upon, to consider, and desire, and esteem, their honour and happiness! Ps. xxxi. 21.

Parsons. (Christian Directory, P. i. c. xii. s. 2.)

GOD hath given thee an Eternal inheritance, assured by an holy Covenant, made in the Word of GOD, signed with the Blood of His SON, and sealed with His Spirit and Sacraments. This shall be thine Eternal happiness in the kingdom of heaven, where thy life shall be a Communion with the Blessed TRINITY; thy joy, the presence of the Lamb; thy exercise, singing; thy ditty, Hallelujah; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; beauty lasteth, that never fadeth; love aboundeth, that never wasteth; health continueth, that never slacketh; and life remaineth, that never endeth. Ps. xvi. 12; 1 Cor. ii. 9. *Bp. Baile.* (Practice of Piety.)

O qui sidereas habitas, Rex Maxime, sedes,

Quàm Tua præ terris invidiosa domus!

Solicitæ procul hinc posuere cubilia curæ,

Et metus, et tristi luridus ore dolor.

Rixæque, invidiæque, cruenta sanguine bella,

Monstræque, quæ secum plurima bella trahunt.

Tabificique absunt, examina pallida, morbi,

Quæque cohors letho prævia sternit iter.

Quin etiam letho interdictum mœnibus urbis,

Nec quicquam in Superûm corpora juris habet.

O! qui sidereas habitas, Rex Maxime, sedes,

Quot Tua deliciis affluit illa domus!

Jam flagrat, et studio nimis inflammata videndi

Mens desiderio deficit ægra suo!

Herm. Hugo. (Suspiria animæ amantis, xiv.)

18 If to pretend *an excuse* were sufficient to discharge a man from a fault, among so many offences, as are in the world, we should have much ado to find an offender. Those men, that are almost ever behind with their work, are yet seldom to seek for an excuse. The disease is epidemical; I may say, Œcumenical too. We have it by kind, derived in a perpetual line of succession from the loins of our first parents, (Gen. iii. 12, 13.) As Adam and Eve were not without their excuse, so neither was bloody Cain, their first-born without his, (Gen. iv. 9.) Nor disobedient Saul without his, (1 Sam. xv. 15.) Nor churlish Nabal without his, (1 Sam. xxv. 11.) Nor (that I may spare the particulars, and take a world of them together) will the whole crew of cursed reprobates be without their excuse too, even then, when the last sentence is ready to be pronounced upon them, (S. Matt. xxv. 44.) From Adam the first sinner, who was then presently turned out of Paradise, unto the last damned wretches, who shall be then presently turned into hell, no sinful man but hath, at some time or other, bewrayed the leaven of his natural hypocrisy, by excusing his transgressions. Such a proneness there is in all the sons of Adam, *ad excusandum excusationes in peccatis*; that it may be said of all mankind, what is written of the guests, that were bidden to the great supper, *They all began with one consent to make excuse.* Rom. iii. 4, 19. *Bp. Sanderson.* (Serm. 2 on Prov. xxiv. 10—12.)

The philosopher, who professes to be engaged in the investigation of truth, or the scholar, who can discover new beauties in the pages of heathen classical literature by his powers of criticism, are disposed to leave this question to the consideration of vulgar minds. The tradesman has no time for acquainting himself accurately with the way of Salvation; but leaves it to the Clergy, whose business it is to consider it: the poor man excuses himself from learning the way to be saved, because he has never been taught to read, or has no faculties or opportunity for learning. But the time will come to the scholar, when his reading must be at an end, and his books put up; and then his taste, and his learning, and refinement will but poorly supply the want of the knowledge of the way of Salvation: the time is coming to the tradesman, when his accounts must close, and his

speculations be over; and then it will be of little consequence to him to know, how a fortune is to be raised, if he does not know how the soul may be saved: and to the poor man, the hour is hastening, when he will find it very hard to understand the nature of that Gospel, of which he learnt nothing in the course of his former life. S. John vi. 27; Heb. ii. 3. *H. Martyn.* (Serm. Acts xvi. 29, 31.)

The young think themselves too giddy, the middle-aged too full of occupation, the poor too full of cares, the rich too full of business; professional employments keep the men, the trials of a family the women, and so, by common consent, they stay away from the Communion, thinking they are but treating with due reverence so great a mystery. Heb. iii. 12, 13. *Bp. Wilberforce.* (Preface to Eucharistica.)

19 There is no harm in saying, *I have bought five yoke of oxen, &c.* if we do not add thereto, *I pray thee have me excused.* But how soon do we learn to call things by wrong names, and so to cheat and deceive our own souls, because “we love to have it so.” Sallust notices this feature in the licentious times of Catiline; *Nos vera rerum vocabula amisimus.* We hear men talking of their anxious worldly cares, as duties, that must be attended to; of their needless superfluities, as necessary comforts, befitting their station in life; of their worldly amusements, as being necessary recreation. In the meantime God is forgotten; this world becomes all in all; and the gracious voice, which alone can save, is heard in vain; for “other Lords have got the dominion over us.” Isa xxxii. 5; Eph. v. 6. *J. F.*

Woe unto the sins of men, because we only shrink from the commission of extraordinary crimes; but things, ordinarily done in the world, for which the Blood of the Son of God was poured out, these, however great, and although they be such, as to exclude us from the kingdom of heaven, by seeing so often committed we are compelled first to tolerate; and then, by so often tolerating, ourselves to practise. 1 Cor. v. 6. *S. Augustine.* (Ep. 67.)

20 The persons mentioned before, excused themselves civilly; this man bluntly declares *He cannot come.* Some damn themselves

in a rude and brutal; others in a civil well-bred manner.
Quesnel.

When grace and life appear, and make proffer of themselves, all our carnal affections, like them in the Gospel, *join all with one consent to make excuses*; nothing in our whole lives we are so solicitous for, as to get off fairly, to have made a cleanly apology to the invitations of GOD'S SPIRIT, and yet for a need, rather than go, we will venture to be unmannerly: we have all *married a wife*, espoused ourselves to some amiable delight or other; we *cannot*, we will not *come*. Zeph. iii. 2; Jer. iii. 1—8. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

Above them all, this married man was the worst; here was neither wit nor manners. He not only answers churlishly in a blunt carelessness, *I cannot come*, but injuriously on wedlock lays the necessity of his absence. . . . Surely he takes the text in too large a sense, that, because it says, "a man shall leave all and cleave to his wife," that therefore he shall leave GOD; it is but the father and mother on earth, and not the FATHER of Heaven that for her we may forsake. 1 Cor. vii. 33. *O. Feltham.* (Serm. entitled "Something upon S. Luke xiv. 20.")

Quid est vitium? Frui utendis, uti fruendis. What is vice? It is our finding enjoyment in the creatures, which were only given us for use, and our mere use, as it were, of GOD and heavenly things, which were given us for enjoyment. *Quid est virtus? Uti utendis, frui fruendis.* What is virtue? It is our using what is given us for use, and finding our happiness in what was designed to make us happy. Jer. ii. 11—13. *S. Augustine.* (Tract. 2, in Epist. Joan.)

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

21 *Showed his lord these things.*—There are four things which I would not have for all the world against me; the Word of God, my own conscience, the prayers of the poor, and the account of godly Ministers. (See Illustr. S. Matt. xiv. 12.) *P. Henry.*

Not only are they free from sin, who are *angry* with a proper cause, but, on the contrary, they would sin, if they were not angry. *Ira illius non ex passione est, sed ex causâ.* It is the cause, and not any resentment of their own, which calls forth their anger. S. Mark iii. 5. *S. Augustine.*

Because the rich were so absorbed in their lands, oxen, and wives, that they cared not for His entertainment, He calls the *poor*, that had not money wherewith to buy lands, or oxen, nor the means of marrying, when they were not able to maintain wives. He calls also the *infirm*, that could not go abroad, &c., How these, that were freed from all such impediments as detained the others, when admitted to the great Supper, might congratulate even their infirmities, and find cause to bless the LORD, whose will it was that they should be poor, and weak, and blind, and lame. Never let us repine at the Providence of God, even when it is lowest and hardest with us in the world. God may be kindest to us, even when He seems to deal sharpest with us. vii. 22; xvi. 25; Rom. viii. 18. *Card. Bellarmine.* (De eternâ felicitate. Lib. v. c. 5.)

23 As I said before, so I say again; Turn you, turn you! Repent you, repent you! cease from doing evil, study to do well; away with idolatry; leave off swearing; cut off carnality; abandon avarice; drive away drunkenness; flee from fornication and flattery; from murder and malice; destroy deceitfulness, and cast away all the works of darkness. Put on piety and godliness; serve GOD after His Word, and not after custom; use your tongues to glorify GOD by prayer, thanksgiving, and con-

fession of the truth. Be spiritual, and by the SPIRIT mortify carnal affections. Be sober, holy, true, loving, gentle, merciful; and then shall the LORD's wrath cease, not for your doing's sake, but for His mercies' sake. iii. 18; Acts ii. 40. *J. Bradford.* (Letters.)

I force not; I *compel* not; but each one I make lord of his own choice. Wherefore also I say, "If any man *will*." For I call you to good things, not to evil or burdensome, not to punishment and vengeance, that I should have to compel. Nay, the nature of the thing is alone sufficient to attract you. . . . If one were giving gold, or offering a treasure, would he invite with force? And if that invitation be without compulsion, much more this to the good things in the heavens. If the nature of the thing persuade thee not to run, thou art not worthy to receive it at all; nor, if thou shouldest receive it, wilt thou well know what thou hast received. Deut. xxx. 19; Ps. cxix. 12; Prov. iii. 13—18. *S. Chrysostom.* (In S. Matt. xvi. 24.) Not that GOD *compels* men against their will, but rather makes them willing to come under His yoke, *subjectionis cupidum*. Isa. xxvi. 9; Hag. ii. 7. *S. Prosper.*

That my house may be filled.—For I would fain know, whether those texts, which declare GOD to be an universal lover of the souls of men, be not far more numerous and plain, than those which seemingly restrain His affections to a small select number, and reprobate all the rest of mankind; and if it be so, as I think no modest man can deny, how can this doctrine be deduced from Scripture without forcing the far greater number of texts to subscribe to the smaller, and the plainer to the obscurer? which is contrary to the most necessary rules of interpretation, and which, if pursued, will open a wide door to the grossest and most fulsome errors in religion. Wherefore, to secure our minds from false apprehensions of GOD, it is necessary, that in consulting the Scriptures concerning Him, we should follow the plain and general drift of it, and not entertain any opinion of Him upon the credit of a few, or of obscure texts, which more or plainer ones seemingly contradict. S. John iii. 16; 1 Tim. ii. 4; 2 S. Pet. iii. 9. *Dr. J. Scott.* (Christian Life. P. ii. c. 6.)

That my house, &c.—Grace will not suffer a *vacuum* any more than nature. 2 Cor. vi. 12. *Bengel.*

24 The unworthy guests, as they all made excuses together for company, so were they all excluded from the great Supper together for company. And the damned reprobates, at the last day, shall not, with all their allegations, procure either stay of judgment before sentence be pronounced, or the least mitigation thereof after. S. Matt. xxv. 46; Prov. xvi. 5. *Bp. Sanderson.* (Serm. 2 on Prov. xxiv. 10—12.)

After *supper* there is no further provision of meat made: and if we neglect CHRIST, there is no other remedy left for us. xiii. 35; Heb. i. 1; ii. 1—4; x. 26. *Gerard.* (Medit. 16.)

If we dread GOD's displeasure, if we value our LORD and His benefits, if we tender the life, health, and welfare of our souls, we shall not neglect it; for how can we but extremely offend GOD by so extreme rudeness, that, when He kindly invites us to His Table, we run from Him; that when He, with His own hand, offereth us inestimable mercies and blessings, we reject them? And how can we bear any regard to our LORD, or be anywise sensible of His gracious performances in our behalf, if we are unwilling to join in thankful and joyful commemoration of them? How little do we love our own souls, if we suffer them to pine and starve for want of that food, which GOD here dispenseth for their sustenance and comfort? if we bereave them of enjoying so high a privilege, so inestimable a benefit, so incomparable pleasures, as are to be found and felt in this service, or do spring and flow from it? What reasonable excuse can we frame for such neglect? Are we otherwise employed? What business can there be more important, than serving GOD and saving our own souls? Is it wisdom, in pursuance of any the greatest affairs here, to disregard the principal concern of our souls? Prov. i. 20—23. *Dr. Barrow.* (The Doctrine of the Sacraments.)

O blessed JESU! the greater Thy compassion is to those sincere persons, who want Thy Sacraments by reason of their infelicity, not their choice, the greater will be Thy indignation against those, who wilfully neglect or contemn what Thy adorable love has ordained to be throughout Thy whole Church used and

revered: from which neglect and contempt of Thy love, Good LORD, deliver me! *Bp. Ken.* (Expos. of Church Catechism.)

25 And there went great multitudes with Him: and He turned, and said unto them,

26 If any *man* come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

27 And whosoever doth not bear his cross, and come after Me, cannot be My disciple.

25 Our LORD here adopted a method of teaching on a large scale, such as before He had applied to an individual. The young ruler came *running*; here *great multitudes* crowd after JESUS. Both are met with words of caution; the outward zeal and plausible show of religion is put to the test; and that test how severe! Refer to viii. 4. *J. F.*

Engaging in religion merely for the present comfort and satisfaction of it, or because it is the happiest kind of life, is doing it upon a mistaken motive; and if our expectations are not answered to the full, we shall grow weary of it, and fly to something else. It should be for Eternity; and then we shall be set free from worldly desires, supported by hope, refuse no hardships, wait patiently, and continue steadfast unto the end. viii. 13; S. Mark iv. 16; 1 Cor. ix. 25. *Adam.* (Priv. thoughts, c. 9.)

26 CHRIST doth not here make a perfect enumeration of all the objects, which we ought for His sake *to hate*, or, which is all one, to love less, than we love Him; but He reckons up such only, as it is most reasonable, and most natural, and most usual for us to love: and by peremptorily requiring us to love Him, more than these, doth much more exact of us that we should prefer Him to all other objects, which, being much less amiable than these, ought much less to come in competition with that love of CHRIST, which admits not even these to be loved in comparison of Him. Ps. lxxiii. 25. *Bp. Smalridge.* (Serm. S. James iv. 8.)

There is a nearer conjunction between CHRIST and the faithful, than there is with father and mother; of them we have *esse naturæ*, a being in nature; but of CHRIST *esse Gratiæ*, a being in Grace: of them, our being; of CHRIST, our well-being. To "honour father and mother," is the fifth commandment; but to honour GOD is the first commandment of the Law; to show that to honour GOD is above all. It is said, "a man shall leave father, and mother, and shall live with his wife;" (S. Mark x. 7;) but he must leave father, and mother, and wife, and all, to dwell in love with JESUS CHRIST. S. Jerome saith, "if my father stood weeping on his knees before me, and my mother were behind me, pulling me back; if all my brethren, sisters, kinsfolks, and children on every side, were about to retain me in a sinful life, I would despise them all, fling off my mother, run over my father, to go to CHRIST, who calleth me." S. John ii. 4; Gal. i. 16. *Sutton.* (Disce vivere, c. 23.)

We are preparing for another state of existence, where the relations of parents and children, husband and wife, will be known no more. We shall be brought into a nearer relation to GOD Himself; and for that, some appropriate discipline is necessary here. xx. 35. *H. Martyn.* (Serm. Acts xxiv. 25.)

Is not this a paradox? For what shall it profit me, to love all things else, if I *hate my own soul*? Well, love it, as it is CHRIST's soul, altogether ravished with the love of Him: hate it, as it was thine own soul, altogether ravished with the love of the world. *Tunc animam nostram benè odimus, cum ejus carnalibus desideriis non acquiescimus*, says S. Gregory. . . . It is the hate of the soul, when we deny it satisfaction in foolish and earthly inclinations. Ps. cxix. 128. *Bp. Hacket.* (Serm. S. John iv. 14.)

27 *Omnis Christianus est Crucianus.* Every Christian is a Cross bearer. *Luther.*

Schola Lucis schola Crucis. The Cross is GOD's free school, where we learn much. Heb. x. 32; xii. 8. *Wm. Bridge.*

These words (v. 26, 27,) may be called the Christian's indenture; every one, that would be CHRIST's servant, must seal to this, before he hath leave from CHRIST to call Him, "Master:" wherein you see the chief provision CHRIST makes is about suf-

fering work. S. John xiii. 13 ; Rom. viii. 13 ; 2 Tim. ii. 11—14. *Gurnall*.

The sublimest philosophy, that ever was, did never drive man out of himself for a remedy, did never teach man to “deny himself,” but to build up his house with the old ruins, to fetch stones and materials out of the wonted quarry. Gal. iv. 15. *Bp. Reynolds*.

Crux quid non facit ? Illa cordis ædem
Deo construit, et sacrat Supremo.
Quid ? Quod Crux quoque fabricet coronam,
Pulchram, perpetuam, bonam coronam. . . .
Quin scalas tibi malleumque præstat,
Illis ut superæ Sionis arcem
Scandas ; impetu fortiore ut isto
Occlusi quatiens fores Olympi,
Portas ingrediare sempiternas,
Felix O ! Crucibus referta vita,
Vitam quæ tribuit beatiorẽ !

Hæftenus. (Via Reg. crucis, Lib. iii.)

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it* ?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.

34 Salt is good : but if the salt have lost his savour, wherewith shall it be seasoned ?

35 It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

28 When we resolve inconsiderately, we resolve we know not what, and our resolution includes a thousand particulars, that we are not aware of, most of which, being repugnant to our vicious inclinations, will, when we come to practise them, be attended with such difficulties, as will easily startle our weak resolution, which, having not a sufficient foundation of reason to support it, will never be able to out-stand those boisterous storms of temptation, whereunto it will be continually exposed. If therefore, we mean our resolution should hold out, and commence a living principle of goodness, we must found it in a thorough consideration both of the duties and difficulties of religion, and of the motives, which should engage us to embrace it ; we must set before our minds all the sins we must part with, and all the duties we must submit to, and fairly represent to ourselves all the difficulties and temptations, wherewith we must engage ; and, as much as in us lies, render them actual and present to us, by supposing ourselves already engaged in our spiritual warfare, and surrounded with all the temptations, both from within and without, that we can reasonably expect will oppose themselves against us. ix. 42, 62 ; Ecclus. ii. 1—3 ; vii. 36 ; Prov. iv. 23—27. *Dr. J. Scott.* (Christian life, p. i. c. 4.)

Solus Christianus novit Satanam, saith Tertullian ; it is the character of a Christian alone, and it is peculiar to him, to know the devil, and his enterprises ; and *difficile vincitur, qui potest de suis et adversarii copiis judicare*, saith Vegetius ; it is a very hard matter to overcome him, who truly knoweth his own strength, and the strength of his adversary. 2 Cor. ii. 11. *Farindon.* (Serm. S. Matt. xxiv. 42.)

The good seed in the parable of the sower, that hath *depth of*

earth, represents those persons, that seriously and profoundly consider. ii. 19, 51 ; vi. 48. *Dr. Goodman.*

29 *To mock him.*—Pride is its own punishment ; for nothing makes men more contemptible in the sight of others. *Veniat ergo in mentem, quanta erit illa derisio.* Hab. ii. 5, 6. *S. Chrysostom.*

Perfect your salvation ; be not Christians by halves, but go through with it. “*Work out,*” (Phil. ii. 12.) The thorough Christian is the true Christian. *Gurnall.*

Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections. So deliberate, that thou mayest resolve ; so resolve, that thou mayest perform ; so perform, that thou mayest persevere. Mutability is the badge of infirmity. Rom. viii. 18 ; Acts xx. 18—24. *F. Quarles.*

31 *Twenty thousand.*—If then a man overcome covetousness, covetousness being overcome, some evil affection will assail thee ; if that evil affection be strangled, vain glory will allure thee ; if vain glory be despised, wrath and a desire of revenge will incense thee ; if wrath be pacified, then pride will puff thee up ; if pride be allayed, some other enemy will step in to give thee a fresh assault. viii. 30. *S. Cyprian.*

The spiritual war admits of no intermission. It knows no night, no winter. It abides no peace, no truce. It calls us not into garrison, where we may have ease and respite, but into pitched fields continually. We see our enemies in the face always, and are always seen and assaulted, ever resisting, ever defending, receiving and returning blows. If either we be negligent, or weary, we die : what other hope is there, while one fights, and the other stands still ? We can never have safety and peace but in victory. Then must our resistance be courageous and constant, when both yielding is death, and all treaties of peace mortal. Isa. ix. 5 ; Ps. cxliv. 1. *Bp. Hall.* (Holy observations, 25.)

32 Spiritual fortitude is conferred upon us, *ut providos faciat, non ut præcipites tueatur*, so as to render us cautious against dangers, but not to preserve us, when we rashly run into them. iv. 9—12 ; xi. 4. *S. Cyprian.*

33 *Whosoever of you.*—(*Any man*, ver. 26.) One ground of practical unbelief is, that generalities can be cheaply believed, with-

out parting with any thing we prize. But particular application is very difficult. This is a "bloody" word, as Moses' wife counted the Circumcision; too harsh and rough to be received with such pampered tender fleshy hearts. *Dr. Hammond.* (Serm. Jer. v. 2.)

What is it to love GOD with all? Surely it is to love Him *sine divisione, et sine remissione*. None of our abilities must be divided. . . . We must not, as the Scripture speaks, have a heart and a heart; a heart for GOD and a heart for the world. . . . And then none of our abilities must be slack, in doing His work. 1 Sam. v. 2, 3; Ps. lxxiii. 24. *Bp. Lake.* (Serm. S. Matt. xxii. 27.)

Everything, which I had, I devoted unto Him, who Adopted and Redeemed me, health, riches, reputation, eloquence itself; of which the choicest fruit was the reflection, that I was possessed of something, which I might despise for CHRIST. 2 Cor. v. 14. *S. Gregory Nazianzen.* (Apol.)

Si nihil amando possidetis, etiam possidendo relinquitis. If you do not love these things, while you possess them, you forsake them, even while you possess them. *Relinquere possumus etiam retinendo.* We may retain them; and yet leave them. Ps. iv. 8. *S. Gregory.*

34 He told His Apostles, that this self-denial (ver. 33) was peculiarly necessary for them, because it was the spiritual *salt*, that would preserve them from apostacy, and others from corruption; as it would not only enervate the temptation, to which they were exposed, but its beauty, appearing with great lustre in their behaviour, would allure others to become disciples and true subjects of His kingdom. Acts ii. 45; iv. 33—37. *Macknight.* (in loco.)

If a Minister be not a good man, he must needs be extremely bad; for he daily converseth in the Holy Scriptures, and there sees and reads such things, that, if they do not effectually persuade him to piety, it is certain, he is a man of an obdurate heart. . . . Our Saviour, methinks, doth excellently represent the hopeless condition of a vicious Minister, by a parable, when speaking to the Apostles (considered, I suppose, as Ministers of the Word), He tells them, *Ye are the salt, &c.* Salt, if it be good, is of excellent use to season many things; but, if it

become itself unsavoury, it is not only the most useless thing, *good for nothing, &c.*, but irrecoverably lost: there is nothing will fetch putrid salt again, *For if the salt, &c.* Thus necessary is holiness in a Minister, both for himself and others. Acts i. 16—20. *Bp. Bull.* (Visit. Serm. S. James iii. 1.)

Although it be true that the efficacy of the Sacraments does not depend wholly upon the worthiness of him that ministers, yet it is as true, that it does not wholly rely upon the worthiness of the receivers; but both together, relying upon the goodness of God, produce all those blessings which are designed. The Minister hath an influence into the effect, and does very much towards it; and if there be a failure there, it is a defect in one of the concurring causes: and therefore an unholy Bishop is a great diminution to the people's blessing a great calamity to the flock, which he is appointed to bless and pray for. How shall he reconcile the penitents, who is himself at enmity with God? How shall the HOLY SPIRIT descend upon the symbols at his prayer, who does perpetually grieve Him, and quench His holy fires, and drive Him quite away? How shall he, that hath not tasted the SPIRIT by contemplation, stir up others to earnest desires of celestial things? or what good shall the people receive, when the Bishop lays upon their head a covetous, or a cruel, an unjust, or an impure hand? But, therefore, that I may use the words of S. Jerome, *Cum ab Episcopo gratia in populum transfunditur, et mundi totius et Ecclesiæ totius condimentum sit Episcopus*; since it is intended that from the Bishop grace should be diffused amongst all the people, there is not in the world a greater indecency than a holy office, ministered by an unholy person; and no greater injury to the people than, that of the blessings, which God sends to them by the Ministries Evangelical, they should be cheated and defrauded by a wicked steward. Eccus. xlv. 26. *Bp. J. Taylor.* (Serm. S. Luke xii. 42.)

CHAPTER XV.

THEN drew near unto Him all the Publicans and sinners for to hear Him.

2 And the Pharisees and Scribes murmured, saying, This Man receiveth sinners, and eateth with them.

3 And He spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

1 *Then drew near unto Him, &c.*—The fresh and delicious scent of Thy wonderful mercy invites us to “run after Thee,” when we are told, that Thou despisest not humble suitors, and dost not abhor mourning sinners. We know, O LORD, full well, that Thou didst not reject the thief, that confessed Thee ; nor the sinful woman, that washed Thy feet with her tears ; nor the Canaanitish stranger, that humbly expostulated her case with Thee ; nor the woman, taken in adultery, when brought before Thee ; nor the publican, that followed Thee ; nor that disciple, that denied Thee ; nor that other, that persecuted Thee ; nor

Thy murderers and tormenters, who scourged and crucified Thee. All these, O LORD! are so many rich perfumes of Thy most sweet clemency: and by the fragrancy of these, Thy ointments, we follow and gladly “run after Thee.” *S. Bernard.* (In Cant. i. 3, 4.)

Christus est succinum, ad congregandas sibi stipulas et paleas. CHRIST was like the precious amber, that attracts straws and chaff. *S. Jerome.* (In S. Matt. xv.)

- 2 For according to a Jewish tradition, yet extant in their writings, it is reckoned as one of the six scandals, that those higher Orders of religionists are charged by all means to avoid; namely, to dine, eat, or drink, with such (persons of known bad character). Now this seems to be the first occasion of quarrel against our Saviour, that He, pretending to be some extraordinary person, at least a student of the Law, did not use such branded persons with the same supercile and disdain, that their great men were wont to do, but familiarly discoursed, eat, and drank, with them. S. Matt. ix. 10, 11. *Dr. Goodman.* (The Penitent Pardoned, p. i. c. 2.)

Tenderness of affection, towards the most abandoned sinners, is the highest instance of a Divine and godlike soul. Ps. lxxviii. 18; S. Luke xxiii. 34. *Wm. Law.*

- 3 If we were to select from the four Gospels indiscriminately those parables, and those expressions, which most of all speak of mercy and remission of sins to the returning penitent, we should find that most of them would be found in the Gospel of S. Luke exclusively. Here we have throughout the Healer of men, that Great Physician, from whose garments healing went forth; for every part of the narrative, as it drops from the pen of this gentle Evangelist, is, as S. Jerome says, “the medicine of the weak and sickly soul.” *Isaac Williams.*

By similitudes, drawn from the visible parts of nature, a truth in the understanding is, as it were, reflected by the imagination. We are enabled to see something, like colour and shape, in a notion; and to discover a scheme of thought traced out upon matter. And here the mind receives a great deal of satisfaction, and has two of its faculties gratified at the same time, while the fancy is busy in copying after the understanding, and

transcribing ideas out of the intellectual world into the material.

Prov. xxv. 11. *Addison*. (Spectator, No. 421.)

- 4 Who are these? the *father*, the *shepherd*, and the *woman*? Is not GOD the Father, CHRIST the Shepherd, the Church the woman? CHRIST, who took upon Himself thy sins, bears thee in His body; the Church seeks thee out; the FATHER welcomes thee home. *S. Ambrose*.

The *sheep*, the *piece of money*, the *lost son*—the foolish sinner, the senseless sinner, the wilful sinner. *Bengel*.

The three parables have much in common; but what is distinctively taught in each seems to be—in the lost *sheep*, our danger by sin; in the *piece of silver*, our soul's value, as made after the image of GOD; in the *prodigal son*, man's repentance and the FATHER's love. *J. F.*

If you want a subject of meditation, best calculated to raise your spirits out of a sluggish and morbid state, and to “fill you with all joy and peace in believing,” you will find it in those parables (S. Luke xv.), illustrated by the commentary of your own experience. Apply to your own case the man, *leaving his ninety and nine sheep, in order to go to seek after that one, which was lost*, and seeking it too, *till he find it*; determined upon its recovery; tracing it through all its wanderings; bearing with all its waywardness; and, when he hath found it, not driving it back with blows, or frightening it with threats and reproaches, *but laying it on his shoulders, rejoicing*. I cannot supply the commentary; but you can: you can tell how far you had wandered, and how grievously you resisted, and how gently He approached you, and how graciously He assisted you, and how, when you were recovered, when you were actually restored to his fold, you had a sense of inward joy and peace shed abroad in your heart, which might well be regarded as an echo of His own rejoicing, a sympathy with *the joy, in the presence of the Angels of GOD, over one sinner that repenteth*. Ps. ciii. 1—4; Isa. liii. 6; 1 S. Pet. ii. 25. *T. H. Hankinson*. (Lect. on Ps. xxiii. p. 2.)

- 5 *Layeth it on his shoulders*.—*Multum enim errando laboraverat*; for the poor sheep was quite exhausted by its straying so far from the fold. *Tertullian*. (De pœnit. c. 8.)

In His Life, He *sought* the sinner, till He found him; in His

Death, He *laid him on His shoulders*; in His Resurrection, He *rejoiced* for him; in His Ascension, He did open the doors of heaven, and bring him home to His FATHER's house. Ezek. xxxiv. ; S. John xiii. 1. *Panygarola*.

The braces of the cross are the *shoulders* of CHRIST. *S. Ambrose*. He does not say, "Rejoice with the sheep found," but *Rejoice with Me* : because truly our life is His joy, and, when we are brought back safe to heaven, we complete the festival of His delight. Heb. xii. 2; Acts ix. 4. *S. Gregory*. (Hom. 34, in Evang.)

6 Every sinner, that repents, causes joy to CHRIST; and the joy is so great, that it runs over and wets the fair brows and beautiful locks of Cherubims and Seraphims; and all the Angels have a part of that banquet. Then it is, that our blessed LORD feels the fruits of His holy death, the acceptation of His holy sacrifice, the graciousness of His Person, the return of His prayers. Isa. liii. 11. *Bp. J. Taylor*. (Serm. 2 Cor. v. 10.)

There is no greater sign of holiness, than the procuring, and rejoicing in, another's good. Rom. i. 9; Eph. i. 16; Phil. i. 4, 23. *G. Herbert*.

7 The Salvation of one sinner is a far greater donation of grace, than the perseverance of a world of righteous. *Sir J. Harington*. (Divine Medit. on faith.)

As a ploughman may rejoice more over one bad acre, that brings him in a good crop, than over all the rest of his land. *Dean Boys*.

Pœnitentes cautiores, humiliores, ferventiores resurgunt. Angels more rejoice for the conversion of one penitent, because he rises again from his state of sin more full of watchfulness, of humility and of godly zeal. 1 Cor. xv. 10; 2 Cor. vii. 11. *S. Gregory*.

We may well suppose that this their *joy* is "not without song;" while, on earth, there is *music and dancing* to welcome the returning prodigal. Thus the chapter combines those two distinguishing features of S. Luke's Gospel; the consolation of penitents, together with "the Psalm, and hymn, and spiritual song." Ver. 25; i. 46, 68; ii. 14, 29. *J. F.*

It cometh to pass by the Providence of GOD, that S. Luke's Gospel is more cheerful than all the rest; so that he is well called

by one, not only the Evangelist, but “the Psalmist of the New Testament.” The song of Zachary, the song of Mary’s *Magnificat*, the song of Simeon, the song of the Angels, the Church is beholden to him for reciting them, and to no other penman of the Holy Word. S. Paul calls him, “Luke the physician;” some of the Roman Church, to serve their own imagery delights, out of some histories unallowed, call him, “Luke the painter;” there is no conjecture for that out of the Books of Scripture, which cannot lie; but I have more conjecture for my own opinion, that he was “Luke the musician,” a man of divers gifts and qualities: for the Prophets and Evangelists wrote the Scriptures by Divine Revelation, yet always with a sweet tincture of their own abilities: the stately eloquence of Isaiah shows his breeding; S. Paul’s logical arguments show his scholarship; S. Peter’s facile exhortations show his zeal and plain education: finally, if I be not deceived, the repeating of so many celestial hymns in S. Luke shows his musical art and affection. 1 Cor. xiv. 32. *Bp. Hacket.* (Serm. S. Luke ii. 14.)

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.

8 The woman, who had lost the piece of silver, found it, not without doors, but within; it was *in domo mundatâ*, when her house was made clean; but it was within the house, and within her own house. Make clean thy house by the assistances, which CHRIST affords thee in His Church; and thou shalt never fail of finding *that* within thee, that shall save thee. Gen. xviii. 9; Ps. ci. *Dr. Donne.*

9 The piece of money is found, when the Image of GOD is restored in man. Eph. iv. 23 ; Col. iii. 10 ; Rev. xxii. 4. *Hugo de S. Vict.*

10 GOD, which moveth mere natural agents, as an efficient only, doth otherwise move intellectual creatures, and especially His holy Angels ; “for beholding the face of GOD,” (S. Matt. xviii. 10,) in admiration of so great excellency, they all adore Him, and being rapt with the love of His beauty, they cleave inseparably for ever unto Him. . . . Desire to resemble Him in goodness maketh them unweariable and even unsatiable in their longing to do, by all means, all manner of good unto all the creatures of GOD, but especially unto the children of men ; in the countenance of whose nature, looking downward, they behold themselves beneath themselves ; even as upward, in GOD, beneath whom themselves are, they see that character, which is no where, but in themselves and in us resembled. Ps. xci. 11, 12 ; S. Luke xv. 7 ; Heb. i. 14 ; Acts x. 3. *Hooker.* (Eccl. Pol. B. i. c. iv. 1.)

Heaven takes notice of the conversion of a sinner ; there is a quire of Angels, that sweetly sings the *Epithalamium* of a soul, divorced from sin and Satan, and espoused unto CHRIST. Isa. lxi. 10 ; S. John iii. 29. *R. Cudworth.* (Serm. 1 S. John ii. 3, 4.)

As CHRIST had an anthem at His birth, a full quire of the heavenly host praising GOD, so shall we at our's ; joy and triumph at the birth of a Christian, at his assimilation to CHRIST ; for every real resemblance of CHRIST is an Angel's feast ; and Angels, and Archangels, and dominions, and powers, shall triumph at these, our *γενέθλια*, at this feast of our Regeneration. Ps. lxxxvii. 6, 7. *Farindon.* (Serm. Heb. ii. 17.)

Pœnitentium lachrymæ vinum Angelorum. The tears of the penitent compose the wine of Angels. *S. Bernard.*

If prodigals are pardoned, why should *publicans* despair ? If Angels rejoice in a sinner's conversion, why should *Pharisees* murmur ? *J. F.*

We may be confident, that our LORD had no design to put any slight upon men, who constantly lead a regular life, nor to prefer a returning penitent before a person, who has held an uninter-

rupted course of piety and virtue. . . . The man, who had lost one sheep out of the hundred, did not value that lost, above the ninety-nine left ; no, nor above any single sheep of the whole number, so far as appears : to be sure, he would not have parted with any one of the whole, for the recovering of what was lost ; because that would have been doing nothing, but endeavouring to repair one loss by another ; and indeed by a greater, all things considered. The very turn and structure of the three several Parables abundantly show, that it was no design of our LORD to prefer a late penitent before a person of an even and uniform life, much less to prefer one single such penitent before numbers of the better kind. The Parables themselves convey no such thought : but it would be absurd to interpret a few particular words of somewhat doubtful meaning against the plain and undoubted drift or tenor of the whole discourse. Ps. xvi. 3 ; Eccl. xii. 1 ; Titus ii. 6. *Dr. Waterland.* (Serm. on text.)

11 And He said, A certain man had two sons :

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

11 This parable of the prodigal son is the most remarkable of all those, which were delivered by our Saviour, as being the most passionate and affecting, set out and adorned with the most lively colours and beautiful similitudes. Though we are not solicitously to inquire for a moral meaning of every passage in these allusive discourses ; yet in this parable, where the phrases made use of are by other scriptures interpreted to such

a particular sense, it is unreasonable to neglect it. *Grotius.*
(in loco.)

12 Liberty, unseasonably obtained, is commonly intemperately used. Lam. iii. 27. *Palmer.* (Aphor. 128.)

Cur vanis malè credulum
Irretire animum pergis amoribus,
Fortunæ toties fidem
Expertus nimium fallere lubricam?
Tandem desine vitreâ
Insanire Deâ: quam cupide simul
Amplexaberis insolens,
Mœrebis laceras flebiliter manus.
Felix vulnere si tamen
Tantillo monitus, præcipiti caput
Fracturam tibi pondere
Maturè fugias.

Joan. Commirius. (Carm. lib. iii. ode 18.)

We should always endeavour to realize under temptation all the consequences of compliance, as they will afterwards appear to us. xiv. 28. *T. Scott.*

The substance, which the Father *divided* amongst his sons, was reason, which God gave in common to all mankind, and that in conjunction with freedom of mind: for every being, that hath the use of reason, hath also liberty of election; the latter affording a field, or theatre, for the former to act upon, and the former enabling him to use the latter well. Isa. i. 18—20. *Theophylact.* (in loco.)

12, 13 For I believe I may truly affirm, that if there were a scrutiny made into all the discontents of mankind, for one, that is fastened upon any great considerable calamity, there are many that are founded only in the *irregularity of our own desires*. . . Let men never think then, that contentment is to be caught by *long and foreign chases*; he is likeliest to find it, who sits at home, and duly contemplates those blessings, which God has brought within his reach, of which every man has a fair proportion, if he will advert to it. For besides these external accessions (of which the meanest have some, the middle sort a great deal, and the uppermost rather too much) man is a prin-

cipality within himself, and has, in his composure, so many excellent impresses of his Maker's power and goodness, that he need not ask leave of any exterior thing to be happy, if he know but aright, how to value himself. Gen. iv. 16 ; S. Luke vii. 24.

(*The Art of contentment*, s. iii.)

- 13 True felicity once dwelt in man ; but nothing now remains, save the trace and empty outline, which he incessantly strives to fill up with all that surrounds him, seeking in absent things the help, which things present are unable to afford him, and which both are incapable of yielding, because this infinite gulf can only be filled by an infinite and unchangeable object. Eccl. vii. 29 ; Rev. xviii. 12, 13. *Pascal*.

A Church cannot certainly plant virtue in the old, nor can a school in the young. Their own will, when they enter into life, remains for trial. God tries them by it. Previous discipline may instruct and prepare them ; but the scene of probation lies beyond the school. Lusts and passions, which hitherto have been dormant, will solicit ; dissolute companions will attempt to make a prey of their unguarded minds ; false representations of things will be offered to them, in favour of sins made creditable by custom and the popular voice ; unhallowed practices, followed by others, will invite them into the same engagements. The very oracles, to which they trust, books, will betray them ; whilst infidelity seeks to argue, and vice to flatter them, from their better sense. . . . It were too great a blessing, and too high privilege, to be conceded to us, in our duty of instructing the young, if we could infallibly send forth good men and sound Christians in all, who pass under a religious instruction. But God's own Infinite Spirit does not work in that manner ; nor therefore can any labours of our's, which are entirely subordinate to Him, and must move within His circle of operation. Gen. xxxiv. 1 ; 2 Tim. iii. 14. *Davison*. (Serm. for National School, preached in S. Hilda's Church, South Shields, 1825.)

Hinc vini atque somni degener discordia,
Libido sordens, inverecundus lepos,
Variæque pestes languidarum sensuum.
Hinc et frequenti marcida oblectamine

Scintilla mentis intorpescit nobilis,
Animusque piger stertit in præcordiis.

Prudentius. (Hymn. de Jejuni.)

14 Corpus, opes, animam, famam, vim, lumina scortum
Debilitat, perdit, necat, aufert, eripit, orbat.

An Old Chronicler. (Quoted by Trapp. on Prov. vi. 26.)

15 And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

15 We may particularly learn from this fact, how singular a good God is to us, inasmuch as nothing can turn out well to us, if we depart from Him. " If thou dost depart from Me, and yet dost prosper, I am not thy good." Ps. i. 1—4 ; 3 S. John 2. *S. Augustine.*

Fruit, plucked off the tree of Providence, before it is ripe (ver. 12,) will readily set the teeth on edge ; the enjoyment brings not so much satisfaction and pleasure, as the want of it gives pain. Eccl. iii. 1. *Boston.*

From self-love and self-will spring all sin and pain. Gen. iii. 6. *Abp. Leighton.*

Pain is the consequent of sin, as shadows flow from dark bodies. Rom. vi. 21. *Bonnell.*

Between carnal and spiritual pleasures, there is usually this difference ; the first, when we are without them, excite in us strong desires, but, after their possession, they cloy and dissatisfy ; it is quite the contrary with spiritual pleasures ; we have a distaste for them, as long as we are without them ; but possession produces the desire of them ; and the more largely we partake of them the greater is our appetite and hunger. *In illis appetitus placet, experientia displicet ; in istis appetitus vilis est, et experientia magis placet.* In the first, the desire pleases us, the experience displeases ; in these last, our desire is but

faint, but our experience is delightful. 2 Sam. xiii. 15. *S. Gregory.* (Hom. 36 in Evang.)

Who this *citizen* is, S. Jerome tells us; it is the devil; he is the busy negociator of this world, that “goes about, seeking whom he may devour;” and is ready to list those into his service, who (having mispent their talents,) are by a vicious necessity disposed to his service. *Dr. Goodman.*

We are by nature half Angel, half brute. We must rise towards the one, or sink towards the other, and at length associate to all eternity, either with Angels or devils. To feed, to strengthen, to exercise the spiritual part of us, is to rise. To feed, to strengthen, to exercise the brutal, is to sink and be lost for ever. Rom. viii. 13; Gal. vi. 7, 8. *P. Skelton.* (Serm. Gal. v. 17.)

Crapula et ebrietas, solidi duo pondera plumbi,

Nata polo sursum tendere corda vetant.

Haeftenus. (Schola cordis. L. iii. lect. 3.)

Humanæ vitæ scopulos, ante omnia, Deltas

Tres fuge—Divitias, Dæmona, Delicias.

J. Owen. (Epigram.)

16 *No man gave unto him.*—If a child once contemns his parents, he exposes himself to be contemned by others. . . . It is an unhappy question Cassianus asked an undutiful son; *Quem alienum tibi fidum invenies, si tuis hostis fueris?* What stranger will he ever find faithful to him, that to his parents is become an enemy? *Qui fallere audebit parentes, qualis erit in cæteros?* What will he be to others, that is false to his own parents? . . . To be false in our relations, is to break our trust, in which both religion and nature hath set us. Rom. i. 30, 31. *O. Feltham.* (Resolves. Cent. ii. 18.)

17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son : make me as one of thy hired servants.

17 *Came to himself.*—He, who returns to the LORD, *se sibi reddit*, comes back again to himself; he who departs from CHRIST, *se sibi abdicat*, forsakes himself. Jonah ii. 8. *S. Ambrose.*

Why, it may be asked, does no one confess his faults? Because he is still living in the midst of them. *Somnium narrare vigilantis est.* A man must be awake to tell his dream; and the acknowledgment of our faults is a proof of a right mind. vi. 41; Hos. vii. 9; Eph. v. 14. *Seneca.* (Ep. 53.)

How many, &c.—Behold the sad catastrophe of rash and thoughtless voluptuousness; it turns the man out into a strange country, who might have lived happy in his father's house; it makes a beggar of one, that was rich; it changes the condition of a son into that of a slave, it compels him to feed filthy swine, who disdained the dutiful service of a gracious father. Lam. iv. 1; Heb. x. 29. *Pet. Chrysol.* (Serm. i.)

Three things move men to compassion; simplicity, propinquity, necessity. So these three move GOD to pity; first, our simplicity, noted in the parable of the lost sheep, which is a silly creature; secondly, our propinquity, signified by the lost piece of silver; for a Christian hath GOD's Image, and bears His Name; thirdly, necessity, shown in the lost son, *I perish with hunger.* *Ludolphus.* (De vitâ Christi, p. ii. c. 7.)

All the misery and distress of human nature, whether of body or mind, is wholly owing to this one cause, that GOD is not in man, nor man in GOD, as the state of his nature requires. It is because man has lost that first "Life of GOD," in his soul, in and for which he was first created. Eph. i. 18. *Wm. Law.*

None generally find more dissatisfaction in earthly things than those, who most indulge themselves in the enjoyment of them; those, who are most in love with the world, are frequently most jilted by it. Eccl. i. ii. *Palmer.* (Aphor. 866.)

Quid, ah ! quid intuo
Miser ? Tenent me compedes,
Laterumque versant sordidum manus opus ;
Et quæ fovet me blandiens

Placido sinu voluptas, vera Dalila,
 Stringit minacem forcicem.
 Formidolosis in cavernis saltuum
 Cubile tellus exhibet,
 Solumque glandes se mihi dant pabulum :
 Famis voratus dentibus,
 Perire cogor inter immundas sues.
 Supplex revertar ad Patrem ;
 Culpam fatebor, et profusis lachrymis,
 Ut cæcus ille vitreis
 Siloes aquis se diluit, cor diluam,
 Quod noxa foedat sordibus.

Card. Barberini. (Poem.)

18 *I will arise*.—He, that reflects upon the joys of heaven, will find it easy to practise virtue. Ps. xvi. 9—12. *S. Chrysostom.* (Hom. 16, in S. Matt.)

Against Heaven—(an Orientalism for God, who dwells in *Heaven*, Dan. iv. 26 ; S. Matt. xxi. 25 ; S. John iii. 27. Yet the subjoined accommodation may be allowed.)—All the elements accuse me. The *Heaven* saith ; I have given thee light for thy comfort. The air saith ; I have given thee all manner of fowls to be at thy command. The water saith ; I have given thee divers kinds of fishes for thy meat. The earth saith ; I have given thee bread and wine for thy nourishment : and yet thou hast abused all these to the contempt and dishonour of our Creator ; therefore let all our benefits be turned to thy punishments. The fire saith ; let me burn him. The water saith ; let me drown him. The air saith ; let me fan and winnow him. The earth saith ; let me swallow him up : and hell saith ; let me devour him Ps. lxi. 23. *Gerard.* (Medit. 1.)

Doth God reward Ahab's temporary humiliation ? and will He not much more reward thy hearty and unfeigned repentance ? Have the hypocrites their reward ? and canst thou doubt of thine ? This was the very ground of all that comfort, where-with the prodigal son sustained his heart and hope, when he thus discoursed to his own soul ; *if all the hired servants, &c.*, surely my father will never be so unmindful of me, who am his son, though too unworthy of that name, as to let me *perish with*

hunger. Every temporal blessing, bestowed upon the wicked, ought to be of the child of God entertained, as a fresh assurance, given him of his everlasting reward hereafter. Gen. xxv. 5, 6. S. Matt. v. 45; Acts xiv. 17; Gal. iv. 28, 31. *Bp. Sanderson.* (Serm. 1 Kings xxi. 29.)

I have sinned.—Such efficacy have three syllables. Borne on these three syllables, the fire of the sacrifice ascends before God in Heaven. xviii. 13. *S. Augustine.* (de Davide, dicente “Peccavi.”)

19 The true way to allay the sense of our sufferings, is to sharpen that of our sins. The prodigal thought the meanest condition in his father’s family a preferment; *make me as one of thy hired servants.* And if we have his penitence, we shall have his submission also, and calmly attend God’s disposal of us. Lam. iii. 39. (*The Art of contentment*, s. 10.)

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

20 *Arose.*—This is most properly said; for, out of his father’s presence, he had not stood. Sinners lie prostrate; to stand up is the portion of the just. Ps. i. 6. *S. Jerome.*

Because there is none but offend sometimes, there is therefore bound up in this new volume of ordinances, an *ἐπίνομις*, a New Testament, a Codicil of Repentance, added to the Testament; that plank for shipwrecked souls, that city of refuge, that sanctuary for the manslayer, after sin committed. Acts v. 31; xi. 18. *Dr. Hammond.* (Serm. Phil. iv. 13.)

We are ever but beginning. The most perfect Christian is to himself but a beginner, a penitent prodigal, who has squandered God’s gifts, and comes to Him to be tried over again, not as a son, but as *a hired servant.* xi. 4; S. James iii. 2. *J. H. Newman.*

He only, who has a hope of pardon, will ever purpose repentance.

Jonah iii. 9. *S. Ambrose.*

The return of the sinner is expressed by the word *going*, (ver. 18,) but GOD's coming to the sinner by *running*. GOD maketh greater haste to the sinner, than the sinner doth to GOD: GOD maketh much of our first inclination, and would not have it fall to the ground. Ps. xxi. 3. *Farindon.*

He prevents the wicked with His grace, that he may become good; He follows the good with His grace that he may not become wicked. He prevents, in order to give light; He follows, that He may preserve the light given. He prevents those, who are fallen, that they may arise; and keeps close to the risen, lest they fall. 1 Tim. i. 14. *Fulgentius.*

Do any desire to return to the way of righteousness? GOD receives them graciously, and embraces them. For He weighs repentance, not by number of years, but sincerity of heart. S. Matt. xx. 6—9. *S. Augustine.*

21 *Father.*—It is a great grace received, to be able, before we pray, to say "*Father.*" For what now will the FATHER withhold from His children's supplications, when He hath already granted them this grace, to be His children? xii. 32; Rom. viii. 32. *S. Augustine.*

He did not say, "I am not thy son;" but "*I am no more worthy to be called thy son.*" GOD's children, after committing of grievous sins, and before their renewing their repentance, remain still heirs of heaven but disinheritable for their misdemeanour; married still to CHRIST, but deserving to be divorced for their adulteries; citizens of heaven, but yet outlawed, so that they can recover no right, and receive no benefit, till their outlawry be reversed. *T. Fuller.* (Cause and cure of a wounded conscience. Dial. xiii. and vi.)

Against Heaven and in thy sight.—He, who wilfully insults GOD with his vices, sins infinitely; because he sins against Infinite Majesty. All indignities rise in proportion to the known grandeur of Him, to whom they are offered, and in strict justice ought to be punished in the same proportion; if offered to our earthly father, they are an unnatural breach of filial duty, and are punishable with the forfeiture of his favour; if offered to

our King, they are rebellion and high treason, and are punishable with the loss of honour, fortune, and life ; if offered to God, they are blasphemy and impiety, and punishable, as they are committed against the Infinite Being, with endless disgrace and misery. This gradation cannot be denied, without levelling God and all His creatures, and confounding all distinctions. S. Matt. xii. 31 ; Heb. x. 29. *P. Skelton.* (Serm. S. Matt. v. 46.)

22 But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet :

23 And bring hither the fatted calf, and kill *it* ; and let us eat, and be merry :

24 For this my son was dead, and is alive again : he was lost, and is found. And they began to be merry.

22 *The robe*, which Adam lost by his sin, and in defect of which he covered himself with fig-leaves, that robe, which is called in another parable “the wedding garment.” Isa. lxi. 10. *S. Jerome.*

Give My son a *ring* also, that he may have the earnest of the HOLY SPIRIT ; and, carrying that about him, may be kept in safeguard by it ; that, bearing My signature, he may both become formidable to all his enemies, and may publicly appear the son of such a Father. Eph. i. 13. *S. Chrysostom.*

Put *shoes* on his feet, that the old serpent may not find him naked, so as to wound his heel, and that he may be able to tread upon the serpent’s head, and run without hindrance the way of God’s commandments. Eph. vi. 15. *S. Chrysostom.*

The *shoes* may point to the Ministerial office, as well as to the ordinary duties of obedience ; for how “beautiful are the *feet* of them,” that preach the Gospel of peace : and when more beautiful, as an illustration of the free and full riches of God’s grace, than when, as in the case of Paul, they are called to

preach the Gospel, who before disobeyed, and, it may be, even persecuted it? Rom. x. 15; Gal. i. 23, 24. *J. F.*

- 23 "This feast of fat things," is to be contrasted with the beggarly husks and swine's relics; but it may also serve to remind us of the Sacramental Feast of CHRIST'S Body and Blood, which the FATHER hath prepared for penitent prodigals. Thus the *risen* Lazarus sate at the supper table with JESUS (S. John xii. 1, 2). But it is very important here to notice that, though the father forgives his penitent son, he orders his *servants* to clothe him with the best robe, &c.; for so is GOD'S dispensation of grace in the Gospel. It is He, who pardoneth and absolveth "all penitent believers," but He employs His *Ministers*, to sign and to seal their forgiveness, in the administration of His holy Word and Sacraments. They act in the Name and by the authority of CHRIST; they are "the stewards of the mysteries of GOD;" and what they do in this capacity, according to His will and ordinance, He allows and confirms, as though it were done by Himself. 1 Cor. iv. 1; S. John xx. 22, 23; Acts ix. 6, 17. *J. F.*

The soul, which from a good moral, or less sinful, natural estate, is *magis immutata, quàm genita*, rather changed, than regenerate, into a spiritual, goes through this business without any great noise; the SPIRIT entering into it in a "still small voice," or at a breathing: but when a robustous obdurate sinner, shall be rather apprehended, than called,—when the sea shall be commanded to give up his shipwrecked, and the sepulchre to restore her dead, the soul surely, which thus escapeth, shall not be content with a mean expression, but will practise all the *Hallelujahs* and *Magnificats*, which the triumphant Liturgies of the saints can afford it. Acts xvi. 14, 26—31; Ps. cvii. 23—30. *Dr. Hammond.* (Serm. 1 Tim. i. 15.)

- 24 *My son—safe and sound.—Pœnitentia imitatur Baptismatis gratiam.* The grace, allowed to repentance, bears a resemblance to that, first given us in Baptism. 1 S. John i. 9, 10. *S. Jerome.* And without these reserves of Divine grace (forgiveness of sin after Baptism), and after-emanations from the Mercy-seat, no man could be saved, and the death of CHRIST would become inconsiderable to most of His greatest purposes; for none

should have received advantage, but newly baptized persons, whose *albs* of Baptism served them also for a winding sheet.

Bp. J. Taylor. (On repentance.)

24 Observe here, careful reader, that GOD sometimes fills the heart of the newly penitent with special inward consolations, until they become established in His ways. . . . Yet these are by no means the consequences of a more matured state of grace; but are rather, certain cordials and allurements of our Heavenly FATHER, such as are withholden from the more perfect. Acts viii. 8, 39. *Card. Caetanus.*

This sweet spiritual comfort is not meat for every mouth, but kept up in reserve for the beloved and chosen of GOD. A soul, immersed in sense and worldly pleasures, cannot be partaker of those dainties, nor will they dwell with polluted thoughts and designs. The Ark and Dagon could not stand upon the same altar; nor will CHRIST submit to share the heart with mammon. GOD sent no manna, till all the provision of Egypt was spent, and this heavenly hidden manna is tied to the same rules; it will not descend, till vain cares and sinful inclinations are sent off to make room for it. Though GOD be liberal, yet is He not lavishly profuse. He will not "cast His pearls before swine," nor give out tastes and patterns to them, who have no disposition to buy. Do but resolve unfeignedly to serve Him, and set about it in good earnest, and then this joy will flow in upon thee; and as it never yet failed any man, so it will be sure not only to answer, but far exceed thy largest expectations. The evil habits of thy past naughty life shall be no bar to it. For so abundantly kind and tender is the GOD we serve, that He is forward in encouraging all, that sincerely return to Him, and takes particular care that they, who have forsaken Him long, and wandered far, shall meet with at least as friendly entertainment, when they flee to Him for mercy, as others, who never broke loose from Him at all. Ps. xxv. 13; S. John xiv. 21. *Parsons.* (Christian Directory, p. ii. c. 2, s. 2.)

We must take notice that in the account of GOD (as He has manifested in His Word,) *the life of a man* (as a man) is not indicated by sense and motion, but by virtue and the quickening of the Spirit; nor is the crisis of our health to be taken

from the temperament of heat and moisture, but from the temperament of the love and fear of God in our hearts. S. Matt. viii. 22 ; 3 S. John 2. *Dean Young.* (Serm. Rom. xii. 1.)

There is a kind of death, which we all expect to feel, that carries terror in the very sound, and all its circumstances are shocking to nature. . . . But there is another kind of death little regarded indeed, little feared, little lamented, which is infinitely more terrible ; the death not of the body but of the soul ; a death, which does not stupify the limbs, but the faculties of the mind ; a death, which does not separate the soul and body, and consign the latter to the grave ; but that separates the soul from God, excludes it from all the joys of His presence and delivers it over to everlasting misery ; a tremendous death indeed ! *a death unto death.* The expression of S. Paul is prodigiously strong and striking ; 2 Cor. ii. 16 ; Death *unto* death, death *after* death, in a dreadful succession, and the last more terrible than the first. Rev. xxi. 8. *Davies.* (Serm. Eph. ii. 1.)

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in : therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends :

30 But as soon as this thy son was come, which

hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

25 If thy son be given to lavish company, (ver. 13,) endeavour to stave him off with lawful recreations. Be cheerful with him, that he may love thy presence; and wink at small faults, that thou mayest gain him. Be not always chiding, lest thou harden him; neither knit thy brow too often, lest thou discourage him. Remember the discretion of a father oftentimes prevents the destruction of a child. Eph. vi. 4. *F. Quarles.*

Music and dancing.—Have we not here the lawful, innocent, and even religious use of these recreations, as, at S. Matt. xiv. 6, the licentious and unlawful? *J. F.*

28 *Angry.*—Reason to a mind, incensed with anger, is like a key to a lock, that is jumbled; that is, it can do no good; and as a thief chooseth often the darkest night, and the fisher the water that is troubled, so Satan, to work many mischiefs in, chooseth a heart, that is troubled with anger. 1 Kings xxi. 4, 5. *Bp. Babington.*

Quem fugis, ah! demens? Cur Christum spernis amantem?
 Quæ tandem Solymæ Gentes consistere terrâ
 Invidia est? Et nos fas cœli quærere regna.
 An frons læta parum, et dejecto lumina vultu,
 Quod profugus frater rediit genitoris ad ædes
 Post longum exilium, et per tot discrimina rerum?
 En quantâ natum genitor pietate minorem
 Accepit reducem! Collo dat brachia circum,
 Amplexuque hæret, dulcique affatur amore,
 Effunditque genis lachrymas, atque oscula libat;
 Ardentem ex humeris demittit murice vestem;
 Includitque auro digitos, et crura cothurnis;
 Tunc jugulat vitulum, et lætus convivia curat;

Talis amor teneat Te, Judæ imitare parentem,
 Exque illo veram pietatem disce, fidemque
 Christiadas erga fratres ; da jungere dextram,
 Da, Juda, teque amplexu ne substrahe nostro,
 Sermonem Abramidæ nostrum, ritusque sacrorum
 Accipiant, moresque et pacis fœdera firment ;
 Sintque idem casus, Solymam faciamus utramque
 Unam animis ; maneat nostros ea cura nepotes.

Alex. Rosæus. (Virgilio Evangelisantis Christiados, Lib. xii.)

29 If God deals more sparingly with thee here, be of good comfort. What He keeps *from* thee, He keeps *for* thee. If He gives thee not *a kid to make merry with thy friends*, mark what He saith, *All that I have is thine* ; Heaven, and glory, and immortality ; and let that satisfy thee. *Contemnit præsentia solatio futurorum*, saith S. Jerome ; the comforting expectation of the future lifts us above what is present. xvii. 25. *Bp. Brownrig.* (Serm. 1 Cor. xv. 58.)

30 *Was come.*—He speaks of him, as of a stranger, not saying, “he returned.” (Refer to x. 37. *Hervey.*) *Bengel.*

31 *Son, thou art ever with me.*—This (the doctrine of Baptismal Regeneration) may prove a solemn piece of comfort to some, who suspect their state more than they need, and think it is impossible, that they should be in a regenerate condition, because they have not as yet found any such notable change in themselves, as they see and observe in others. These men may as well be jealous they are not men, because they cannot remember, when their soul came to them : if they can find the effects of spiritual life in themselves, let them call it what they will, a religious education, or a custom of well-doing, or an unacquaintedness with sin ; let them comfort themselves in their estate, and be thankful to God, who visited them thus betimes : let it never trouble them that they were not once, as bad as other men ; but rather acknowledge God’s mercy, who hath prevented such a change, and, by uniting them to Him in the cradle, hath educated and nursed them up in familiarity with the Spirit. S. John iii. 8 ; Eph. vi. 4. *Dr. Hammond.* (Serm. Gal. vi. 15.)

He so early and presently conceived a sense of piety, *pæne*

ante cœpit perfectus esse, quàm disceret, that his proficiency almost got the start of his receiving any instruction. Ps. viii.

2. *Pontius, diaconus.* (Life of S. Cyprian.)

There are some persons, observes a Divine (a contemporary of Milton) on whom the Grace of God takes early hold ; and the good Spirit, inhabiting these, carries them on, in an even constancy, through innocency to virtue ; their Christianity bearing date with their manhood ; and reason and religion, like warp and woof, running together, make up one web of a wise and exemplary life. 1 Kings xviii. 12. *S. T. Coleridge.*

32 There is a vast deal of difference betwixt a man whose vessel is entire, and richly laden, when he sails into the port of bliss, and him, who, after shipwreck, after swimming for his life, rides naked on a plank, (*tabula post naufragium. Tertullian.*) and, after being dashed a hundred times against the rocks, at length is cast upon the sands half dead and almost bruised to pieces. S. John vi. 21 ; Acts xxvii. 41—44. *S. Jerome.*

How nice is the observance of all the lesser proprieties of the narrative. The father in the midst of all his natural affection, is yet full of the moral significance of his son's return ; that he has come back another person from what he was when he went, or while he tarried in that far land ; he sees into the deep of his joy, that he is receiving him now indeed a *son*, once *dead* but now *alive* ; once *lost* to him, but now *found* alike by both. But the servant confines himself to the more external features of the case, to the fact, that, after all he had gone through of excess and hardship, his father has yet received him *safe and sound*. Philem. 12—16. *R. C. Trench.* (On the Parables.)

Why should the name of a Saviour, and despair be heard of in the same coasts ? If it breathe within the curtains of the Church, it is not CHRIST, but the devil, and our sensuality, that brings it in. The end of His coming was to destroy it ; for this He came into the world. For this He died. Ask CHRIST, saith *S. Basil*, what He carries on His shoulders ? It is the *lost sheep*. Ask the Angels, for whom they rejoice ? It is for *a sinner that repenteth*. Ask God, for what He is so earnest, as to call and call again ? it is for those, who are now in their evil ways. Ask the shepherd, and He will tell you *He left ninety and nine*, to

find but *one lost sheep* ; His desire is on us, and He had rather we would be guided by His shepherd's staff, than be broken by His rod of iron. If thou wilt return, return. His wisdom hath pointed out to it, as the fittest way ; His justice yields, and will look friendly on thee, whilst thou art in this way, and mercy will go along with thee, and save thee at the end. If thou wilt, thou mayest turn ; and if thou wilt turn, thou shalt not despair ; or if a cloud overspread thee, it shall vanish at the brightness of mercy, as a mist before the sun. Ezek. xviii. 23 ; 2 S. Pet. iii. 9. *Farindon.* (Serm. Ezek. xxxiii. 11, p. 2.)

O sweet JESU, who didst leave the glorious Angels in Heaven, the damned spirits in hell, the just men on earth, and camest into the world to call sinners only to repentance ; seek me, Thy lost sheep ; save me, Thy lost son ; that there may be mirth in earth and rejoicing in Heaven "over one sinner, that repenteth, more than over ninety-nine, which need no repentance." Ps. cxix. *Dean Boys.* (On Domin. Ep. and Gosp. 4 S. after Trin.)

Utinam serenus conspicer
 Parentis aspectum ! ad pedes nam procidam,
 Gemensque coram proloquar :
 Revertor ad Te pœnitens ; per invias
 Abduxit errantem vias
 Me culpa ; peccavi, talentis traditis
 Abusus ; ad Te pœnitens
 Revertor. Ah ! Te, qui Tui sunt muneris,
 Hic fletus, hic meus dolor
 Placent ; et, O benigne, da, Pater, mihi,
 Tuas ut ædes incolam ;
 Tibique junctus caritatis annulo
 Non amplius Te deseram.
 Hoc una, quæ colore splendet cœrulo,
 Præstare vestis est potis ;
 Hanc nullus usus, nulla deterit dies,
 Fur nullus aufert ; hanc mihi
 Si largiare, corde dicam gestiens,
 Corusca sordet Purpura.

Card. Barberini.

CHAPTER XVI.

AND He said also unto His disciples, There was a certain rich man which had a steward ; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

1 Every man is a steward of God. A threefold farm is entrusted to his care, and of each farm he must prudently dispense the proceeds. The first is this world ; temporal good things are its proceeds ; these he must guard from the attacks of robbers, and distribute them, as entrusted to him, to the servants of his LORD. His second farm is his own body, which he must also protect, lest by the door of the bodily senses death get possession of his soul ; the blessings of the body, as health, strength, &c., are to be used in God's service and for His honour. Lastly, he has his soul, to be defended from all evil thoughts ; all his spiritual powers are to be employed in matters relating to the knowledge, the honour and the love of God. . . . They are well called "*His goods ;*" *quìa bona nostra Dei sunt, autoritate ; sed nostra sunt, utilitate.* What we have of good, belongs to God, as its author, but to ourselves in the use we make of it. *Ludolphus.* (in loco.)

I will never trust any man not of sound religion ; for he, that is false to God, can never be true to man. xviii. 1—4 ; Ps. liii. 1—4. *Lord Bacon.* ..

I would gladly know how any man is thoroughly and truly just, who is perpetually guilty of the most atrocious injustice we can think of? Such is the man, whoever he be, that does not love his Maker as he ought. It is true he is only unjust to God; he only wrongs himself; he never wronged his neighbour, it may be, all his life. But what would you say of a steward, who only cheated his Master? Would you think him a just man, because he never cheated his fellow servants? *A contrite heart.* (S. 3.)

2 *Thou mayest be, &c.*—O! Eternity! How surprising, how awakening are the thoughts of thee! Who is so stupid, so senseless, as not to feel a trembling in his loins, when this thought comes into his mind? What, if I should be lost and miscarry for ever! Isa. xxxiii. 14. *Bp. Bull.*

The man, who will not look into the state of his affairs in this world, must be ruined in this world; the man, who will not look into the state of his soul, must be ruined for ever. Heb. ii. 3. *A. W. Hare.* (Serm. on LORD'S Prayer, p. 6.)

3 He does not say, "what shall I answer?" but *what shall I do?* Because, in the presence of the offended Judge, words, however persuasive, avail nothing, but only acts and deeds. iii. 10; Acts ii. 37; ix. 6. *Ludolphus.* (in loco.)

I cannot dig, &c.—A double misery is upon the great part of mankind, that is, impotency and pride. Rom. v. 6; Rev. iii. 17. *Flavel.*

There are many, who are not ashamed to sin; but are ashamed to repent. O what incredible madness! You blush not at your wound; you only blush at the bandage, which is to cure it. *S. Augustine.*

The soul has two tormentors, not simultaneously afflicting it, but at different times; these are fear and grief: when matters go well with thee, thou fearest; when badly, thou sufferest grief. *S. Augustine.*

4 *When I am put out, &c.*—Certainly, if we had any design upon heaven, or another world, we would here make some provision for it. It was a bitter sarcasm of the fool to the Abbot, on his death bed, that the Abbot deserved his staff, as being the verier fool of the two; that being straight to die, to remove his tent to

another world, he had sent none of his household stuff before him. Amos iv. 12. *Dr. Hammond.* (Serm. 2 S. Pet. iii. 3.)

“To miss the good, which may be got by suffering,” says one of our old divines, “is the worst of evils; to lose the gain, which should be gotten by losses, is of losses the greatest; but to grow worse with suffering evil, is perdition itself.” Rev. xvi. 9. *Southey.*

Nothing is so important to any man, as his own estate and condition; nothing so great, so amazing, as Eternity. If therefore we find persons indifferent to the loss of their being, and to the danger of endless misery, it is impossible that this temper should be natural. They are quite other men in all other regards: they fear the smallest inconveniences; they see them, as they approach, and feel them, if they arrive; and he, who passeth days and nights in chagrin or despair, for the loss of an employment, or for some imaginary blemish in his honour, is the very same mortal, who knows that he must lose all by death, and yet remains without disquiet, resentment, or emotion. This wonderful insensibility with respect to things of the most fatal consequence, in a heart, so nicely sensible of the meanest trifles, is an astonishing prodigy, an unintelligible enchantment, a supernatural blindness and infatuation. 2 Thess. iii. 2. *Pascal.* (Thoughts, c. i.)

Proh pudor! usque adeo est homini mens cæca futuri,

Ut, nisi quæ videat, nulla pericla putet?

Scilicet hoc sapere est, tantum præsentibus angere,

Nec procul aspectis consuluisse malis?

Ante tubas, miles dicto parat arma duello,

Cum sonuere tubæ, seriùs arma parat. . . .

Quas veniente metat segetes æstate colonus,

Credidit excultis ante colonus agris.

Provida quin etiam metuens formica senectæ,

Vectat in annonam paucula farra suam.

O! quid agis, gens eventus ignara futuri?

Tempora, quæ venient posthuma, nulla times?

Herm. Hugo. (Gemitus animæ pœnitentis, 14.)

5 So he called every one of his lord's debtors unto

him, and said unto the first, How much owest thou unto my lord ?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations.

5 He had *wasted* his master's goods, by improvidence, now he cheats him by downright fraud. Sin plucks on sin, one offence prepares the mind for another, and frequently causes the occasion for it : the second is worse than the first, often in itself, always in its aggravating circumstances ; then, as sin becomes more easy, repentance is more difficult, and the soul ripens fast for destruction. "Man," said the unhappy Francesco Spira, "knows the beginnings of sin, but who bounds the issues thereof?" iii. 19. 20. *J. F.*

How frequently do we see, or hear of men of fair character, whilst the world went easily with them, drawn in by degrees, as their circumstances grew worse, to try experiments at first, perhaps, though not quite upright, neither on the other hand absolutely dishonest, and end at last in the direct practice of roguery and deceit ! The inducement no doubt is strong. . . . The violent temptations, that distressed circumstances lay men under, to attempt the arts of fraud and dishonesty ought both to make us careful ourselves, and likewise somewhat more mo-

derate and charitable towards others, who labour under difficulties of this kind. We may have been perhaps fair and moderate in our dealings; we have done well, but we have been always in affluence, at ease in our circumstances, and have never felt the load and pressure of perplexed or reduced fortunes. We have never known what it is to look disgrace and poverty in the face; if we have not known this, we know not the trials, some men's honesty is put to, nor how far our's would have stood out against them. Gal. vi. 1. *Paley*. (Serm. Prov. xxx. 8, 9.)

- 7 Satan either tells us, it is no sin; or it is not so great a sin; or not so many sins. . . . If we make him our auditor, he will falsify our accounts, like the unjust steward in the Gospel; *how much owest thou my Master?* our consciences tell us, *an hundred measures*, yea ten thousand talents; but he will falsify our account, and make us write wrong, and *set down fifty*. Gen. iii. 4, 5; Mal. iii. 13. *Bp. Brownrig*. (Serm. Ps. xix. 12, 13.)

The Saviour must still have the privilege reserved unto Him, of being the absolute LORD "over His own house:" it is sufficient for His officers, that they be esteemed, as Moses was, "faithful in all His house, as servants," (Heb. iii. 5, 6.) The place wherein they serve, is a steward's place; and the Apostle telleth them, that "it is required in stewards that a man be found faithful," (1 Cor. iv. 2.) They may not therefore carry themselves in their office, as the *unjust steward* did, and presume to strike out their Master's debt, without His direction, and contrary to His liking. Now we know that our LORD hath given no authority unto His stewards to grant an acquittance to any of His debtors, that bring not unfeigned faith and repentance with them. To think, that it lieth in the power of any priest truly to absolve a man from his sins, without implying the condition of his believing and repenting, as he ought to do, is both presumption and madness in the highest degree. (Ref. xv. 22. *J. F.*) *Abp. Usher*. (Answer to the challenge of a Jesuit, c. 5.)

We are bound as much to do good to others, as not to injure them; to supply their wants, as not to rob them; to reach forth a hand to help them, as not to smite them with the fist of wickedness: and, though *my hundred measures of oil be my own*, and

I may demand them, yet there is a voice from Heaven and from the Mercy-seat, which bids me; *take thy bill, and sit down quickly, and write fifty.* Acts v. 40; S. Matt. x. 8. *Farindon.*

- 8 Arguments taken from a parable or similitude, are of force, no further than they pertain to the end of the parable, or that resemblance, for which things are compared. The labourer's penny doth not prove an equality of glory in Heaven; nor our Saviour's commendation of the *unjust steward* justify his cheating of his Master. CHRIST proveth the readiness of God to do justice to His servants, upon their constant prayer, by a similitude taken from an unjust judge. S. Matt. xx. 9—13. *Abp. Bramhall.* (Castigations of Mr. Hobbes' animadversions, p. iii. disc. 2.)

Wisely.—Faith is a provident wise grace, and makes the soul bethink itself, how it can live in another world. Deut. xxxii. 29. *Gurnall.*

Take a heretic, a rebel, a person, that hath an ill cause to manage; what he is deficient, in the strength of his cause, he will make up with diligence; while he, that has right on his side, is cold, indiligent, easy, and inactive, trusting that the goodness of his cause will not fail to prevail without assistance: so wrong prevails, while evil persons are zealous, and the good remiss. *Bp. J. Taylor.*

It is observable, that the principal inventions, which serve both to the use and divertisement of the present life, as the forming of societies, building of cities, and finding out curious arts and manufactures, are all attributed to the profane line (the posterity of Cain) as contradistinguished from the descendants of Seth. Gen. iv. 17, 22. *Dean Young.* (Serm. Rom. i. 22.)

- 9 Doctrine is but the drawing of the bow; *application* is the hitting of the mark. xii. 41. *Manton.*

Having thus framed the body of the parable, our Saviour now giveth it a soul, in this latter part of the verse; breathing into it the breath of life, by applying it. Application is the life of a parable. The commending of the steward's wisdom, was with the purpose to recommend the example to us; that we might from it learn to provide against the time to come, as he did. So that the application hath two parts. The one more general,

respecting the end; that as he was careful to provide maintenance, for the preservation of his natural life, so we should be careful to make provision for our souls, that we may attain to everlasting life: the other, more special, respecting the means; that, as he provided for himself out of his Master's goods, by disposing the same into other hands, and upon several persons; so we should lay up for ourselves a good foundation towards the attainment of everlasting life, out of the *unrighteous mammon*, wherewith God hath entrusted us; by being rich in good works, communicating and distributing some of that in our hands towards the necessities of others. 1 Tim. vi. 17—19.

Bp. Sanderson. (Serm. S. Luke xvi. 8.)

Præbe terram et accipe cælum. Give of this earth, take in exchange Heaven. . . . God hath given all His goods to two classes of men; to the rich earthly things; to the poor, heavenly things; but in His willingness to save both classes, He has appointed, that the rich should here receive the poor into their inheritance, and then hereafter, that the poor in their inheritance should receive the rich; *ut uterque per alium collocetur*, that each may find his proper place by means of the other. *S. Augustine.* (Lib. v. Hom. 56.)

If by the *friendship* of the poor we obtain *everlasting habitations*, when we give to them, we ought to think thus; that we are making a tribute to our patrons, rather than distributing our gifts to the needy. *S. Gregory.* (Moral. l. xxi. c. 24.)

I make no doubt, but God's mercy is ready to shine upon ours; for He loves it, and loves to look on it. I doubt not, but He rewards our mercy with the blessings of this life. . . . But what are these to that reward, which is laid up for those, who do *seminare in benedictionibus*, who sow plentifully? What are riches, that have wings, to immortality? What is a palace to Heaven? We visit the sick, and the Spirit of comfort visits us; we serve our brethren, and the Angels minister unto us; we cover the naked with our cloth, and God clothes us with joy; we convert a sinner, and shine as stars; we part with a few shekels of silver, and the hand of mercy works and turns them into a crown; we sow temporal transitory things, and the harvest is Eternity. Whilst we make them ours, they are weak

and impotent; but when we part with them, they work miracles, and remove mountains, all, that is between us and blessedness. All the riches in the world will “not add one cubit to our stature;” but if we thus tread them under our feet, they will lift us up, as high as heaven. *Nulla sunt potiora quàm de misericordiâ compendia*; the best gains are those we purchase with our loss; and the best way to “find our bread,” is to “cast it upon the waters.” Isa. lviii. 7—11. *Farindon.* (Serm. Micah vi. 8. Part 5.)

Nec dubiè in cœlum substantia pervenit illa,
 Quæ Christo collata datur sub paupere formâ:
 Quæ damnis augmenta capit; quæ spargitur, ut sit;
 Quæ perit ut maneat; quæ vitam mortua præstat.

Sedulius. (Lib. 4. Carm.)

Dicunt Scripturæ memorare novissima vitæ;
 Pauper ab hoc mundo transiet omnis homo.
 Dat Fortuna status varios, Natura sed omnes
 Fine suo claudit, cunctaque morte rapit.
 Post mortem pauci, qui nunc reputantur amici,
 Sunt memores; animæ sis memor ipse tuæ.
 Da, dum tempus habes, tibi propria sit manus hæres;
 Auferet hæc nemo quod dabis ipse Deo.

J. Gower. (Liber, cui titulus, Vox clamantis.)

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

10 Take notice, that He says not, that he who is *faithful* in *great* things, shall also be in *little* ones; but He quite turns the pro-

position another way ; because, in effect, fidelity makes itself more known in little things, than in great ones. When a steward reckons the expenses in a house, it is not in his not being found faulty in his accounts a hundred or two hundred pounds, that his great fidelity appears ; but that he is found not to have miscounted a farthing. A good servant is not so soon found or known in those great things, which purely belong to his duty, as in certain little cares, to which he is not obliged ; and, lastly, a son gives a less mark of his love and respect for his father, by the obedience he renders him in matters of consequence, than by those he performs which are of less concern ; and by his care never to do the least thing that may displease his father. Gen. xxiv. 33 ; S. Matt. v. 19. *Rodriguez*. (On Christian Perfection, c. vi.)

This *little* are the promises of this life, which He hath promised to give to them that believe in Him, such as food, raiment, and the other refreshments of the body, or health, or such like . . . but by *much* is meant the gifts of the eternal and incorruptible world "Seek ye first the kingdom of God," says He, "and all these things shall be added unto you." "Take no thought," &c. (S. Matt. vi. 31;) that every one may be tried from these small and temporary matters, whether he believes in God, that He hath promised to give them ; when we are free from all solicitude about such things, and our whole concern is only for things future, which are eternal. *Macarius*. (Homilies. xlviii.)

Suffer not Thy servants, O LORD, to neglect the smallest action that concerns our eternity ; but quicken us with a ready diligence to avoid every least occasion of sin, and to embrace every least opportunity of Thy service. As we inure ourselves in little instances, shall we prove in great ones. . . . If our affections are not masters of the *unrighteous* mammon, we must be its servants ; and if we are its servants, we cannot, O LORD, be Thine ! xix. 17. *Austin*. (Med. 186.)

How simply great is the idea, expressed by *in the least* ; teaching at once that the thing, on which human beings dote (*Quid non mortalia pectora cogis, auri sacra fames ?*), is the lowest and *least* of GOD'S entrusted talents, the smallest of the good

things, which come down from above? Nay, there seems to be something of an epanorthosis in the re-introduction of the *unrighteous mammon*; as if there might be a danger in allowing that it was even *the least*, if the admission were not accompanied with an adequate guard, a repeated memento of *the evil*, with which it was intimately and generally connected. 1 Tim. vi. 10; S. Jas. v. 1—6. *A. Knox.*

11, 12 Here are two lessons, which we must thoroughly learn and practise, if we would have our part of that glorious inheritance. First, we must understand, that the riches and good things here are but shadows, or tokens, or types of the true; and next, we must make up our minds to consider none of them, as being properly *our own*. What we seem to have here is neither real in itself, nor are we the real owners of it. So far as it is good, it is but a shadow of something better; and we are only entrusted with it for a time, for a little while. We are God's stewards, and shall soon be called to give an account to the great Master of the family. . . . Because we are apt to be so fond of money, He plainly tells us it is *unrighteous*—it has the stain of wickedness and dishonesty upon it; and as the Apostle tells us, "it is the root of all evil." It is good for nothing, but to be well spent and got rid of. xix. 8. *Plain Sermons.* (Vol. viii. p. 146.)

Riches are foreign to us, because they are not natural to us. They are neither born with us, nor do they leave the world with us. Those things, which we cannot take with us, are not our's. *Sola virtus est comes defunctorum; sola nos sequitur misericordia.* Virtue is the only attendant on the dead; mercifulness only follows us beyond the grave. Job i. 21; Ps. xlix. 17. *S. Ambrose.* (in loco.)

Be rather careful of what thou dost, than of what thou hast; for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it in thy sickness; but what thou dost is thine, and will follow thee to thy grave, and plead for, or against thee at thy resurrection. xii. 19.; S. Mark x. 21; *F. Quarles.*

13 No servant can serve two masters: for either

he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things : and they derided Him.

15 And He said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God.

16 The Law and the Prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from *her* husband committeth adultery.

13 The Divine goodness hath put enmity between whatsoever is born of Him, or flows forth from itself, and the seed of the serpent. . As at the beginning, He divided between the night and the day, between light and darkness, so that they can never intermingle, or comply one with another, or be reconciled one to another ; so neither can those beams of Divine light and love, which descend from God upon the souls of men, be ever reconciled to those foul and filthy mists of sin and darkness, which ascend out of the bottomless pit of hell and death. . . . Divine truth and goodness cannot contract themselves with any thing, that is from hell, or espouse themselves to any brat of darkness ; as it was set forth in the emblem under the old Law, where none of the holy seed might marry with the people of any strange god. Though that rule, "touch not, taste not, handle not," be abolished in the symbolical rites, yet it hath an immu-

table mystery in it, not subject to the laws or changes of time. Ps. cxxxix. 21; 2 Cor. vi. 14. *John Smith.* (Disc. on S. James iv. 7.)

He, who formed the whole man, disdains to have any part of him in share with his enemy. S. Mark xii. 30. *S. Gregory.*

Thou canst not love divers and contrary things. If thou wouldest know what thou lovest, mark well what thou most thinkest upon. Ps. x. 4. *Abp. Leighton.*

Had the Pharisees seen, that to *serve* GOD implies an universal obedience to all His laws, and that to *serve Mammon* implies an equal submission to all the maxims of the world, and that these laws and these maxims are, in numberless cases, directly contrary to each other, they would then have seen our LORD's observation in its true light; and they could not have helped feeling the propriety of the conduct, recommended to them. But the sentiments, arising out of this truth, would have given no small disturbance to men, who were determined to act in defiance of them. To avoid this inconvenience, they had only to put a false gloss on the words of JESUS; to suppose, for instance, that by serving GOD was meant, to "make long prayers," and by serving Mammon, to make a reasonable provision for their families; and then, where was the inconsistency of two such services? In this way of understanding the text, nothing is easier than to *serve GOD and Mammon*. And thus, by substituting a proposition of their own, in the room of that, which He had delivered, they escape from His reproof, and even find means to divest themselves of it. Isa. v. 20; Ps. lvi. 5. *Bp. Hurd.* (Serm. on text.)

Namque duplex veluti cernens caput oraue bina
 Aut etiam geminas spectans in codice chartas,
 Non totam verè poterit comprehendere formam,
 Id licet obnixè studeat; sed parte retentâ
 Effugiet sparsum et tenuem pars altera visum;
 Sic Christo et mundo quisquam partitur amorem,
 Hujus amor planè levis est et frigidus: at qui
 Totam animi flammam penitus defixit in uno,
 Ille procul dubio constans et certus amator.
 Quinetiam latomi solertes, quique fabrilem

In lignis artem exercent, cum linea recta
 Quæritur, exactâque operâ captatur amussis,
 Ex oculis unum claudunt, et lumine toto
 In socium fuso, visûs acieque coactâ,
 Recta sequente tenent duro vestigia ferro :
 Sic collectus amor propius conjungit amantum
 Pectora casta Deo, cupientem qui cupit, atque
 Cernentem cernit, fitque obvius invenienti.

S. Greg. Nazianzen. (Carm. 2. De Virginitate.)

14 The Pharisees had covetous hearts, and they *mocked* CHRIST ; the philosophers had proud hearts, and they scorned Paul ; the Jews had carnal hearts, and they were offended at the Gospel ; the people in the wilderness had unbelieving hearts, and “the Word preached did not profit them.” Ye are not “straitened in us,” or in our ministry : we come unto you with abundance of grace ; but “ye are straitened only in your own bowels,” in the hardness, unbelief, incapacity, and negligence of your own hearts, which receiveth that in drops, which falleth down in showers. x. 11 ; xiii. 34 ; Ps. lxxxi. 8—16. *Bp. Reynolds.*

Men are atheists, because they are first vicious ; and they question the truth of Christianity, because they hate the practice of it. S. John iii. 19—21. *Dr. South.*

14, 15 Art thou secure, and yet hast sinned ? It is because thou fearest no executioner. Thou fearest him not, because there is none to judge thee. There is none to judge, because there is none accuser. There is none to accuse, because there is none to witness. There is no witness, because thy sin is secret. Thou fool, thou hast all these within thyself. Thy conscience is them all ; accuser, witness, jury, judge, executioner. Thou hast a court within thy heart, the court indeed of conscience. For conscience there acts all these offices, indicts, convicts, condemns, and executes. S. Mark vi. 16 ; S. John iv. 17—19 ; Titus iii. 11. *Dr. R. Clerke. (Serm. Ps. li. 3.)*

15 The hypocrite shows the excellency of virtue by the necessity, he thinks himself under, of seeming to be virtuous. S. Mark vi. 20. *Dr. Johnson.*

There are not many, who can stand the test of a close inspection. Their virtues shine upon us at a distance ; it is, upon a nearer

approach, that we descry their failings. The distant ground, which is adorned with varieties of flowers, seems to be all flower, and to glow with one continued and unmixed lustre; but if, we were on the spot, we should discover several weeds, interspersed amidst such a beautiful assemblage of colours. Prov. xviii. 17. *J. Seed.*

Sordet in conspectu Judicis quod fulget in conspectu operantis.

Those works, which in the doer's estimate make a beautiful show, are filthiness in the sight of the Judge. *S. Gregory.*

- 16 Ancient prophecy ended, as it had begun. The first discovery of it in Paradise, and the conclusion of it in the Book of Malachi, are directed to one point. In its course, it had multiplied its disclosures, and furnished various succours to religion, and created an authentic record of GOD's Providence, and Moral Government, committed to the world. But its earliest and its latest use was in the preparatory revelation of Christianity. *Davison.*

The old tabernacle was still standing, because our High Priest was not yet entered into the true Sanctuary; and therefore *in crepusculo Evangelii*, in this dawning of the Gospel, when the Sun of Righteousness had not yet climbed up to the proper horizon of the Church, in this *interstitium*, this interposition of S. John preaching, who was, as Nazianzene calls him, placed in the middle between the Law and the Gospel, this petition was most fit and opportune, "Thy kingdom come!" *Farindon.*

- 17 Our Blessed Saviour ratified the whole Divine Law, positive and ceremonial, and the whole doctrine of the Prophets, to wit, respectively, according to their several kinds and qualities. 1. He ratified the whole Law, which was purely, simply, and perpetually Moral, in respect of necessary obedience and observation. 2. He ratified Ceremonial and positive Laws, in respect of their spiritual use and signification, and by fulfilling all things, typed and prefigured by them. 3. He ratified the whole doctrine of the holy Prophets, by fulfilling in His own Person, and in the members of His Mystical Body, all things foretold and prophesied by them; and He maintained also the reading, expounding, and spiritual, and moral application of prophetic doctrine, to continue in the Christian Church, to the world's

end. S. Matt. v. 17 ; S. John xix. 28. *Bp. White.* (A treatise of the Sabbath Day.)

The fundamental will of the Almighty we cannot suppose subject to change ; neither can any voice, that has once proceeded out of the mouth of God, for the general moral guidance of His creatures, ever sink into a dead letter ; so sink, I mean, as to lose all force of obligation upon subjects, on whose conscience an Eternal Law is written, as it is called, “ of nature,” with which such moral word of Revelation is in harmony. 1 S. John ii. 7, 8. *J. Miller.* (Bampt. Lecture, ii.)

As it is in this lower world ; notwithstanding it is maintained by a continual flux and vicissitude, by the perpetual change of one being into another, one corrupting and another rising up in a new form and shape out of its ruins ; and yet not the least dust of matter is, or can be, consumed, but the same matter and the same quantity still continue, which were at first created : so it is with the Law of God ; let Scribes and Pharisees corrupt it by their erroneous glosses and false interpretations, putting what forms and shapes they please upon it ; yet, as it is in the corruption of earthly bodies, not the least piece of matter can perish, or be annihilated, so neither in their corrupting of the Law, shall “ one jot or tittle of it fail.” Mal. iii. 6. *Bp. Hopkins.* (Serm. S. Matt. v. 19.)

18 We do upon just authority conclude, it hath been the constant doctrine of the Catholic Church that the bond of matrimony, once rightly tied, can never be dissolved, but by death ; and although some contentious persons have disputed against this eminent truth, to me it seems very rational to maintain this principle, as well to prevent the frequency of divorces, as to make it necessary to choose warily, since we can never choose again, till God (in whose presence we promised to live together till death,) do set us at liberty by the taking away of one party.

. . . That excellent sentence (“ forsaking all other, keep thee only unto her, so long as ye both shall live,”) is there placed to prevent those three mischievous destroyers of holy marriage, adultery, polygamy, and divorce. Prov. ii. 17 ; Mal. ii. 14 ; Rom. vii. 2 ; 1 Cor. vii. 10, 11. *Dean Comber.* (On the Office of Matrimony, p. 4.)

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

19 This is an historical parable, and a parabolical history; some such persons there were, and some such things were really done; but some other things were figuratively, symbolically, and parabolically added. *Dr. Donne.* (Serm. Lam. iv. 20.)

Narratio potius, quàm parabola, quia nomen additur. This is a true story rather than a parable, because the name is given. *S. Ambrose.*

It was the opinion of Tertullian, that by the rich man, Herod was intended; and by Lazarus, John the Baptist. *Calvin.*

Does not CHRIST seem to you to have been reading from that Book, where He found the name of the poor man written, but found not the name of the rich? For that Book is "the Book of Life." Ps. lxxxvii. 6. *S. Augustine.*

20 Lazarus by his name is known in heaven: the rich man is without a name anywhere. *Bengel.*

Est in Evangelio, verùm sine nomine, dives;

Pauper ubi æternum, Lazare, nomen habes.

John Owen. (Epigr.)

He is not charged with injuring any person, or defrauding his neighbour. The only fault recorded is, that *he fared sumptuously every day*, while Lazarus *lay at his gate*, perishing for want of common necessities. He was one of that set of men, a numerous set, who are very hospitable to those, that do not want, and very unfriendly to those, that do. xiv. 12. *J. Seed.* (Serm. Prov. iii. 27.)

A smooth and easy life, an uninterrupted enjoyment of the goods of Providence, full meals, soft raiment, well furnished homes,

the pleasures of sense, the feeling of security, the consciousness of wealth,—these, and the like, if we are not careful, choke up all the avenues of the soul, through which the light and breath of heaven might get to us. Amos vi. 1—6. *J. H. Newman.* His great fault was, that he cared for nothing, but himself. *His fine linen and sumptuous fare* were the index to his heart. *Bp. Medley.*

Laid at his gate.—*Quasi pietatis conflatorium*, as a forge to melt his heart, and move him to pity. Rom. xii. 20. *Pet. Chrysol.*

Dives et pauper duo sunt sibi contraria ; sed iterum duo sunt sibi necessaria. Rich and poor are contrary to one another ; but yet both necessary to one another. Verse 9 ; 1 Cor. xii. 21. (See Illustr. S. Matt. xxvi. 11. *Dr. Hammond.*) *S. Augustine.*

Cast off the weight of riches, that is, the superfluity of them ; cast that away upon the poor. Cast away, said I ? Pardon me ; *Deponentes*, lay it down, lay it aside for them ; or *recondentes*, *reponentes* (it is no straining of ἀποθέμενοι) lay it *up* in the bosoms of the poor ; lay it down at the feet of CHRIST ; lay it out upon GOD ; lay it *up* in heaven. xii. 17 ; Acts iv. 37 ; 1 Tim. vi. 17. *Dr. Mark Frank.* (Serm. Heb. xii. 1.)

21 He was without a house, but not without a GOD ; without a garment, but not without faith ; without bread, but not without CHRIST. 2 Cor. vi. 10. *Fulgentius.*

It may be, you will find some poor Christians, that know not where to have their next bread and yet are speaking of the bounty of their GOD, while you are repining in the midst of plenty. Phil. iv. 10—20. *Flavel.*

We may be as happy in russet, as in tissue. Heb. xi. 37—40. *Bp. Hall.*

One has well observed, that “it is far better to be of the number of those who, like Lazarus, need relief, than of those who, like Dives, refuse to give it.” S. James ii. 5, 6. *J. F.*

Let the indigent rejoice in thy gift to him, that thou also mayest rejoice in GOD’s gift to thee. He is in want before thee ; thou art in want before GOD. Despise not thou the man, who needs what thou dost possess ; GOD will not despise thee, in thy need of what He has to give. . . . Thou art at once in abundance and in want ; in abundance of temporal things, in want of

eternal things. The man, whom thou hearest, is a beggar; and thou thyself art GOD's beggar. Petition is made to thee; and thou makest thy petition. As thou hast dealt with thy petitioner, so shall GOD deal with His. Thou art at once full and empty; fill the empty with thy fulness, that thy emptiness may be filled with the fulness of GOD. S. Matt. xxv. 35—41. S. *Augustine*.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

22 According to the proverb of the Jews, Michael flies but with one wing, and Gabriel with two; GOD is quick in sending Angels of peace, and they fly apace, but the messengers of wrath come slowly: GOD is more hasty to glorify His servants, than to condemn the wicked. And therefore in the story of Dives and Lazarus, we find that the *beggar died* first; the good man Lazarus was first taken away from his misery to his comfort, and afterwards *the rich man died*: and as the good many times die first, so all of them rise first, as if it were a matter of haste: and as the mother's breasts swell, and shoot, and long to give food to her babe, so GOD's bowels did yearn over His banished children, and He longs to cause them to eat and drink in His kingdom. And at last the wicked shall rise into condemnation; for that must be done too; "every man in his own order:" first CHRIST; then CHRIST's servants; and last, CHRIST's enemies. Dan. ix. 21; 1 Cor. xv. 23. Bp. J. Taylor. (Funeral Sermon of Abp. Bramhall.)

Whenever such a penitent soul (refer to xv. 7) hath bidden adieu

to the body, those Blessed Spirits stand ready to receive and guard it through those legions of malignant spirits, that do always infest these lower tracts of air, and to conduct it safe to those happy abodes, where it is to lodge, till the resurrection ; for it is said of Lazarus's soul, that it was *carried by Angels into Abraham's bosom*. All which is a clear demonstration of the vast esteem, which those Blessed Angels have of souls. For can it be thought, that such noble beings, who have a God and themselves to converse with, and have so immediate a prospect both of His beauty, and their own, to exercise their faculties, and employ their contemplation, would be so ready and willing, as they are, to attend upon souls, and minister to their safety and happiness, if they had not a mighty value and estimation of them ? Eph. vi. 12. *J. Scott*. (Disc. on S. Matt. xvi. 26.)

When the soul of man is gone out of the body, there is a great mystery transacted. For if the guilt of sin be found upon it, companies of devils come ; and bad angels, and the powers of darkness seize upon that soul, and take it to their own lot. Neither ought any one to think strange of these things ; for if, while living and abiding in this present world, he was subject and obedient, and became a vassal to them, how much rather, when he makes his exit hence, is he laid hold of, and kept in possession by them ? But that things are thus, you may fairly understand from the good and happy side. For upon the holy servants of God there are Angels attending from this very moment, and holy spirits, encircling them round, and preserving them. And when they go out of the body, the quires of Angels take up their souls into their own proper part, into the pure Eternity. And thus do they bring them to the LORD ; to whom be glory and dominion for ever ! Ps. xxxiv. 7 ; S. Matt. xxv. 41 ; Rom. vi. 16. *Macarius*. (Homily xxii.)

Here is one, who in his life had not a single friend ; and now suddenly not one, but many Angels, wait upon him. *Luther*.

All nations shall be blessed *from*, and blessed *with*, the seed of Abraham. . . . *Semen Abrahæ* shall bring us to *sinus Abrahæ*, and make us partakers of his heavenly joys there. Gal. iii. 8, 9. *Bp. Andrewes*. (Serm. S. John viii. 56.)

He, who was denied in this world to be feasted, even with the portion of dogs, was placed in the bosom of the Patriarch, that is, in the highest room ; for so it was in their *discubitus*, or lying down to meat, the chief guest, the most beloved person, did lean upon the bosom of the Master of the feast ; so S. John did lean upon the breast of JESUS, and so did Lazarus upon the breast of Abraham ; or else *κόλπος*, *sinus Abrahami* may be rendered “the bay of Abraham,” alluding to the place of rest, where ships put in, after a tempestuous and dangerous navigation. The storm was quickly over with the poor man, and the Angel of GOD brought the good man’s soul to a safe port, where he should be disturbed no more : and so saith the SPIRIT ; “Blessed are the dead, which die in the LORD, for they rest from their labours.” Ps. cvii. 3. *Bp. J. Taylor.* (Serm. at the Funeral of Sir George Dalston.)

The ancient Doctors of our Religion call the place and state, before the resurrection, Paradise, *the bosom of Abraham* ; the feast of the Patriarchs ; the outward altar ; “below the altar ;” the porch of the Sanctuary ; the Courts of the LORD ; the custody and the storehouse of souls ; secret receptacles ; the hidden seats or tabernacles of the godly ; convenient or due places ; places meet for them or worthy of them ; the place of refreshment, of light, of peace ; a portion of the spiritual rest ; the rest of security ; a certain retiring place of everlasting rest ; the port of eternal security ; the bright, the fragrant, the Royal tabernacles ; the earnest or pledge of the Kingdom ; the white raiment ; a chamber in the palace Royal ; an habitation with GOD ; the asylum or place of refuge. They call that place and state into which we shall be admitted, after the resurrection, the highest Heaven ; the inner altar ; above the altar ; the house of GOD ; the seat of CHRIST ; the celestial Kingdom ; the heavenly inheritance ; the goods of the Kingdom ; the consummation of glory ; the reward of immortality ; the distribution of Royal donations ; perfect joy ; the expected reward ; the end of all good ; the entire reward of deserts ; the time of crowns ; the Kingdom of fruition ; the perfect participation of good things. *Bp. Patrick.* (Glorious Epiphany, c. 14.)

(The rich man lived longer.) The wicked many times have faster hold and firmer footing in this world, because it is their portion, and all they shall have. Ps. lxxiii. *Bp. Babington.*

The rich man died and was *buried* in hell. Go to his grave; and there, in the midst of it, you will find his heart. xii. 34. *S. Antony.*

23 The soul is tormented in hell; what avails it to have the body richly embalmed, and wrapt up in the finest linen? It is, just as if a Master of a house, being sent into exile, thou shouldest decorate the walls of his house; he pines in exile, he sinks with hunger, he can scarce find any corner to rest in, and you exclaim; *Felix est, nam ornata est domus ejus!* Happy man, to have his house so decorated! Acts xii. 21—23. *S. Augustine.* (In Ps. xlviii. 18.)

The greatness of those things, which follow death, makes all, that goes before it, sink into nothing. Ps. xlix. *Wm. Law.*

24 *Melius est dubitare de occultis quàm litigare de incertis.* It is better to be in doubt on things secret, than to strive about what is uncertain. I have no doubt at all, but that the rich man is to be regarded *in ardore pœnarum*, as suffering penal fire, and the poor man *in refrigerio gaudiorum*, as enjoying the cool refreshment of joy; but the strict sense, in which we must understand that fire of hell, that bosom of Abraham, that tongue of the rich man, that finger of the poor man, that tormenting thirst, that cooling allayer of heat, is rarely if ever disclosed to the inquiries of the meek, and never to those, who are given to contention. Deut. xxix. 29; Ps. xxv. 9. *S. Augustine.* (Lib. viii. de Gen. v.)

Multi hic devorant, quod in æterno igne concoquent. Many devour in this world, what they will have to digest in the flames of hell. Gal. vi. 7, 8. *S. Bernard.* (Serm. 76.)

They, who are this day wallowing in their sins, may before the next be roaring in hell. xii. 20. *Dr. J. Scott.*

No eminency of grace, no dignity of place, no degree of authority must make us forget this; to own, and acknowledge even the lowest Christians, as our beloved brethren. The proud rich man can be content to claim kindred with Abraham; he calls him *Father Abraham*: but ye read not that ever he said, *Brother*

Lazarus; and ye know what became of him. It will not serve us, nor save us, to be able to say, "Abraham is our Father;" except we will charitably acknowledge the poorest Christian, even Lazarus, for our brother. xviii. 11; S. James iii. 1; Heb. ii. 11; 1 S. Pet. v. 1; Rev. i. 9. *Bp. Brownrig.* (Serm. on S. John xx. 17.)

Desideravit guttam, qui non dedit micam. The man, who refused a crumb of bread, now himself longs for a drop of water, one has red flame for his *purple*; the other has a feast for his former destitution; that the balance may be even. S. James ii. 13. *S. Augustine.*

In that his tongue is tormented, it appears that, as in feasting he had sinned by loquacity, so his tongue did burn the more ardently. Prov. xxiii. 1—8. *S. Gregory.*

"As there are different sins," says an ancient writer, "so shall there be variety of punishments. The adulterer shall have one kind of torment, the murderer another, the robber and extortioner another, the drunkard another, the liar and false swearer another;" each that, which shall be most sensible and afflicting to him. And then he proceeds, "that the proud man shall be trodden under foot; the glutton gnawed with extreme hunger; the drunkard parched up with unquenchable thirst; the voluptuous filled with gall; the tender and delicate seared with hot irons." All which some have thought to be denoted in that description of the wicked man's sufferings, given at large by Job, ch. xx. Judg. i. 6, 7; Prov. i. 31. *Parsons.* (Christian Directory, p. i. c. 11.)

Shall the souls of Saints and sinners, the one be crowned in Heaven, the other damned in hell, without their bodies? The bodies having wrought, whether righteousness or wickedness, as well as the souls: the flesh, being *particeps in causâ*, will be so *in sententiâ*, saith Tertullian. S. Mark ix. 43, 45, 47. *Dr. Richard Clerke.*

It is the soul, that is in hell only till the day of judgment, though the body be not there. A man would think, that the soul did not suffer; but philosophy tells us, that the soul suffers *mediante corpore*, in and by the body; therefore it is a rule in Divinity, that "whatsoever God doth by means, He can do without

means." Though the body be not there, but the soul only, yet GOD is able, nay, doth make the soul as well feel grief without the body, as He doth by means of the body. *Abp. Usher.* (Serm. Rev. xxi. 8.)

In the punishment of sinners, there is not only *pœna damni*, which is answerable to their aversion from GOD, but also *pœna sensûs*, which is answerable to their conversion to the creature. 2 Thess. i. 8, 9. *T. Aquinas.*

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

25 The very first cause of all remorse and anguish will be the very *remembrance*, that thou wast a *Son*. S. Matt. xxii. 12; Heb. x. 26, 31. *J. F.*

It is safer now to be bitten with the memory, than hereafter with the torment of sin. S. Mark xiv. 72. *Hooker.*

Had he remembered on earth, he would not have been called to *remember* in hell. . . . Look at the affairs of common life, and be taught by them. Do not neglect, and want of attention, and not looking about us to see what we have to do, bring upon us consequences, as ruinous to our worldly business, as any *active* misbehaviour? It is an event of every day, that a man by mere laziness and inattention to his business, does as certainly bring

himself and family to poverty, and end his days in a jail, as if he were, in wanton mischief, to set fire to his own house. So it is also with the affairs of the soul: neglect of that, forgetfulness of God, who can alone save it, will work its ruin, as surely as a long and daring course of profligate wickedness. Prov. xxii. 29; xxiv. 30. *H. Martyn.* (Serm. S. Luke xvi. 31, and Ps. ix. 17.)

When S. John describes the world, which he forbids us to follow, he makes three parts of it, "the lust of the flesh, the lust of the eye, and the pride of life." Do not all three appear here in the character of this man? Where is "the lust of the eye," if it be not in gaudy apparel? Where is "the lust of the flesh," at least one great branch of it, if it be not in the use of dainty diet? Where is "the pride of life," if not in riches? And what reason have you now to doubt what should be the meaning of *Recepisti; thou hast received thy good things*? He then that fears to hear a *Recepisti*, if he be rich, let him not forget to distribute and empty those bags, which lie up by him. If he feed deliciously, let him turn his costly dishes into temperance and fasting. If he be richly clad, let him turn his scarlet into sackcloth; otherwise, what can we plead for ourselves, that we should not as well as this man in the text, when our time comes, hear our *Recepisti*? S. James iv. 4, 9; v. 1, 2, 5. *J. Hales.* (Serm. S. Luke xvi. 25.)

Was he therefore tormented because he *received good things*? Is this the case with all them, that *wear purple*, and fare well *in this life*? Shall every one, to whom God reacheth such good things, as these, be quit for ever from Abraham's bosom? By no means. For whose is the bosom? Is it not Abraham's? And what was Abraham? (Gen. xiii. 11.) "Rich in cattle, in silver, and gold." There is hope then for rich men, in a rich man's bosom. . . . We have in this Scripture two rich men; the one, that giveth the *recordare, remember*; the other, to whom it is given; the example of a rich man, which rich men ought to avoid; the sentence of a rich man, which rich men ought to remember. It is evident, it was not, for that he had *received good things in this life*; seeing, as truly as Abraham said to him, *Son, remember, &c.*, so truly might he have rejoined, "Fa-

ther, remember, thou didst receive," &c. It was not that. Neither was it because he came by them unduly; for it is, saith S. Bernard, "Recordare, quia *recepisti*," not *quia rapuisti*, or *quia decepisti*, by rapine, or deceit: neither was it because he received them and wrapped them up; for as his receipts are in this verse, so his expenses in verse 19; so much in purple, and linen; so much in feasting. . . . What was it then brought him thither? or, as S. Bernard calleth it, what was his *scala inferna*, the ladder by which he went down to hell? that we may know, what is the difference, between Abraham's receipt and his, and when *recepisti* shall conclude with *cruciaris*. . . . This life is called *his* life ("thy life time"); because he lived in it, as if there had been no other life, but it. (xii. 18, 19; S. James iv. 13.) So the good of it, *his* good ("thy good things"). This, his life, then, the portion of his life, he chose for his good; they his, and he their's; they that make such a choice their *recepisti*, may well end in *cruciaris*. 1 Sam. xxv. 11. *Bp. Andrewes*. (Serm. on text.)

Riches are called *goods*, *non quia faciunt bonum, sed unde faciat bonum*; not as good in themselves, but as the means of our doing good by them. 1 S. John iii. 17. *S. Augustine*.

These things are not *good*, but only go under this deputative and borrowed title. The world hath cried them up, but the Scripture hath no such name for them; it is "good to praise the LORD;" nay it is "good to be afflicted;" this we read: but where do we read, it is good to be rich; it is good to be honourable; it is good to go "in purple, and fare deliciously every day?" We find many curses and woes sent after them; but we never find them graced with the title of good. "Thou hast received thy good things," saith Abraham to Dives; good things, but *thine*, such as thy lusts esteemed so; thy good things, and such good things, which have helped to hurry thee to this place of torment. S. Matt. v. 3—13. *Farindon*. (Serm. Micah vi. 8, p. 2.)

O mundi bona apud inferos mala! O the *good* things of this world what evil things they are in the next! S. James v. 1—3. *S. Augustine*.

Comforted.—It is better to belong to what a venerable Bishop

calls, “the Holy Order of mourners in Zion,” than to move in the first ranks of those giddy mirth-making worldlings, who get all their goods “in this life,” and afterwards are tormented.

2 Thess. i. 4—7. *J. Thornton.*

Quid est malum, nisi impatientia boni? What is evil, but our unwillingness to wait for what is good? Heb. x. 36—39. *Tertullian.* (De patientiâ.)

O how great a reward might men receive at God’s hand, if they did not anticipate their reward, and desire it in this life. xv. 12; S. Matt. vi. 1—6. *S. Jerome.*

Anima rebus præsentibus dedita, abscondit sibi mala sequentia; the soul, absorbed in things present, obscures and hides from itself the evils, that must follow. 1 Kings xxii. 8. *S. Gregory.* (Hom. 39, in Isa.)

26 The same God, that separated the Egyptians from the Israelites by a pillar of fire, when they came out of Egypt, will never suffer them to come together; He will so part the Saints of Heaven from the fiends of hell, that they shall never grow into one society again. S. Matt. xiii. 30; xxv. 32. *Bp. Lake.* (Serm. Ps. i.)

No *habeas corpus* from death; no *habeas animam* out of hell. 2 Cor. vi. 2. *Bp. Andrewes.* (Serm. Isa. lxiii. 1—3.)

27 Some divines both ancient and modern, (Beda and Bellarmine for instance) have thought, that the rich epicure became solicitor for his brethren, that they should convert and repent, not out of any compassion and love, but only for that his conscience told him, he had given them ill example, while he lived among them, and that, if they were damned, his own torture would be increased. vi. 39; 1 Tim. v. 22. *Dean Boys.*

It was the opinion (if I remember rightly) of *S. Basil*, that in hell the torments of the damned are daily increased, in proportion as the evil seed of their corrupt doctrine (or their evil example) which they sowed, whilst they were alive, fructifies upon earth; but whether that be so, or no, it is certain men’s sins are aggravated by the mischief, they do to others, as well as by other circumstances; and therefore every such penitent, as we speak of, must think it his duty and concern, to endeavour to hinder the propagation of sin, and to stop the infection in others, as

well as to destroy the malignity of it in himself. xi. 52. *Dr. Goodman.* (Penitent pardoned, p. iii. c. 4.)

“He that could not teach himself, when he was alive, would teach Abraham, now he is dead.” (Bp. Hacket.) What a warning! “Hell is Truth seen too late.” Behold the man, before completely sunk in self and sensuality, now, as it were, risen from the dead, and all awake and in earnest about the things of God. Such is the only change and conversion, which sinners, who have “sold their birthright” in this life, can expect to find in the life to come. Their eyes will be opened, not to see their God, but to see their own irremediable folly and misery, to learn the soul’s value from its loss, and not from its salvation. Prov. i. 24—33. *J. F.*

In the rich man’s request there lies a secret justifying of himself, and accusing of God. What a bitter reproach against God and against the old economy is here involved. “If only I had been sufficiently warned, if only God had given me sufficiently clear evidence of these things, of the need of repentance, of this place as the goal of a sensual worldly life, I had never come hither. But, though I was not duly warned, let at least my brethren be so.” S. Matt. xxv. 44. *R. C. Trench.* (on the Parables.)

Lest they also, &c.—As if they were now living on his property, inheriting with it his worldly mind and worldly ways, “clothed,” as he was, “in purple and fine linen, faring sumptuously every day;” and therefore exposed to a like danger of having their future portion with him *in the same place of torment.* Ps. xlix. 13. *J. F.*

O the fatal mis-reckoning, whereby men will dispose of their earthly substance with scarce a thought of CHRIST, His Gospel, or His poor! providing for all ties and relations, except those, which connect them with the citizens of heaven; heaping upon the *five brethren* of their father’s house the direst materials of accumulated danger, that may serve only to bring them into the same place of torment, and entrusting but a few crumbs from their table to the Angel’s hands. *W. H. Anderton.* (Serm. S. Luke xxii. 46.)

28 It is well said, this *place of torment*; for thither all kinds of

torments meet together, as waters from different channels meet in the depth of the sea. *Card. Hugo.*

29 Abraham saith unto him, They have Moses and the Prophets, let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

29 This wretched man took with him into hell, after his luxurious life, a low esteem for the Scriptures. Hos. viii. 12. *Bengel.*

It is a rare thing to find much retirement unto God, much humility and brokenness of spirit, true purity and spirituality of heart, in the affluence and great prosperity of the world. It is no easy thing to carry a very full cup even, and to digest well the fatness of a great estate, and great place. They are not to be envied that have them, even though they be of the better sort of men; it is a thousand to one, but that they shall be losers by the gains and advancements of this world; suffering proportionably great abatements of their best advantages, by their prosperity. The generality of men, while they are at ease, do securely neglect God, and little mind either to speak to Him, or to hear Him speak to them. God complains thus of His own people, "I spake to them in their prosperity; and they would not hear." The noises of coach-wheels, of their pleasures, and of their great affairs, so fill their ears, that the "still voice," wherein God is, cannot be heard. Ezek. xvi. 49; 1 S. John ii. 16. *Abp. Leighton.*

30 Great God! when I reflect upon these pieties of the damned, together with the practices of those, who have given their names into religion; when I see fiends in hell do study, how to make men virtuous, and Christians upon earth with all their art debauch them into vice and ruin, I cannot choose but pray, "Grant me such friends, as are in hell!" Jer. v. 30. *Dr. Allestry.* (Serm. S. John xv. 14.)

Woe, woe to them, who must actually feel these things, before they will believe them! xiii. 35. *Euseb. Emissenus.*

31 For supposing such a miracle were wrought before their eyes, they might as well conclude that evidence to be a phantasm, as they now conclude the Scripture to be a forgery. He, that will hope to reform such men's judgments, must have the art of reforming their manners, and the power of awakening their consciences; for in the conscience it is (as our Apostle has observed, 1 Tim. i. 19) that "the shipwreck of faith" begins, and there only can it be repaired. Let them be persuaded to live, so as to be able to wish a Resurrection; and then the article will soon appear credible. 1 Tim. vi. 5. *Dean Young.* (Serm. 1 Thess. iv. 18.)

This is the peevishness of our human wisdom, yea, rather of our human folly, to yearn for tidings from the dead, as if a spirit departed could declare any thing more evidently than the Book of God, which is the sure oracle of life. This was Saul's practice; neglect Samuel while he was alive, and seek after him when he was dead. What says the Prophet, "Should not a people seek after their God? Should the living repair to the dead?" Nay, rather "to the Law and to the Testimony." (Isa. viii. 19.) The mind is composed in quietness to hear the living; the apparitions of dead men, beside the suspicion of delusion, would fill us with ghastly horror; and it would be impossible we should be fit scholars to learn, if such strong perturbations of fear should be upon us. How much better hath God ordained for our security and tranquillity that "the Priest's lips should preserve knowledge." S. John xii. 9; Job xxxiii. 6, 7; S. Luke xxiv. 5. *Bp. Hacket.* (Serm. S. Luke ix. 31.)

It is an admitted principle, that evidence, in moral subjects, is modified by the mind, to which it is addressed. *Davison.*

Where infidelity is the effect of profligate wickedness, it deserves not so much regard from God, as that He should condescend to make particular applications to it by new lights and evidences; and should He do it, there is reason to suspect it would be ineffectual. We see, in the ordinary course of Providence, many judgments, bestowed upon sinners to reclaim and amend them;

but they harden themselves against them ; so that their last state is worse than their first. . . . Did not the guards, who were eye-witnesses of our Saviour's Resurrection, who saw the Angel that rolled away the stone from the mouth of the sepulchre, who shook and trembled with fear, and "became as dead men,—did not they, after all this, receive money to deny all they saw, and to give false evidence against the person, they beheld coming from the grave? So, you see, it is in the nature of man to withstand such evidences, where the power of sin is prevalent. Isa. i. 5 ; Ps. lxxxii. 5. *Bp. Sherlock.* (Discourse on text.)

CHAPTER XVII.

THEN said He unto the disciples, It is impossible but that offences will come : but woe *unto him*, through whom they come !

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves : If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

1 Little do they, who stumble at these contentions, know the weight of S. Paul's *oportet*. (1 Cor. xi. 19.) Little are they acquainted with God's fashions in all His works. Hath He not set contrary motions in the very heavens? Are not the elements (the main staff of the world) contrary to each other in

their forms and qualities? Hath He not made the natural day to consist of light and darkness?—the year of seasons, contrarily tempered? Yea, all things (according to the guess of that old philosopher) *ex lite et amicitia*? And shall we need to teach God how to frame His Church? If the wise and holy Moderator of all things did not know how by these fires of contradiction to try men, and to purify His truth, and to glorify Himself, how easy were it for Him to quench them and confound their authors. Rom. xi. 33—36. *Bp. Hall.* (Serm. Cant. vi. 9.)

Fieri hæc Dominus permittit et patitur, manente propriæ libertatis arbitrio. The LORD allows and suffers divisions and offences to be in His Church, because He leaves men to act according to the liberty of their wills. Rom. xvi. 17. *S. Cyprian.*

Woe unto him, &c.—That we may not think only notorious sins, comprised under the name of *offences*, and that none shall be condemned for giving offence, but workers of downright iniquity, our Saviour, in His explication of the parable of the tares and wheat, seems to distinguish the scandalous from the sinners, but at the same time concludes them both under the same condemnation. (See S. Matt. xiii. 41. “All that *offend*, and them which do iniquity.”) This threatening of our Saviour is so placed indeed, as if it belonged only to those, who gave offence to the weak or *little ones* (v. 2). Hence it is, that the Schools, and from them all other casuists, have distinguished between the scandal, that arises from the ignorance or infirmity, and that which arises from the malice, of those who take offence, between the scandal of the weak, or *little ones*, and the scandal of the Pharisees; and have laid it down, as a safe rule, that, though we are obliged to use all possible care not to give offence to the weak and ignorant, yet we are not under any such restraints in regard to the perverse and malicious. Rom. xv. 1; 1 Cor. viii. 8—12; S. Matt. xv. 14. *Bp. Smalridge.* (Serm. 1 Thess. v. 22.)

- 2 If we ourselves are commanded to take heed, as persons accountable to God for the souls of others, how much more vigilant in their behalf, must He, their FATHER, be, who begat them? By the punishment of the man who offends, we

learn the reward of him who saves: for had not the salvation of one soul been of such exceeding care to CHRIST, He would not threaten the offender with such a punishment. xi. 13; Zech. ii. 8; Acts ix. 4. *S. Chrysostom.*

- 3 *Rebuke him.*—*Nihil sic probat spiritualem virum, quemadmodum alieni peccati curatio.* Nothing tests the spiritual man so decidedly, as his mode of treating another's sin. If you take no notice of the offender, you make yourself worse than he is. By doing you an injury he has grievously wounded himself: you disregard your brother's wound; you see him dying of it, and neglect him. Lev. xix. 17; Gal. vi. 1. *S. Augustine.*

If he repent.—*Cessatio delicti radix est veniæ.* The ceasing from the offence is the root whence springs forgiveness. Isa. i. 16—18. *Tertullian.*

- 4 Forgiveness is chiefly taken for abstaining from revenge; and so far we are to forgive our enemies, even whilst they continue so, and though they do not repent. Besides, we are to pray for them, and to do them all offices of common humanity and charity. But sometimes forgiveness doth signify a perfect reconciliation to those, that have offended us; so as to take them again into our friendship; which they are by no means fit for, till they have repented of their enmity and laid it aside; and this is the meaning of that text, of *rebuking our brother, if he trespass against us*; and, *if he repent, to forgive him.* Prov. xix. 11; Col. iii. 8—13. *Nelson.* (Fasts and Festivals. S. Stephen's Day.)

A Christian, of all others, must necessarily be the most merciful man. For he, considering the great debt of his sins, and his little ability of satisfaction, and how freely these were satisfied for by another, how can he be backward in forgiving others that are culpable to him? Nay, more; the condition of his pardon stands but by the exercise of his mercy towards others. S. Matt. xviii. 33. *Lord Capel.* (Contemplations, 155.)

The excellency of the duty is sufficiently proclaimed by the difficulty of the practice. For how hard is it, where the passions are high, and the sense of an injury quick, and the power ready, for a man to deny himself in that luscious morsel of revenge, to do violence to himself, instead of doing it to his

enemy. vi. 27—29 ; Prov. xxiv. 29. *Dr. South.* (Serm. S. Matt. v. 44.)

Graviusque soluti
Nectimur, alterius si solvere vincla negamus.

Sedulius. (Carm. Paschal. L. ii.)

5 And the Apostles said unto the LORD, Increase our faith.

6 And the LORD said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9 Doth he thank that servant because he did the things that were commanded him ? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

5 Increase our *faith*, not our patience, or charity, or self-control, the graces immediately needed to be exercised towards the trespassing brother ; but increase our *faith* ; strengthen and enlarge in us the heavenly *principle* of these and all other graces, that, by growing at the root, we may grow in the produce of the branches, and especially, by knowing and believing more and more the forgiveness of our own sins, we may be disposed and constrained to forgive others. This prayer of the Apostles is a

remarkable proof of their advancement in grace by the teaching of the SPIRIT. And our LORD's gracious reply is most apposite, where respect is rather had to the quality, than the quantity of faith; and the *one small grain* is to be contrasted with the *increase*, which they desired. Let us first make sure the truth of faith; and then we shall soon see what spiritual wonders it will accomplish. 2 Thess. i. 3; Phil. iv. 13; Heb. xi. *J. F.*

For although none, without some understanding, can believe in GOD, yet, through the very faith, whereby we believe, the mind is fitted to understand more fully (*ut intelligat ampliora.*) For there are certain points, which we do not believe, unless we understand them; and again, there are some, which we do not understand, unless we first believe. If there were not some of this latter description, the Prophet would not say; "If ye will not believe, surely ye shall not be established." Isa. vii. 9. *S. Augustine.*

The just shall live by faith, that is, such a Faith, as grows from step to step, till the whole righteousness of GOD be fulfilled in it. "From faith to faith," (Rom. i. 17,) saith the Apostle; which S. Augustine thus expounds; from faith *believing* to faith *obeying*; from faith imperfect to faith made perfect by the operation of charity; that he, who is "justified" by his admission into the covenant of Grace by Baptism, may be "justified still" at the day of final retribution. For, as there are several degrees and parts of justification, so there are several degrees of faith, answerable to it; that in all senses it may be true, that *by faith we are justified*, and *by faith we live*, and *by faith we are saved*. For if we proceed from faith to faith, from believing to obeying; from faith in the understanding to faith in the will; from faith, barely assenting to the revelations of GOD, to faith obeying the Commandments of GOD; from the body of faith to the soul of faith, that is, to faith formed and made alive by charity then we shall proceed from justification to justification; that is, from remission of sins in Baptism to become the sons of GOD; by which we become, first, partakers of the benefits of His death; and come at last to an actual possession of those glories, to which we are consigned by the fruits of the HOLY GHOST. (Bp. J. Taylor, Life of CHRIST.)

In this sense it is, that the Holy JESUS is called by the Apostle, “the author and the finisher of faith.” He is the Author of it, because He is the principle, upon which it is founded. He begins our faith in revelations, and perfects it in commandments. He leads us by the assent of our understanding, and finishes His work of grace by enabling us to lead a holy life. Rom. i. 17. *Daubeny*. (Guide to the Church, Letter iii.)

Certainly they did never have any grace, who did not complain to have too little. *Bp. Hall*.

I have no grace till I would have more. *Dr. Donne*.

6 *A grain, &c.*—Our LORD adapts His requirements to the infant state of His Church, His “little, little flock,” μικρὸν ποίμνιον, and is content with a very small quantity of faith. Exactly so He speaks of “two or three gathered together in His Name,” making His promise not to the greatest, but the fewest number. xii. 32. *J. F.*

Our Saviour useth this and the like expression of removing a sycamine tree and the mountains, upon three several occasions : 1. upon occasion that the disciples could not cast out the devil (S. Matt. xvii. 19, 20) ; there He speaks of the faith of miracles : 2. on the drying up of the fig-tree (S. Matt. xxi. 20) ; both justifying faith, and the faith of miracles are there intended, one primarily, the other secondarily. 3. (S. Luke xvii. 3,) when a saving justifying faith is intended. *Edw. Leigh*.

8 *Will not rather say unto him, &c.*—The servant here is the ancient *slave*, the Master’s own absolute property, not engaged under any right to wages, but bound to do every thing for nothing. Such are we, the Redeemed of the LORD, spiritually. . . . We must always be waiting, in expectation of some fresh service, some new call to Christian duty, labour and self-denial. How significantly is this intimated to us in the case of Abraham. “*After these things, God did tempt Abraham,*” (Gen. xxii. 1) ; after the Patriarch had suffered so much, and probably expected some respite, and to be allowed to *go, and sit down to meat*, the command from Heaven reaches him ; *Make ready* to serve Me ; *gird thyself* to another and far more severe trial of thy faith and love. And how readily did he obey the call, and yet unfeignedly confess himself to be an “*unprofitable servant,*”

(xviii. 27,) leaving us in these things an example, that we may “walk in the steps of his faith,” and be “Blessed with faithful Abraham,” and at last *rest* “in his bosom ;” for “there *remaineth* a rest unto the people of God.” Rom. vi. ; Gal. v. 9. *J. F.*

10 *That, which was our duty to do.*—That, which can bring no benefit to our Divine Redeemer, that, which we owed to our Master for the price He paid, when He purchased us, or for the maintenance and wages He covenanted to give us. Before we became servants to CHRIST, we were slaves sold under sin ; for “whosoever committeth sin, is the servant of sin ;” but now, having learned the truth of Him, the truth hath “made us free,” and brought us by the redeeming blood of CHRIST into “the glorious liberty of the sons of God.” If then we do only what our Master requires, which is all manner of good, and abstain from all manner of evil, we do but that, which He purchased us to do ; and cannot justly call ourselves useful, or profitable servants, till we do more, and overpay Him for His blood ; a thing utterly impossible. Where then is room for boasting, or *supererogation* ? None, but, on the contrary, pardon must be implored for *infraerogation* by the very best of us. Ps. cxxx. 4 ; 1 Cor. vi. 20. *P. Skelton.* (Senilia, 51.)

On account of the uncertain nature of our own righteousness, and the danger of vain glory, it is the safest course to place our whole trust in the mercy and loving kindness of God. 2 Tim. i. 16—18. *Card. Bellarmine.** (Inst. L. v. c. 1.)

We acknowledge a dutiful necessity of doing well ; but the meritorious dignity of doing well, we utterly renounce. We see how far we are from the perfect righteousness of the Law : the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound ; we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if we had Him in our debt books : our continual

* The same holy and learned man is reported to have uttered on his death-bed these memorable words, which seem to us strange, as coming from his lips. *Precor ut me Deus, non estimator meriti sed veniæ largitor, inter*

Sanctos et Electos suos admittat ; I beseech that God, who weighs not our merits, but graciously pardons our offences, that He would receive me among His Saints and His elect.

suit to Him is and must be, to bear with our infirmities and pardon our offences. Ps. cxliii. 2; 1 S. John i. 8. *Hooker.* (Disc. of Justification, s. 7.)

Say ye are, &c.—Wretched is the man, whom the LORD shall call *an unprofitable servant* (S. Matt. xxv. 30); happy he, who so calls himself. *Bengel.*

Conscius est animus meus, experientia testis,

Mystica quæ retuli dogmata vera scio.

Non tamen idcirco scio me fore glorificandum;

Spes mea Crux Christi; gratia, non opera.

It was the meditation of the wise Chancellor of Paris: "I know that without a good life, and the fruits of repentance, a sinner cannot be justified; and therefore I must live well, or I must die for ever: but if I do live holily, I do not think that I deserve heaven; it is the Cross of CHRIST, that gives me grace; it is the mercy and free gift of CHRIST, that brings me to Heaven." *Bp. J. Taylor.* (Serm. S. James ii. 24.)

11 And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

12 And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, JESUS, Master, have mercy on us.

14 And when He saw *them*, He said unto them, Go show yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan.

17 And JESUS answering, said, Were there not ten cleansed ? but where *are* the nine ?

18 There are not found that returned to give glory to GOD, save this stranger.

19 And He said unto him, Arise, go thy way : thy faith hath made thee whole.

13 The Litany is not one long continued prayer; but broken into many short and pithy ejaculations; that the intention and devotion, which is most necessary in prayer, may not be dulled and vanish, as in a long prayer it is apt to do, but be quickened and intended by so many new and quick petitions : and the nearer to the end, the shorter and livelier it is, strengthening our devotion by raising in us an apprehension of our misery and distress, ready, as it were, to sink and perish, and therefore crying out, as the disciples did ; “ Master, save us ; we perish.” “ O Lamb of GOD, hear us ;” “ O CHRIST, hear us ;” “ *Lord, have mercy upon us.*” Such as these are the active lively-spirited prayers, *ἐνεργούμεναι*, which S. James mentions and tells us “avail much.” S. James v. 16 ; xxii. 44. *Bp. Sparrow.* (Rationale. The Litany.)

14 In remitting, or retaining sins, the *Priests* of the Gospel have that right and office, which the Legal Priests had of old under the Law in curing of the lepers. These therefore forgive or retain sins, while they show and declare, that they are forgiven or retained of GOD : for the Priests put the Name of the LORD upon the children of Israel ; but it was He Himself, that blessed them, as it is read in Numbers vi. 23—27. *Pet. Lombard.* (Sent. L. iv. 14.)

As they went.—Though GOD hath not tied Himself to means, yet He hath tied us to the use of them ; and we have never more reason to expect the Divine assistance, than when we are doing our utmost endeavours. Gen. xxiv. 27 ; Isa. lxiv. 5. *Scougal.*

15 The *loud voice*, in giving thanks, is the counterpart to the *lifted up voice* in imploring mercy ; the first was the expression of deeply felt need, the latter of faith and adoring gratitude. The

remaining "nine" were, as S. Bernard writes of some worldly courtiers in his time (L. ii. De consid. ad Eugenium,) *Importuni, ut accipiant ; inquieti, donec acceperint ; ubi acceperunt, ingrati* ; clamorous in begging ; never quiet, till they got something ; and then ungrateful for the benefit bestowed. May He, who opens His hand "to bless us," ever "open our lips" to show forth His praise. Ps. ciii. 1—5. *J. F.*

16 To lie prostrate at the *feet* of CHRIST is to stand erect above the world ; to be brought low for His sake is a Resurrection. x. 39 ; 2 Cor. xiii. 9. *Paulinus.*

17 The Priests had corrupted and persuaded those other nine, that they were cured by their observance of the Law, and not by CHRIST's might and mercy. S. John ix. 24. *Lyra.*

Man is prone enough to pray for things he wants, but forgets his having received them. Of ten lepers cleansed, but one returns to CHRIST to thank Him. Prayer is of nature, thankfulness of grace. Want forceth open every mouth to crave. Religion opens few to render thanks. Children can sing *Hosannah* ; "Help, LORD ;" the boys cried so to CHRIST. But *Hallelujah*, "praise the LORD," is the song of the Elders in the Apocalypse. Ps. l. 23 ; Phil. iv. 6. *Dr. Richard Clerke.* (Serm. Exod. xx. 14.)

There is scarce any duty of religion more commonly neglected, or more slightly performed, than that of praise and thanksgiving. The sense of our wants puts us upon begging favours from God, and the consciousness of our sins constrains us to deprecate His wrath. Thus interest and self-love send us to our prayers ; but alas ! how small a part hath an ingenuous gratitude in our devotion ? How seldom are we serious and hearty in our acknowledgments of the Divine bounty ; the slender returns of this nature, which we make, are many times a formal ceremony, a preface to usher in our petitions for what we want, rather than any sincere expression of our thankful resentment for what we have received. Col. iii. 15—17 ; iv. 2. *Scougal.* (Serm. Ps. cvii. 15.)

Whenever we see a man remarkably ungrateful, we may assuredly infer from thence, that there is no true sense of religion in that person. 1 S. John iv. 20. *Dr. South.*

It is the character of an unworthy nature to write injuries in marble and benefits in dust. Ver. 4. *Palmer.* (Aph. 1584.)

18 Adversity conduceth more to our soul's health, than prosperity.

While these lepers laboured under their infirmity, they prayed to CHRIST heartily; they lifted up their voices to Him; but being recovered, they presently bid adieu to Him, and thought they had no further need of Him: their disease and the memory of the benefit which they had received are both at an end, and laid aside together. This backwardness to give thanks is an argument of a graceless unyielding temper. Prayer is a dictate of nature; but it is of mere grace, that we are thankful: want may force open our lips to crave; but religion is hardly of sufficient force to excite our gratitude; even children can cry "Hosannah to the Son of David," that is, "Help, LORD;" but "Hallelujah," that is "Praise the LORD," is the song of Angels. *Jesus, Master, have mercy on us*, was the prayer of ten; but to return and to give thanks, is the act only of one. The dove, an emblem of gratitude, after the deluge, repaired to the ark with an olive branch in her bill; but the raven, an emblem of unthankfulness, returned not. . . . *Where are the nine?* saith CHRIST: where are the hundreds, the thousands, that having been partakers of God's favours, instead of thanking Him, do but provoke Him? where are they? Gen. xl. 23; Deut. xxxii. 13—15; Hos. v. 15. *Dr. Lake.* (Serm. on text.)

We must always bear in mind, that the Sacrament of the LORD's Supper is the Divinely appointed way and means, whereby we must publicly express our gratitude to GOD for all His manifold mercies. It is the Remembrance, or Commemoration, with *thanksgiving*, ἀνάμνησις μετ' εὐχαριστίας. It is by taking, eating, and drinking, that we show forth our acceptance of CHRIST's Salvation, and our thankfulness for the same. But how many are cleansed from the leprosy of sin in Holy Baptism, who never return to give glory to God at the Eucharistic table; they forfeit the benefit they received, and for their monstrous ingratitude provoke most justly God's wrath and indignation against them. For, if these *nine* lepers were not held guiltless for omitting a mode of declaring their thankfulness, which the LORD had not prescribed to them, how much more inexcusable

must Christians be, who absent themselves from the LORD'S Supper, after repeated invitations and warnings from Him, and who, not once, but habitually, refuse to "do this in Remembrance of Him?" xii. 47. *J. F.*

19 He made no reply, signifying thereby, that he came back again to signify his own thanks, not to tell tales of others' ingratitude. *Jansenius.*

Gratiarum ascensus Gratiæ descensus. The sending up of thanks is the fetching down of Grace. Phil. iv. 6, 7. *S. Bernard.*

The Samaritan is saved by his faith. How? Surely not on account of the cure of his leprosy only (for this the rest had in common with him); but because he was now admitted into the family of GOD'S adopted children, and had received from His own hand the pledge of the FATHER'S love. Rom. iv. 9—13. *Calvin.*

20 And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation :

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in His day.

25 But first must He suffer many things, and be rejected of this generation.

20 The Law had its end veiled, its means of appeal outward and visible; the Gospel has its means tacit and inward, but its end

fully revealed. 2 Cor. iii. 13—15. *J. Miller.* (Bampt. Lecture, ii.)

21 The kingdom of heaven is *within you*. Wheresoever Majesty resides, the Court is there ; and wheresoever the King governs, there his Kingdom is. If the Almighty govern all the passions, motions, and affections of our souls, if once He be the Sovereign Monarch of our hearts, if the love of GOD give law to all our inclinations, the HOLY GHOST is then as truly in us, as a King is in His Kingdom ; and He is no otherwise in heaven. This is that *heaven upon earth*, which none can understand, but those devout and pious souls, who by experience taste and see how sweet GOD's Kingdom is, where CHRIST governs by faith, and the HOLY GHOST by charity ; or, as S. Austin says, " whose King is Truth, whose Law is Love." *A contrite heart.* (S. 4.)

How great a blessing is it, my brethren, at all times, but especially in an age like this, that the tokens of CHRIST are not only without us, but more properly *within us* ! I say, in this age especially, because it is an age, in which the outward signs of CHRIST's Presence have well nigh deserted us. . . . Since then, in this our age, He has in judgment obscured the visible and public notes of His Kingdom among us, what a mercy is it to us, that He has not deprived us of such, as are personal and private ! . . . Who among us may not, if he will, lead such a life as to have those secret and truer tokens to rest his faith on ; so as to be sure, and certain, and convinced, that the Church, which Baptized us, has still the Presence of CHRIST, and therefore is within the bounds of His Kingdom, and is the gate to His eternal favour ? 2 Cor. xiii. 5 ; 1 S. John v. 10.

J. H. Newman. (Serm. on text.)

Every man hath a *kingdom* within himself. Reason, as the Princess, dwells in the highest and inwardest room : the senses are the guards and attendants on the Court, without whose aid nothing is admitted into the Presence : the supreme faculties, as will, memory, &c., are the Peers ; the outward parts and inward affections are the Commons ; violent passions are rebels to disturb the common peace. *Bp. Hall.*

22 *Days of the Son of Man.*—Whose day is this ? Whose, but CHRIST's. And for certain it cannot be His day, as He is

“God from everlasting.” “His goings out are from all eternity.” Again, this is *dies factus*, (Ps. cxviii. 24,) a day, that is “made;” and such an adjunct cannot suit with Him, that was never made, but is the Everlasting One, before the world began. It is therefore that day which was made with Him, when He was “made flesh.” Yea, but S. Luke remembers us that there are many days belonging to the Son—one of the days of the Son of Man—what day of all those is this? Why not one, but all those days, since the world received Him, and received Him with the glad tidings of salvation. All evangelical days at large, every day, that we “hear His voice, and harden not our hearts,” is this day. It may be very well opposed to that dismal day, wherein our first parents transgressed and fell: that was a day, which the devil made, and “took his pastime in it,” because the league of friendship was broken between God and man; but the LORD made a new day, to repair us again by the mediation of JESUS CHRIST. S. John viii. 56; 2 Cor. vi. 2. *Bp. Hacket.* (Serm. Ps. cxviii. 24.)

Death arrives gracious only to such, as sit in darkness, or lie heavy burdened with grief and irons; to the poor Christian, that sits bound in the galley; to despairing widows, pensive prisoners, and deposed kings; to them, whose fortune runs back, and whose spirit mutinies; unto such, death is a redeemer, and the grave a place for retiredness, and rest. These wait upon the shore of death, and waft unto him to draw near, wishing above all others to see his star, that they might be led to his place, wooing the remorseless sisters to wind down the watch of their life, and to break them off before the hour. 2 Thess. i. 7. *Lord Bacon.* (An Essay on Death.)

23 *Mundus senescens patitur phantasias.* The world in its dotage is troubled with dreams and visions. *Gerson.*

If a man cannot find ease within himself, it is preposterous for him to seek it any where else. Ver. 21. *Palmer.* (Aphor. 1202.)

26 And as it was in the days of Noe, so shall it be also in the days of the Son of Man.

27 They did eat, they drank, they married wives,

they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of Man is revealed.

27 *Did eat.*—The sinner's feast is no sooner served up, but Divine Justice is preparing to send up a reckoning after it ; and the fearful expectation of this cannot but spoil the taste of the other. xvi. 23 ; Judg. iii. 20, 21 ; 1 Kings xx. 16 ; 1 Sam. xxv. 36, 37. *Gurnall.*

They drank.—I chiefly admonish and beseech that soul which desires to be the spouse of JESUS CHRIST by preserving her purity, to fly from wine as a mortal poison : these are the first arms the devil makes use of against youth. Wine and youth are a double incentive to pleasure. Why do we cast oil in the fire ? Why do we add more fuel to the body that is on fire ? Rev. xviii. 2. *S. Jerome.* (Ep. ad Eustach.)

They married.—The first sin that was ever committed, was from this source and fountain ; so that Jerome states the fault of Adam, that he ate the forbidden fruit, *ne contra stareit delicias suas*, lest he should cast her, whom he loved so much, into an immoderate dejection. 1 Cor. vii. 29—33. *Farindon.*

Destroyed them all.—There is nothing renders us more afraid to die, than a soft voluptuous life. Death must be bitter, where voluptuousness makes life sweet. Eccclus. xli. 1. *Bp. Kidder.*

To be plucked out of house and body, from among friends and comforts, and thrust into endless miseries, into the dark vault of hell, never to see the light of this world any more, never to see a comfortable sight, never to hear a joyful sound, never to know

the meaning of peace, rest, or delight any more. O what a change is here! Ps. l. 22. *Flavel.*

Death breaks the strings; and that ends the music. xii. 20.

Abp. Leighton.

28 A full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's head; it knocks a man down, and nails his soul to the sensual mixtures of the body. xxi. 34.

Bp. J. Taylor.

They builded.—They will charm it (a guilty conscience) with pleasures, and overwhelm it with business, as Cain, when his conscience was too rough and rigid for him, "went out from the Presence of the LORD," and, as it is observed, built cities, got some of his progeny to invent music, perhaps to still his tumultuous raving conscience, that the noise of the hammers and melody of the instruments might outsound the din within him, as in the sacrifices of Moloch. Gen. iv.; xi. 4; 1 Sam. xvi. 16.

Dr. Hammond. (Serm. S. Matt. x. 15.)

Men will be buying and selling, building and planting, burying their hearts in earthly things, when the earth, the scene of their anxiety, will be melting beneath them. Men will be hurrying to strife and battle, when the very stage of their contention will be rent asunder by the last convulsions of nature; when the din of arms shall be silenced by the voice of the Archangel, and the trump of God. It is when the earth shall be ripe for the vintage of God, that the order shall be suddenly given, "Thrust in the sickle, and reap." Dan. xii. 4; 2 Thess. v. 1—4.

R. Hall.

CHRIST instanceth not in the oppressions and violence of the old world (Gen. vi. 11), nor in the abominations of Sodom (Gen. xix. 4, 5), but in their *eating and drinking, and buying and selling*, and driving after the world, to teach us that, when the world comes to this state and condition to be voluptuous and covetous,—let their voluptuousness be natural, eating, drinking, and the enjoyment of marriage,—let their covetousness be without oppression, *they bought and they sold*, traded fairly, paid for what they took—yet a secure giving over ourselves to these courses is a forerunner of judgment. As some sicknesses (*morbi symptomatici*) are more fearful not in themselves, but

because they are forerunners of plague and pestilence ; so are these sins dreadful. The meteor, called *Malacia*, it is a certain sign of a storm and tempest. Acts xxvii. 13 ; Ps. ix. 17 ; Ezek. xvi. 49 ; 1 Thess. v. 2. *Bp. Brownrig.* (Serm. S. Luke xxi. 34.)

Are these things evil ? Yes ; they are evil, unless they are good ; they are evil, unless they are become good ; they are evil, unless CHRIST sanctifies them ; and then, and not till then, they are good. In all things then we must spiritualize this world. 1 Tim. iv. 4. *J. H. Newman.*

The proper use of this world depends wholly upon our views of the next. xvi. 9. *J. Venn.*

29 To be exhorted to go out of Sodom is mercy ; to be hasted away is more mercy ; and to be caught and thrust out, if we prolong the time, is most mercy ; be it by what schooling crosses soever it please GOD to send. Gen. xix. 16 ; Rev. xviii. 4. *Bp. Babington.* (Comfortable notes on Genesis.)

O ! lust, thou infernal *fire* ! whose fuel is gluttony, whose flame is pride, whose sparkles are wanton words, whose smoke is infamy, whose ashes are uncleanness, whose end is hell. xvi. 24 ; S. Jude 7. *S. Jerome.*

Destroyed them all ; twice declared, in order to fix our minds on the certainty of the horrible punishment ; the *all* corresponding with the like expression of universality at xiv. 24 ; “ I say unto you, that *none* of those men, that were bidden, shall taste of my supper ! ” Conf. xxi. 25, and S. Mark ix. 44, 46, 48. *J. F.*

Be not offended, O my soul, if the same doctrine be often delivered unto thee ; if the same precept, like the sword in Paradise, which turned every way, doth hunt and haunt thee, tracing thee, which way soever thou turnest : rather conclude that thou art deeply concerned in the practice thereof ; which GOD hath thought fit should be so frequently inculcated unto thee. Phil. iii. 1. *T. Fuller.*

30 *Even thus.*—Actual demonstration would leave no room for faith, which is clearly man’s discipline in the present dispensation, humbling him in the consciousness of his ignorance, and of his dependence on GOD. We have only therefore thankfully to receive and diligently to improve, the sufficient evi-

dence vouchsafed to us. Paley has given us a golden maxim of Christian philosophy, when he defines true fortitude of understanding to consist “in not suffering what we do know, to be disturbed and shaken by what we do not know.” (Nat. Theol. c. 5.) S. John ix. 25. *W. Bridges*. (Expos. of the Book of Proverbs, c. xxii. 17—21.)

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together ; the one shall be taken, and the other left.

36 Two *men* shall be in the field ; the one shall be taken, and the other left.

37 And they answered and said unto Him, Where, LORD ? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together.

31 We cannot have here a fixed condition or state, when the very end of our coming is to pass away, so that our life itself is but a passage ; *hoc ipsum nostrum vivere transire est*. Eccl. i. *S. Gregory*. (Moral. L. xi. c. 26.)

32 Lot's wife who, having been set free, looked back, contrary to the command, forfeited her past deliverance. Let us not regard the things behind, whither the devil recalls, but the things before, whither CHRIST calls. S. Jude 5, 6. Phil. iii. 13. *S. Cyprian*.

The wavering and amaze of others, that stand *on the plain* (with Lot's wife) looking about, and cannot tell whether to go forward to *little Zoar*, or back again to the ease of Sodom, show plainly, that Lot's wife is forgotten, and this is a needful *memento*; *Remember Lot's wife*. If then it be our's, and so nearly concern us, let us see *quantum valent hæc quinque syllabæ*. Yet it is not needless, but right requisite, that we, which are the "LORD'S remembrancers," put you in mind, that as perseverance is the queen of virtues, *quia ea sola coronatur*; so is it also, *quia Satanas ei soli insidiatur*, for that, all Satan's malice, and all his practices are against it: the more careful need we to be, to carry in our eye this example; which GOD grant we may, and that our hearts may seriously regard, and our memories carefully keep it; *ut hæc columna fulciat nos, hic sal condiat nos*, that this pillar may prop our weakness, and this salt season our sacrifice, that it may be remembered, and accepted, and revealed in the day of the LORD. Ex. xiv. 15. *Bp. Andrewes*. (Serm. on text.)

She still keeps her place, converted into a statue of salt, and warns the passers by that she may season men into wisdom. Heb. xi. 4. *S. Augustine*.

GOD hath painted out every sin with the blood of the offender. He hath beat out the teeth of oppression in one, whipped idleness in another, stricken pride in a third; so that sins are not better known than the punishments of sins, nor GOD's precepts more remarkable than His judgments. *Clement* speaks of the pillar of salt, into which Lot's wife was turned, that it was not a mere heavy and lumpish statue, but had life and activity enough to preserve us from recidivation. Judg. i. 7; 1 Sam. xv. 33; Esther vii. 10; Dan. vi. 24. *Farindon*.

GOD strikes some, that He may warn all. Josh. vii. 26; Acts v. 11; Prov. xix. 25. *Bp. Hall*.

Vis in timore securus esse? securitatem time. Do you wish to be secure, while in a state of fear? then fear security. 1 Cor. x. 12. *S. Bernard*.

Quid, inter hæc, futura non recogitas
Dies videre diligens bonos, nimis
Supina mens, tuæ salutis immemor?

Solet nocere, sæpius quod allicit;
 Parens sit Eva testis. Hisce jugiter
 Monemur, omne, quod fugax, relinquere;
 Quod est perenne gaudium requirere.

Card. Barberini.

33 Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven. Heb. xii. 17. *R. Baxter.*

34 Their being thus found in the undisturbed pursuit of their ordinary business in life, strongly marks their insensibility to the danger of the impending judgment of God, and consequently their unbelief in God's Word. The *bed* seems to lead our thoughts to the state of the slothful, and the *field* to the state of the diligent; or the latter may refer to the quick at the Resurrection-day, and the former to those who shall awake out of their graves. Ex. vii. 23; Heb. xi.; 1 Thess. v. *J. F.*

When thou dost see thy *bed*, let it put thee in mind of thy grave, which is now the bed of CHRIST; for CHRIST, by laying His Holy Body to rest three days and three nights in the grave, hath sanctified, and, as it were, warmed it for the bodies of His saints to rest and sleep in, till the morning of the Resurrection; so that now unto the faithful death is but a sweet sleep, and the grave but CHRIST's bed, where their bodies rest and sleep in peace, until the joyful morning of the Resurrection shall dawn unto them. Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee; thy sheets thy winding sheet; thy sleep thy death; thy waking thy Resurrection. (Ps. iv. 8.) Thus religiously opening every morning thy heart, and shutting it up again every evening, with the Word of God and prayer, as it were with a lock and key; and so beginning the day with God's worship, continuing it in His fear, and ending it in His favour, thou shalt be sure to find the blessing of God upon all thy day's labours and good endeavours; and at night thou mayest assure thyself thou shalt sleep safely and sweetly in the arms of thy Heavenly FATHER's Providence. Ps. cxxxii. 3; Isa. lvii. 2. *Bp. Bayly.* (Practice of Piety.)

35 Now to provide for eternity, I know no better rule, than to do nothing but what thou mightest be content to be found doing,

when CHRIST shall come to judge thee. Gen. xxii. 11. *Bp. Hopkins.*

37 The literal and prophetic sense is plain : the *body* is the dead and rotting carcase of GOD's cast off people, and the *eagles* the gathering together of the Roman armies to devour. Much diversity of interpretation attends the figurative meaning. S. Gregory and S. Augustine understand by the *body* heaven, and by eagles the saints of GOD ; S. Jerome by *body* understands CHRIST's sufferings ; Origen sees in it the Church, and in the eagles the consent of the doctors and early fathers. Others apply it to the cross and to believers, and more particularly to the Body of the LORD, the food of our souls in the Holy Eucharist. We are reminded of a passage in Dr. Donne (Serm. S. John viii. 15) : " The rivers of Paradise did not all run one way, and yet they flowed from one head ; the sentences of the Scripture flow all from one head, from the HOLY GHOST, and yet they seem to present divers senses, and to admit divers interpretations." Gen. ii. 10. *J. F.*

The saints are eagles. 1. They moult off old feathers. 2. renew. (Ps. ciii. 5.) 3. Look on the sun. 4. Are heavenly. (Job xxxix. 27.) *Wheresoever* shows CHRIST's Body is not every where ; He saith not *ubique*, but *ubicunque*. Isa. xl. 31. *Ed. Leigh.* (in loco.)

CHAPTER XVIII.

AND He spake a parable unto them *to this end*, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

1 *Always to pray.*—Divines have a rule, *Præcepta affirmativa tenent semper; sed non ad semper*: the habits of virtue must be ever in us; but we must perform the acts, when we have just occasion: certain times we must appoint ourselves for prayer. . . . Some, not content with that limitation of affirmative precepts to congruous time, do mingle our meditations with our actions; so S. Ambrose, *Clamant opera tua; clamat fides; clamat affectus; clamant passionēs; clamat sanguis*. Whatsoever good we do, or cross we suffer patiently, that is a real prayer. Ps. lxxi. 5; 1 Thess. v. 17. *Bp. Lake.* (Serm. S. Luke xviii. 7, 8.)

Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold. *S. Augustine.* (On N. Test., Serm. xxx.)

As the trumpets of prayer must be loud, so they must be lasting. These *cries* are *day and night* (ver. 7); instant and constant prayers. Strength and length of devotion are the two wings of prayer. We must not have Bethulian devotions (Judith vii.); if God will not deliver us in five days, we will give over our prayers. Gen. xxxii. 26; Hos. xii. 4. *Bp. Brownrig.*

Not to faint.—What seems less than for a Christian to pray? Yet this cannot be performed aright without a princely spirit; as Jacob is said to have behaved himself, like a Prince, when he did but pray; for which he came out of the field God's banneret. Gen. xxxii. 28. *Gurnall.*

Pray and *stay* are two blessed monosyllables. Ps. xxvii. 13, 14. *Dr. Donne.*

2 Religion in a magistrate strengthens his authority, because it procures veneration, and gains a reputation to it; and in all the affairs of this world so much reputation is so much real power. xxiii. 50—52; 2 Chron. xix. 6, 7. *Abp. Tillotson.*

If thou hast the place of a magistrate, deserve it by thy justice, and dignify it with thy mercy. Be not too severe, lest thou be

hated ; nor too remiss, lest thou be slighted : so execute justice, that thou mayest be loved ; so execute mercy, that thou mayest be feared. Job xix. 16 ; 1 Sam. xii. 3, 4. *F. Quarles.*

In a State nothing is more requisite than to preserve to every office, yea, to the meanest, a good repute. For the first step to disorder is the contempt of magistracy ; and that, as well of the lowest degree, as of the more exalted. Acts xxiii. 5 ; S. Jude 8. *Lord Capel.* (Contemplations, 223.)

3 *Oratio, sine malis, est quasi avis, sine alis.* A prayer, without the sense of some evil, is like a bird, without wings. Ps. cix. 3. *Nathan Chrythæus.*

He, who knows how to pray, *premi potest, non potest opprimi*, may be pressed, but cannot be overwhelmed. 2 Cor. iv. 9, 10 ; Phil. iv. 6, 7. *Abp. Leighton.* (Med. on Ps. iv.)

Avenge me.—Vengeance is forbidden to a private person ; but the magistrate's vengeance is God's vengeance. Rom. xii. 19, and xiii. 4. *Manton.*

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the LORD said, Hear what the unjust judge saith.

7 And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them ?

8 I tell you that He will avenge them speedily. Nevertheless when the Son of Man cometh, shall He find faith on the earth ?

4 He that rejecteth the complaint of the poor, and beateth them off with big words, and terror in his looks, either out of the hard-

ness of his heart or the love of ease, when he might have leisure to give them audience (if he were so minded) and to take notice of their grievances, cannot justly excuse himself by pleading—"Behold, we knew it not." Ps. lxxxii. 6; Jer. v. 28, 29; Micah iii. 1—4; Acts xxiv. 26, 27. *Bp. Sanderson.* (Serm. Prov. xxiv. 10—12.)

- 7 This argument *à fortiori* corresponds with that used before; "If ye, *being evil*, know how to give good gifts unto your children, how much more shall your Heavenly FATHER give His HOLY SPIRIT to them that ask Him." (xi. 13.) If an *unjust* judge was moved by the importunity of the widow, how much more shall our "righteous FATHER" in heaven be prevailed upon by our entreaties, and deliver us from our great adversary? *J. F.*

If therefore he, who disliked being asked, heard the petition, how much rather will GOD hear us, who Himself bids us pray? Isa. xlv. 19. *S. Augustine.* (Serm. cxv. 1.)

His own elect.—When the strength of a temptation exceeds the ordinary grace of believers, their election is adverted to. S. Matt. xxiv. 22; Rom. viii. 33. *Bengel.*

Numerous errors have been committed in theological writings by confounding the two meanings of *Election*, i.e., as the word is used with regard to GOD's knowledge, or to man's. "GOD's elect" cannot finally fall from grace. (Rom. viii. 33; S. Matt. xxiv. 22.) But "GOD's elect" are known to GOD alone. Any of those, whom man must suppose to be elect, may fall from grace; and all, who receive the Sacraments and profess the faith of CHRIST, are to be regarded, as elect, in man's eye. We must suppose, therefore, that all, who are baptized and profess the true faith, are elect. And therefore the Apostles address whole congregations, containing many weak, wayward, and erring members, as elect. The entire Church Visible is elect in the eye of man; but the Church invisible alone is elect in the eye of GOD. 1 S. Pet. i. 2, 9; Col. iii. 2; 1 Thess. i. 4; 2 S. John i. 13; Rom. xvi. 13. *Dr. Wordsworth.* (Serm. on 1 Cor. ii. 13.)

His elect, which cry, &c.—How absurd are they, who make this profane collection "I am elected; therefore it skilleth not,

whether I serve God." Thou vain man, He, that elected to the end, elected to the means ; yea, the election, mentioned in my text, is unto this service : for, when thou art elected into the Church, thou art elected to be a Priest ; thy person is elected to be a Temple ; and prayer is that sacrifice, which every man must offer in that house of prayer. Acts xxvii. 24, 31 ; 2 Thess. ii. 13 ; 1 S. Pet. i. 2. *Bp. Lake.* (Serm. on S. Luke xviii. 7, 8.)

There often comes a *long* and sharp winter, between the sowing time of prayer and the reaping. Eccl. xi. 6. *Gurnall.*

8 If *faith* fails, prayer ceases : for who prays for what he does not believe ? S. James v. 15. *S. Augustine.*

Not only the word *faith*, but also charity, and godliness, and religion, signify sometimes particular graces ; and sometimes they suppose universally, and mean congregations and unions of graces, as is evident to them, that read the Scriptures with observation. Now when justification is attributed to *faith*, or salvation to godliness, they are to be understood in the aggregate sense : for, that I may give but one instance of this, when S. Paul speaks of faith, as it is a particular grace, and separate from the rest, he also does separate it from all possibility of bringing us to heaven : " Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

When faith includes charity, it will bring us to heaven ; when it is alone, when it is without charity, it will do nothing at all.

2 S. Pet. i. 5—8. *Bp. J. Taylor.* (Serm. S. James ii. 24.)

God bestows the saving graces jointly, or not at all. God cannot give humility to one, purity or chasteness to another, and charity alone to a third ; because there is such an inseparable union and alliance among the graces of the Spirit (as philosophers have observed of moral virtues) that, where one is really, there all the rest must be : which, as I conceive, is the reason why the writers of the New Testament express the whole body of practical Divinity sometimes by *faith*, sometimes by hope, sometimes by love ; because the combination of these saving graces is such, that the mentioning of one implies all the rest. (Gal. v. 22, *fruit*, not fruits of the Spirit.) *Dr. Hickes.* (Serm. 1 Cor. xii. 4.)

The Church was sad, first in the death of her martyrs ; then more

sad, in the disputes of heretics; and now she is most sad, in the evil lives of her followers. 2 Tim. iii. 1—5. *S. Bernard.*

The universal depravity of Jew and Gentile (Rom. i. ii.) caused the Church of old to pray earnestly for the first Advent of CHRIST; and a like depravity among those, who call themselves Christians, may induce her to pray no less earnestly for His appearance “the second time, without sin unto salvation.” Ps. xii. 1; liii. *Bp. Horne.*

9 And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the week, I give tithes of all that I possess.

9 They are ever the likeliest thus to *despise others*, that conceit something in themselves more than in others. Wealth, honour, strength, beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation, any trifle, can leaven our thoughts, (partial as they are towards ourselves) and swell us, and heave us up above our brethren : and because we think we do overtop them, we think we may overlook them too, and despise them, as vulgar and contemptible. 1 Sam. xvii. 42; Eccl. ix. 16; Ps. cxix. 141. *Bp. Sanderson.* (Serm. Rom. xiv. 3.)

Nothing hinders our own Salvation more than to deny Salvation to all but ourselves. 1 Cor. xiii. 4—7. *Dr. Donne.*

10 *To pray.*—Sometimes, when he had occasion to go into the city, and saw slender congregations at prayer, he would much wonder at his countrymen, that had so little love to holy prayer ;

but when he heard of any, that would not go to Church to prayer, unless it were accompanied with a sermon, he would not scruple to say, he scarce thought them Christians; and never deemed any Divine to be really famous and successful in his preaching, who could not prevail with his people to come frequently to Sacraments and prayers. . . . He reminded his people, that, after our Blessed Saviour had cast out the sheep and oxen, yet He still called His house, the *house of Prayer*; to show that, though those sacrifices were at an end, yet this should never end; and therefore the Apostles themselves, after His death, resorted to His temple at the hours of prayer. xix. 46; Ps. lxxii. 15; Acts iii. 1. *Dr. Plume.* (Life of Bp. Hacket.)

The other a publican.—The emptiness of our Churches upon Fridays and Wednesdays, and other fasting days, sheweth how little feeling there is in us of the crying sins of our state: it were well, if we had some feeling of our own. But where is that drunkard? Where is that adulterer? Where is that murderer? Where is that blasphemer, that usurer, that oppressor, that cometh into God's house, bathed in his tears, broken in his heart, stript of his pride, humbled in his body, and making a real cry for mercy in the ears of God? No; we come not so far as a vocal; our tongues cry not, *God, be merciful to me a sinner!* which is but the voice of man: much less do our sighs do it, which is the voice of God's Spirit. We shame not to sin; but to repent we are ashamed. 1 Cor. v. 2. *Bp. Lake.* (Serm. S. Luke iii. 7.)

11 *With himself.*—*Convenit Phariseorum nomini, qui segregatus est.* This accords with the name of a Pharisee, one, who stands aloof from others. Gen. xxxviii. 29. *Cameron.*

The true Rabbin ought to *thank* God for these three things, every day of his life. 1. That he was not created a Gentile. 2. That he was not a plebeian. 3. That he was not born a woman. The prayer of the Pharisee took its origin from this source. *Buxtorf.* (Florileg. Hebr.)

He, that glorieth in that, for which he even giveth thanks, doth by that glorying, as much as he dareth, reverse his thanks. The Pharisee, who thanked God, he was not like other men, did even then, and by those very thanks, but bewray his own

wretched unthankfulness. 1 Cor. iv. 7, 8. *Bp. Sanderson.*
(Serm. 1 Tim. iv. 4.)

He should at least have said *many men*. For what does this mean, *other men*, save to exclude all but himself? He therefore says, "I alone am righteous; all the world are sinners." Isa. ii. 11, 17. *S. Augustine.*

Out of thine own mouth shalt thou be judged, thou deceitful Pharisee; that shall cast thee. . . . Art thou not an *extortioner* in the highest degree, that goest about to extort and wring from GOD Himself His most precious treasure, His glory, which He will not "give to another?" S. Matt. xii. 37. *Dr. Dyke.*
(The mystery of self-deceiving, c. 3.)

He hath his positive righteousness of both Tables; he speaks of his *fasting*, the duties of the first Table; and for the second Table, he paid *tithes*. *Edw. Leigh.* (in loco.)

Trumpets are for feasts, not fasts (S. Matt. vi. 2); they are instruments of pomp; but here (*absit vana gloria*) one blast would undo fasting, and alms, and secresy, and all. When the devil could not tempt CHRIST to eat, he next of all tempted Him to vain glory, to brag of what He could do. Take heed, therefore; for *virtutem qui perdit, seipsum perdit*; He that bewrays his virtue, bewrays himself. For he, that brags of his abstinence, hath not only lost his reward, but must give an account for it. *Jejuno bis Sabbatho*, but once talked of, quite spoiled the Pharisee's fast, and his prayer too. Jer. xvii. 10; Hab. i. 16. *Wm. Austin.* (Medit. for Lent and Good Friday.)

Non est ista supplicatio, sed superlatio; a super-elevation, rather than a supplication. *Sim. de Cassianus.*

In that you extol yourself, you lose humility; and you lose charity by depressing others. *S. Augustine.*

Even as this publican.—How beautiful is the humility of David. Ps. cxxxix. He cannot but speak of the wicked in terms of indignation; he cannot but hate the haters of his GOD; but he seems immediately to recollect and check himself; "Try me, O LORD, and seek the ground of *my* heart," &c. Precisely in the same spirit of inward humility and watchfulness, Abraham, pleading before GOD in prayer for guilty depraved Sodom, fails not to speak of himself, as being "dust and ashes." How far

was this Pharisee, whose boast was, that he was a child of Abraham, from speaking the words, and doing the works of the noble Patriarch. He not only does not pray himself, but insults the publican who does. S. John viii. 37—40. *J. F.*

Nec verò illa meam recreant solatia mentem
 Verbaque decipiunt, quæ turpes subdola motus
 Auxilium vitiisque ferunt, pravumque favorem.
 Grandia nec cernens aliorum crimina lætor,
 Excelsâ tanquam ipse sedens virtutis in arce.
 Quid juvat ægrotum, ferro dum membra secantur,
 Cernere quos gravius cruciet vis aspera ferri?
 Quid juvat obstructum vitiis sceleratior alter?

S. Greg. Nazianzen. (Carm. 1.)

13 And the publican standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Velut e palude sud vilis ranuncula; as the vile toad creeping out of its miry pool. Ps. cxxx. 1. *S. Bernard.*

Would not lift, &c., lest he should find the catalogue of his sins written in the firmament to accuse him. *S. Chrysostom.*

Our spots never appear so clearly, as when we place them before the infinite light of God's purity and goodness; and we never seem less in our own eyes, than when we look down upon ourselves from on high. O, how little, how nothing do all those shadows of perfection then appear, for which we are wont to value ourselves! Job xlii. 5, 6. *Scougal.*

To *smite upon the breast*, what is it else, than to evince the evil lodged therein, and to chastise the hidden sin openly? S. Matt. xv. 18, 19. *S. Augustine. (Serm. lxvii. 1.)*

Mercy is our supporter in all our sorrows for sin; that we roar

not out with Cain, "My sin is greater than that it can be forgiven;" nor betake ourselves desperately with Judas to a halter. Mercy is our only plea, when we do repent. We cannot say we have done such and such good offices for the time past; we are too "unprofitable servants." We dare not promise of ourselves to be more serviceable for the time to come; we are too desultory creatures. LORD, forsake us not, lest we forsake Thee! Mercy is the object of our hopes, the total sum of our desires. Both Grace and Glory do depend upon mercy. So mercy is the beginning, the middle, the end of our happiness. Ps. ciii. 4. *Abp. Bramhall.* (Serm. before House of Commons.) "To me, the sinful one."—For as the other had singled himself out, as the most eminent of saints, or indeed as the one holy one in the world, so the publican singles himself out as "the chief of sinners," the man, in whom all sins have met. *R. C. Trench.* (on the Parables.)

Hoc totum hominis meritum, si totam spem ponat in Eo, qui totum saluum fecit. All the merit of man is to put his whole trust in Him, that can only save us. *Sufficit ad justitiam solum habere propitium, cui soli peccavi.* It suffices to my justification, that He is appeased, against whom only I have sinned. Ps. cxxx. 4. *S. Bernard.* (Serm. 53, de compunct. cordis.)

14 The main crime, that defamed the Pharisees, was their censorious proud despising of other men, whom they thought not so godly as themselves; and therefore I remember it is S. Chrysostom's advice, that when the Pharisee and the publican are compared by CHRIST, and the publican preferred, we should be careful not to prefer the publican's sins before the Pharisee's good qualities, before his *fasting* and *tithing*, &c.; but only the publican's humility before the Pharisee's pride, the publican's judging himself, before the Pharisee's fastidious contemning of others. For the Pharisee's exactness in those particulars, neglected by others, or not observed in that height, is so far from being reprehended in the Scripture, that: 1. It is distinctly said that the *ἐδεῖ*, or *oportuit*, "these things ought ye to have done," belonged to the doing of those other things, omitted by them, judgment, mercy, and faith, and not to the "leaving those undone," which they did observe. 2. S. Paul, speaking not con-

tumeliously, or sarcastically, but sadly of himself, calls that sect of the Pharisees by an honourable title, (Acts xxvi. 5,) “a way of the greatest strictness in religion;” which, though it excuses not the Pharisees’ other faults, yet it is far from being itself any ill character, or leaving any blemish upon their voluntary religious performances, wherein their superlative strictness consisted. *Dr. Hammond.* (Tract on will-worship, s. 27.)

He asks for *mercy*; he obtains justification: so his brother publican, Zaccheus, wished to *see* CHRIST pass by, and receives Him as a guest; and the penitent thief also prays for a mere “remembrance,” and is admitted into “Paradise.” God is exceeding merciful and gracious. xix. 4; Eph. iii. 20. *J. F.*

See, my brethren; GOD was more pleased with acts of self-abasement, after evil deeds done, than with pride in what was good. *S. Augustine.* (In Ps. xciii. 12.)

The Pharisee and publican, having presented themselves in one and the same place, the temple of GOD, for performance of one and the same duty, the duty of prayer, did notwithstanding in that respect only, so far differ the one from the other, that our LORD’s own verdict of them remaineth, as you know, on record. They departed home, the sinful publican, through humility of prayer, just; the just Pharisee, through pride, sinful. So much better doth He accept of a contrite *peccavi*, than of an arrogant *Deo gratias*. Isa. lvii. 15. *Bp. Andrewes.* (Serm., found among his papers, on S. Matt. vii. 7, 8.)

It is much to be observed, that this most Christian axiom, *whosoever exalteth himself, &c.*, is repeated in words or substance seven times in the Gospels. (S. Matt. xviii. 4; xx. 26; xxiii. 12; S. Luke xiv. 11; xviii. 14; xxii. 26; S. John xiii. 14.) It was the manner of our LORD, in the course of His ministry, which called upon Him to address so great a variety of persons under as varying circumstances, to repeat His instructions; and it is more particularly observable, that what at one time He delivered to His Apostles, He afterwards declared to the seventy, and lastly, to all His disciples; what He first said in private, He proceeded to assert in public; what was said in Galilee or Peræa, was repeated in the neighbourhood of Jerusalem, and in the Temple. S. Matt. x. 16—32; S. Luke x. 3—12; xii. 1—

12: S. Matt. x. 37, 38; S. Luke xiv. 26, 27: S. Matt. vi. 5—13; S. Luke xi. 1—13: xiv. 16: S. Matt. xiii. 1. *J. F.*

This proverb is like unto Shushan; in the streets whereof honour is proclaimed to an humble Mordecai; in the palace whereof is erected an engine to a proud Haman. Job xl. 12; Ps. xviii. 27; Zeph. ii. 15. *Bp. Hall.* (Serm. Prov. xxiv. 23.)

15 And they brought unto Him also infants, that He would touch them: and when *His* disciples saw *it*, they rebuked them.

16 But JESUS called them *unto Him*, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

15 We have been accustomed to allege these words (S. Mark x. 13, 14,) in behalf of the Catholic practice of Infant Baptism; and rightly, for they have been always so understood by the Church; and the voice of the Church universal is that of the LORD. The Anabaptist and the Socinian are obviously so far wrong, that they urge that the word used does not denote infants; since although that, employed by S. Matthew and S. Mark, may be applied to children old enough to know good and evil, *S. Luke* was directed by GOD to use one, which can only signify infants, sucklings in its strictest sense; and thus by taking together the teaching of the different Gospels, we learn that children of all ages may be brought to CHRIST in Baptism, not infants only; but, if infancy should (in disobedience to the Church) have been unhappily passed over, that they may still be brought. Ps. viii. 2. *Plain Sermons.* (No. 88.)

16 In babes, that are the issue of professed believers, we acknowledge a federal, though not a personal, actual holiness. They have seminal claim, a radical right of admission into the Visible Church. The legal seal to the Covenant, (Circumcision) being

exchanged to the Evangelical (Baptism.) S. Peter, Acts ii. 39, builds the Jews' hereditary title and interest, as to Baptismal reception into the Church, upon this foundation. Gen. xvii. 10—14; 1 Cor. vii. 14. *Bp. Thomas.* (Apol. for the Church of England.)

- I will not contend about it, whether Baptized infants have a secret imperceptible habit of faith: I am sure there is innocency of life in them, instead of faith. They, that are of age to come to the knowledge of faith, must bring their own faith with them to the font; but for infants, they have privilege to be in Church Communion, by the faith of the Church, wherein they were born. Eph. vi. 4. *Bp. J. Taylor.* (Christian consolations, ch. v.)
- 17 If ever we will be the Temple of God indeed, (2 Cor. vi. 16,) it is humility must make the Consecration; it is humility that first distinguishes us from the unhallowed pile, that conciliates the Presence of God, and determines His abode with us; for the High and Holy One, that inhabiteth Eternity, declares that He has but two residences—"I dwell," says He, &c. Isa. lvii. 15. *Dean Young.* (Serm. S. Matt. v. 3.)

Catholica in terris Ecclesia credidit alma
 (Ne nostri infantes essent in conditione
 Pejori, quàm sit Jacobi dura propago)
 Circumcidendi ritum Baptisma secutum,
 Baptismoque dari teneris infantibus ipsis
 Pacti cum Domino renovati nobile signum.
 Certè si culpam, quâ infecti nascimur omnes,
 Fœderis unius sacri virtute remitti
 Credimus his teneris, cur culpæ itidemque remissæ
 Non detur signum, Divini pignus amoris? . . .

"Tales sunt cœli cives," clamavit IESUS. . .
 "Quisquis erit, qui non in morum simplicitate,
 Et candore animi, puroque imitetur amore,
 Nequaquam speret cœlestia regna videre!"

G. Nicols. (Περὶ ἀρχῶν. Lib. 7. leviter immutatum.)

- 18 And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?

19 And JESUS said unto him, Why callest thou Me good? none is good, save One, *that is*, GOD.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

18 If it should be asked, for what reason CHRIST put this question, “Why callest thou Me *good*?” I answer; for the same reason that He asked the Pharisees, why “David in Spirit called Him *Lord*?” And that was to try, if they were able to account for it. . . . And, when this ruler was called upon to explain his meaning, for that GOD only was *good*, he should have replied in the words of S. Thomas; “My LORD and my GOD!” which would have been a nobler instance of faith, and have cleared up the whole difficulty. If the case be considered, this man was a very proper subject for such a trial. Fully convinced of his own sufficiency, he comes to CHRIST, in the presence of His disciples, to know what *good thing* he might do to merit everlasting life: whence our Saviour takes occasion to correct his mistake, as to the nature of *goodness*; and having tried this *good* and perfect man in a tender point, sent him away grievously dissatisfied. S. John x. 36. *Wm. Jones.* (On the Divinity of CHRIST, c. 24.)

19 *Sensus dictorum Christi sumendus est ex causis dicendorum.* The true meaning of CHRIST’s words is to be gathered from the cause of their being spoken. *S. Hilary.*

By that answer CHRIST hath taught us, when we are commended, to turn our own commendations upon GOD. *Edw. Leigh.*

20 That great seeker out of nature’s secrets, Aristotle, in all his discourses, seeks first, *quid non*, what a thing is not; then what it is; a method as meet for Divinity as Philosophy; and GOD’s self useth it. His negative laws go before the affirmative. Isa. i. 16. *Dr. Richard Clerke.* (Serm. Col. iii. 1.)

21 We consider not the whilst, how far the force of natural conscience and common *moral grace* (if you will allow me to speak

so improperly) may lead a man onwards unto all outward performances, who was never yet effectually called, nor truly sanctified. *Bp. Sanderson.*

Moral virtues do not belong to Christian men, as Christians; but they pertain to them, as men. *Hooker.*

The devil never tempts us with more success, than when he tempts us with a sight of our own good actions. xx. 20, 21. *Bp. Wilson.*

22 Now when JESUS heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

23 And when he heard this, he was very sorrowful: for he was very rich.

22 GOD knows, he *lacked* many things; but because he had that one, zeal to Him, CHRIST doth not reproach to him his other defects. GOD pardons great men many errors, for that one good affection, a general zeal to His glory and His cause. S. Mark x. 17, 21; 2 Cor. viii. 12. *Dr. Donne.* (Serm. S. Matt. xix. 17.)

To reprove with success, allow your adversary to be in the right, as far as he really is so, namely, as he takes the thing: (for the understanding, as well as the senses, is not mistaken, when it has a right view of the object:) then show him that side of the object, which he did not take notice of, and he will hear with more patience: for to be confuted is but to be better informed; and if we do it with this caution, that we make not pride and self-love our enemies, a man will hear us with the same attention and good-will, as a traveller would do, when we tell him he is out of his way, and set him right. *Bp. Wilson.* (Maxims.)

Since much wealth too often proves a snare and an incumbrance in the Christian's race, let him lighten the weight, by "dispersing abroad and giving to the poor;" whereby he will both soften the pilgrimage of his fellow travellers, and speed his own way the faster. Hab. ii. 6. *Toplady.*

Thou shalt have, &c.—We have too long accustomed ourselves to

think of money given for CHRIST's sake, as a benefit only to those, upon whom it is bestowed. S. Matt. vi. 1—4. *Bp. Wilberforce.* But *sell not all thou hast, except thou come and follow Me*; that is, except thou have a vocation, wherein thou mayest do as much good with little means, as with great; for otherwise, in feeding the streams, thou driest the fountain. *Lord Bacon.*

True *perfection* is not consistent with any terrene loves or worldly affections. This mundane life and spirit, which acts so strongly and impetuously in this lower world, must be crucified. The soul must be wholly dissolved from this earthly body, which it is so deeply immersed in, while it endeavours to enlarge its sorry tabernacle upon this material globe; and by a holy abstraction from all things, that pinion it to mortality, withdraw itself and retire into a Divine solitude. If thou therefore wert in a state of perfection, thou wouldst be able *at the first call from God* to resign up all interest here below, to quit all claim, and to dispose of thyself and all worldly enjoyments, according to His pleasure, without any reluctance; and *come and follow Me.* And this, I think, was the true scope of our Saviour's answer; which proved a real demonstration, as it appears in the sequel of the story, that this confident Pharisee had not yet attained to those mortified affections, which are requisite in all the candidates of true blessedness; but only cheated his own soul with a bare external appearance of religion, which was not truly seated in his heart: and I doubt not, but many are ready upon as slight grounds, and with as much confidence, to take up his quære, *what lack I yet?* xvi. 15; Col. ii. 16—23. *John Smith.* (On the discovery of the shortness and vanity of a Pharisaic righteousness.)

Where the treasure is, there is the heart; where the heart, there the happiness; and where the happiness, there the God. *Bp. Reynolds.*

After all that is said about unnecessary strictness, where was the man found, when he came to die, who did not wish that he had been more strict, and had not rather erred on the side of self-denial, than of sin? *H. Martyn.* (Serm. Acts iii. 26.)

23 He speaks not of Evangelical counsels, or a state of perfection and supererogation, beyond the fulfilling of the Law; but He speaks *πειραϊκῶς*, by way of trial, and to convince him of that

worldly love, which obstructed his Salvation, in conceiving that he had done all that the Law required ; of his unsoundness and insincerity of heart, which could not forego all, when CHRIST required it, to be His disciple. . . . So Clement Alex., Origen, Hilary, Augustine, and others understand that answer of CHRIST. Gen. xii. 1, 4 ; S. Matt. xix. 26 ; Acts iv. 36, 37 ; Phil. iii. 8. *Bp. Reynolds.* (Serm. 1 Tim. vi. 17—19.)

The rule never faileth. *Quicquid propter Deum fit æqualiter fit.* True obedience, as it disputeth not the command, but obeyeth cheerfully, so neither doth it divide the command, but obeyeth equally. S. Mark vi. 20 ; S. James ii. 10, 12. *Bp. Sanderson.*

Some of the greatest advances in perfection have been granted to God's family in this manner ; by the after growth of sayings and examples, which seemed at first to have been utterly thrown away. Our LORD's saying to the rich young man did but send him away *sorrowful* ; but within a few months, hundreds in Jerusalem remembered and obeyed it, bringing their goods, and laying them at the Apostles' feet. (Acts iv. 34—37.) Some centuries afterwards, the same saying fell accidentally, as men speak, on the ear of another rich man, and he presently *sold all that he had, took up the cross*, and became a prime pattern of the strictest way of life in the Church ; and all generations honour him by the name of S. Anthony. Not long after, the memory of his example moved yet another young man to do that, which ended in his embracing a religious life in like manner ; this was no other than the great S. Augustine. Isa. lv. 11 ; Eccl. xi. 1, 6. *Keble.* (Serm. Rom. iv. 18.)

O LORD ! Thou searcher of hearts ! Thou knowest what it is sticks with us, and the secret concealment, whereby we impose upon ourselves and others. Let us not *go away sorrowful*, when it is ript open by Thee, nor grieve to part with the most favoured corruption, when we perceive it is that, which hinders us from following Thee. In vain we call Thee *good*, if we dispute Thy precepts ; in vain we inquire after *eternal life*, if we are not prepared to part with all for it. O ! make us so to call Thee *good*, as to think all good, which Thou ordainest ; so to inquire after Thy will, as to be ready to sacrifice our own, and all we hold dear, to it. Ps. cxix. 128. *Austin.* (Medit. 192.)

Quid *gemis*, et *quereris* perituræ incommoda vitæ ?

An *requiem* patriæ *quæris* in *exilio* ?

Et *Crux*, et *spinæ*, et *plorantes* crimina *luctus*,

Et *labor*, et *sudor* sunt *via*, *Fauste*, *poli*.

John Owen. (Epigr. ad *Faustum*.)

24 And when JESUS saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of GOD !

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of GOD.

26 And they that heard *it* said, Who then can be saved ?

27 And He said, The things which are impossible with men are possible with GOD.

28 Then Peter said, Lo, we have left all, and followed Thee.

29 And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of GOD's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

24 *Very sorrowful.*—We know not how much we love the world, till we find pain and difficulty in parting with its good things.
Bp. Wilson.

To have riches, but in competent measure, and not to "trust in them" (S. Mark x. 24), is a more extraordinary blessing of GOD than their greatest abundance, though gotten without extortion and fraud. . . . This is an extraordinary gift of GOD, to be sought with greater care, with greater diligence and frequency of prayers, of fastings, and practices of charity, than either wealth,

preferment, health, life, or whatsoever may befall us. Eccclus. xxxi. 8. *Dr. Jackson.* (On Justifying Faith, b. iv. c. 6.)

25 How conveniently hath Providence ordered all things for thee. Thou hast a narrow heart, and a small estate suitable to it. Hadst thou more of the world, it would be like a large sail to a little boat, which would quickly pull thee under water. 1 Tim. vi. 9. *Flavel.*

27 He is able to do all things, as Origen speaks excellently, the doing whereof would not deny Him to be GOD, or to be holy, or to be wise. And, therefore, He cannot bring to pass contradictions; nor can He alter His eternal purposes, for this would derogate from His infinite wisdom. He cannot be the author of sin; for this would be a stain and blot upon His infinite purity and holiness: and both would be impotency rather than power. And were He weak enough to do those things, He would not be GOD; for it is essential to GOD, to be infinitely wise and infinitely holy. 2 Tim. ii. 13; Titus i. 2; Heb. vi. 18; S. James i. 13. *Bp. Hopkins.* (Expos. of the LORD's Prayer.)

Faith lodges this principle in the soul, that GOD is infinite. Faith is strengthened with the strength of the power of that GOD, that it lays hold upon. As the ivy is strong by the strength of the oak, that it grasps upon, so faith is strong by the strength of that GOD, that it grasps upon. Gen. xv. 1; Heb. xi. 19. *W. Bridge.*

28 It is not so difficult for a man to leave all these things; but it is exceeding difficult for him to leave himself (to be dead to the smallest wish of possessing them). . . . Regard is not had to the amount of what we forsake, but to our will in forsaking it. 2 Cor. viii. 5. *S. Gregory.*

29 *For the kingdom of heaven's sake.*—Our principles are the springs of our actions; our actions the springs of our happiness and misery. Too much care therefore cannot be employed in forming our principles. S. Matt. vii. 18, 19. *P. Skelton.*

30 There was a serious truth in that atheistical scoff of Julian, when he took away the Christians' estates, and told them, it was to make them fitter for the kingdom of heaven. Heb. x. 34. *Flavel.*

In this present life.—Vident punctiones nostras, sed non vident unctiones. The world sees the sufferings of the Christians, but does not see their inward consolations. Prov. xiv. 10. *S. Bernard.*

Non debendo, sed promittendo, Deus Se debitorem fecit. Not by owing ought, but by promising, GOD hath rendered Himself thy debtor. Heb. vi. 18. *S. Augustine.* (Serm. cx. 4.)

31 Then He took *unto Him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.

32 For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33 And they shall scourge *Him*, and put Him to death : and the third day He shall rise again.

34 And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

32 Concerning His Passion five things are delivered ; *traditio, allusio, consputio, flagellatio, occisio* : for Truth itself was *betrayed*, Wisdom itself *mocked*, Glory itself *spitted upon*, Innocency itself *scourged*, and Life itself *killed*. Ps. xxii. 17 ; xli. 9 ; lxix. 7, 12, 22 ; Isa. 1. 6 ; liii. 5. *Dean Boys.* (Domin. Ep. and Gosp. Quinq. Sunday.)

Mock put Him to death.—It is a fearful token of God's heavy displeasure, when David's curse falls upon us, and we "fall from one wickedness to another," where, as S. Augustine speaks, *crimina criminibus vindicantur, et supplicia peccantium sunt incrementa vitiorum*, there is small hope then to enter into His Righteousness. O ! take heed of being agents in the judgments of God. Sufferers may be pitied ; but when we come to be self-destroyers by wilfulness in sin, that puts us into a hope-

less condition. iii. 19, 20; xvi. 1, 5. *Bp. Brownrig.* (Serm. Isa. xxvi. 9.)

CHRIST is large in the report of His ignominy, but short in that of His glory; for He delivered five points, as concerning His humiliation; but He remembers only two, yea, for the matter only but one, touching His exaltation. S. Mark x. 45. *Diez.* (in loco.)

His death and His rising show His two natures, Human and Divine; His human nature and weakness in dying, His Divine nature and power in rising again. These show His two offices, His Priesthood and His Kingdom; His Priesthood in the sacrifice of His death, His Kingdom in the glory of His Resurrection. They set before us His two main benefits, *interitum mortis, et principium vitæ*; His death, the death of death, His rising, the reviving of life again; the one, what He had ransomed us from, the other, what He had purchased for us. They serve as two moulds, (1 S. Pet. ii. 24; Col. iii. 1, 2,) wherein our lives are to be cast, that the days of our vanity may be fashioned to the likeness of the SON of GOD, (Rom. viii. 29,) which are our two duties, (2 Cor. v. 15, 16,) that we are to render for those two benefits, proceeding from the two offices of His two natures conjoined: in a word, they are not well to be sundered; for, when they are thus joined, they are the very abridgment of the whole Gospel. Zech. vi. 13. *Bp. Andrewes.* (Serm. Rom. vi. 9—11.)

33 *Three days.*—That, which is most remarkable therein, seems to be the wisdom of GOD, choosing a convenient distance of time, after our Saviour's death, for His Resurrection. He stayed so long, that it might be thoroughly certain our Saviour was really dead, beyond all possibility of recovery by natural means. . . . He deferred it no longer, both because there was no reason for doing so, and because it was fit, that, while men's memories were fresh, their passions warm, their fancies busy, their mouths open in discourse concerning His death; while the designed witnesses were present, (both enemies watching, and friends attending the event,) it was, I say, then most fitting that our Saviour should arise. Eph. i. 8. *Dr. Barrow.* (Expos. of the Creed.)

He made this day the most memorable Feast, that ever the sun shined upon. It was a *third day*, when Joseph released his brethren out of prison. On the third day, in the morning, after the people had come to Mount Sinai, the Law of God was delivered. On the third day, Esther put on her royal apparel, and stood before Ahasuerus, and desired him to be good to her nation. On the third day, Abraham came to the place, where his faith was tried, and Isaac was restored back alive, when the sacrificing knife had been at his throat. To come near to the mark, the third day Jonas was cast safe upon the land out of the belly of the whale; and that was the sign CHRIST gave to the Jews, able to convince all infidelity. Gen. xlii. 18; Ex. xix. 16; Esther v. 1; Gen. xxii. 4. *Bp. Hacket.* (Serm. S. John xx. 1.)

34 The disciples had laid it down as a first principle, that their Master's kingdom was to be of this world; and they formed all their reasonings and expectations accordingly. Acts i. 6. *Jones* (of Nayland.)

We shall never think on the Cross, as we ought, except we begin to have some true love of that Divine Sufferer in our hearts. To fix our eyes in earnest on the Cross, we want love and faith too; faith to represent to our hearts, as true and real, the things, which happened at Jerusalem so long ago; love, to hinder us from withdrawing our mind's eye from things so painful and distressing. It is want of faith and love, which hinders us from true and thorough contemplation of the sufferings of our Divine Saviour; even as the Saints' overflowing faith and love have ever caused them to give themselves up to steady meditation on those sufferings; to realize them in every way, and make them their own. 2 Cor. v. 14. *Plain Sermons.* (Serm. 246.)

Si putas te non habere tribulationes, nondum cœpisti esse Christianus. If you suppose that no afflictions abide you, you have not yet begun to be a Christian. Eccus. ii. 1; 1 Thess. i. 5, 6. *S. Augustine.* (in Ps. lv.)

35 And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that JESUS of Nazareth passeth by.

38 And he cried, saying, JESUS, *Thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried so much the more, *Thou* Son of David, have mercy on me.

35 All of us are *blind* by nature ; all of us *are by the high-way side*, exposed to the noise, the publicity, the temptation, the weariness, the sorrow of this life ; *sitting* too, as seeking rest in the world. O may we beg of JESUS to grant us deliverance ; for, though He knows all our wants, yet will He know them from *us*. Ezek. xxxvi. 37. *J. F.*

38 He confesseth Him to be GOD, when he saith *Have mercy on me* ; man, while he calls Him the *Son of David* ; and, for His office, he confesseth Him to be *Jesus*, the Saviour. *Edw. Leigh.*

It was a good rule of him, that bade us learn to pray of beggars. With what zeal doth this beggar sue ! With what feeling expressions ! With how forcible importunity ! When I meant to pass by him with silence, yet his clamour draws words from me. When I speak to him, though with excuses, rebukes, denials, repulses, his obsecrations, his adjurations draw from me that alms, which I meant not to give. How he shows his weakness and miserable condition, that my eyes may help his tongue to plead. With what oratory doth he force my compassion, so as it is scarce any thank to me, that he prevails. Why do I not thus to my GOD ? I am sure I want no less than the neediest ; the danger of my want is greater ; the alms, that I crave, is better ; the store and mercy of the giver infinitely more. Why shouldest Thou give me, O GOD, that, which I care not to ask ? Oh, give me a true sense of my wants ; and then I cannot be cool in asking ; Thou canst not be difficult in condescending. Verse 7 ; S. Matt. v. 6. *Bp. Hall.*

39 *Orationibus maximè insidiantur dæmones.* Devils are never more on the watch, than when we are at prayer. ix. 42; Dan. vi. 11. *Cassianus.*

40 And JESUS stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, LORD, that I may receive my sight.

42 And JESUS said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God.

41 We admire the mercy of God, and His humility in forgetting His dignity, by stooping thus low to a poor man. Where was ever a Master, that desired to be informed of the *will* of his slave, in order to execute it? *Rodriguez.* (On Perfection, c. 4.)

Omnia Jesus nobis, si volumus. JESUS is all things to us, if we *will*. Dost thou want health? He is the great Physician. Dost thou burn with fever? He is a cool fountain. Art thou bowed down under a sense of sin? He is thy righteousness to answer for thee. Dost thou want help? He is thy strength. Dost thou fear death? He is life. Is your wish to depart hence? He is the way. Fearest thou to walk in the darkness? He is thy light. Art thou hungry? JESUS is thy food. 1 Cor. i. 30; iii. 21—23. *S. Ambrose.*

The man's *faith* shone forth in his importunity, thus illustrating verse 8; for prayer is the child of faith. It resisted opposition, and the attempts made to silence prayer; and it was more particularly evidenced in this, that whereas the people spake to him of JESUS of Nazareth, (verse 37,) he persisted in addressing the LORD, as the *Son of David*, the true Messiah. *J. F.* (Refer to Illustr. iv. 44, and see Isa. xxxv. 5.)

42 *Thy faith.*—First, and most usually, especially in the Apostolical writings, the word *Faith* is used to signify that theological virtue, or gracious habit, whereby we embrace with our minds and affections the LORD JESUS CHRIST, as the only begotten SON of GOD, and alone Saviour of the world, casting ourselves wholly on the mercy of GOD, through His merits, for remission and everlasting Salvation. It is that, which is commonly called a lively, or justifying faith; whereunto are ascribed in holy writ those many gracious effects of “purifying the heart,” adoption, justification, life, joy, peace, salvation, &c.; not as to their proper and primary cause, but as to the instrument, whereby we apprehend and apply CHRIST, whose merits and Spirit are the true causes of all those blessed effects. Acts xv. 9; S. John i. 12; Rom. iii. 28; v. 1; Hab. ii. 4; Rom. xv. 13; Eph. i. 8. *Bp. Sanderson.* (Serm. Rom. xiv. 23.)

As the sun can be seen only by its own light, so CHRIST can be known only by His own Spirit. The sun can make dark things clear; but it cannot make a blind man to see them. But herein is the excellency of this Divine Sun, that He illuminates not only the object, but the faculty; doth not only open the mysteries of His kingdom, but opens blind eyes to behold them. Ps. xxxvi. 9. *Abp. Leighton.*

The beginning and the end of this Chapter meet together in showing us the blessedness of importunate supplication. The oppressed widow and the blind beggar “teach us how to pray.” *Abp. Usher* well observes, (Serm. Heb. iv. 16,) that “many will pray to GOD, as prayer is a duty; but few use it, as a means to attain a blessing.” In this latter view chiefly lies the strength and joy of a holy persevering importunity. *J. F.* S. Matt. vii. 7, 8.

If Duke Joshua be renowned in Holy Bible, for that he made the natural sun to stand still at his prayer in Gibeon, O! what omnipotent *faith* hath the blind man to make the supernatural Sun, the Sun of Righteousness, the Sun, that made the sun, to stay His course and “stand still” in the way, till his desire was fulfilled! O LORD, increase our faith and love, making the one, like this in the Gospel, and the other, according to Thy precept in the Epistle (1 Cor. xiii.); that, being mounted upon

these two wings, we may soar to the place where “Thine honour dwelleth,” and there rest with Thee for evermore! 2 Thess. i. 3; Heb. xi. 33. *Dean Boys.* (On Quinq. Sunday.)

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see JESUS who He was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that *way*.

1 Jericho was the very city, which Joshua, the son of Nun, overthrew with the noise of trumpets blown seven times; but, because CHRIST came to save that which was lost, He enters Jericho; so that He might restore, by the sound of His Gospel, what the Law with its terrible voice had laid in ruins. 1 Kings xix. 12. *Pet. Chrysol.*

3 Zaccheus represents the Gentile world, as *little of stature* and low, as it were, in the grace of GOD (*pusillus*), who nevertheless, being lifted up from earthly things by the wood of the tree, gazes on the mystery of the Cross of the LORD. *Isidore, of Seville.* (Alleg. Sacr. Ser.)

Reason is of low stature, and cannot see the promise; we must ascend by faith: then, and not till then, will the soul *see Jesus*.

1 Cor. i. 18—24; 1 S. Pet. i. 8. *Gurnall.*

4 Being forgetful of his own dignity and estate, *running before*, as

a man of mean condition, he might easily divine, that all, which should see this thing, would scoff at him, that he, a chief and rich man, should climb a tree, like boys, whence he might see CHRIST passing by. But his love and desire of seeing JESUS, and especially an impulse of the HOLY GHOST, took away all his modesty from him. *To-day I must abide in thine house.* A wonderful thing! We read in the Gospel that the LORD being invited by others went to them, but we never read that of His own accord He came to their feast, as He did to this Prince of the Publicans: so faith always obtained more than it wished. Zaccheus desired to see JESUS; now he hath Him his guest. CHRIST requires *haste*, that His readiness to bestow faith may appear to all. 2 Sam. vi. 14, 16, 20—22; Acts viii. 30. *Edw. Leigh.* (in loco.)

It is not enough to do well, *nisi etiam maturare adjicias*, unless you set about it with good speed. *Nescit tarda molimina Spiritus Dei.* The Spirit of GOD is a stranger to all slow and loitering attempts. Gen. xxii. 3. *S. Ambrose.* (L. i. c. 5, De Abraham.)

To see Him.—There is a fatal error, which prevents multitudes from enjoying the full and felicitating effects of Christianity; that is, that they deem it a dry catalogue of duties, or, at best, a collection of truths, awful indeed and sublime, but by no means attractive and engaging. Ver. 6; S. John i. 37. *Bp. Jebb.*

Had I been in the streets of Jericho, sure, methinks, I should have justled with that Zaccheus for the sycomore to see JESUS, and should have blessed my eyes for so happy a prospect: and yet I consider that many a one saw His face on earth, which shall never see His glory in heaven: and I hear the Apostle say, “Though we have known CHRIST after the flesh, yet now henceforth know we Him so no more.” (2 Cor. v. 16.) Oh! for the eyes of a Stephen, that “saw the heavens opened, and the glory of GOD, and JESUS standing at the right hand of GOD!” (Acts vii. 55, 56.) That prospect did as much transcend this of Zaccheus, as heaven is above earth, celestial glory above human infirmity. And why should not the eyes of my faith behold the same object, which was seen by Stephen’s bodily eyes? I see Thee, O Saviour, I see Thee; as certainly, though

not so clearly. Do Thou sharpen and fortify these weak eyes of mine, that "in Thy light I may see light." Ps. xxxvi. 9. *Bp. Hall.* (Select Thoughts, 91.)

5 And when JESUS came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received Him joyfully.

7 And when they saw *it*, they all murmured, saying, That He was gone to be guest with a man that is a sinner.

5 *He looked up, &c.*—Just as if, without His turning His eyes in that direction, He would not have seen him; for even when absent He had seen from afar Nathaniel under a like tree: but when He saw him, He saw him *ad veniam*, with an eye to pardon; He regarded him *ad gratiam*, with a look of grace; *intendit ad vitam, contemplatus est ad salutem*; His look gave him life, His very gaze was salvation. xxii. 61; S. John i. 48. *Pet. Chrysol.*

The truth of conversion will evidence itself in the ordering and reforming of our personal calling. Religion, it is not a matter merely of public and common profession, dwells not in churches and temples only, but it will enter into thine house, bids itself home to thee, as CHRIST did to Zaccheus, *Come, I must lodge in thine house*, have access and sway in all thine employments. The Law of GOD was not to be wrote on the doors of the Temple, but upon the posts of thine own doors; and thou to meditate upon it, not only going to the church, but in thy field, in thine house, with thy children, in all the turnings of thy life and calling. It answers, as John Baptist to soldiers and publicans, "Defraud no man; oppress no man." Like S. Paul, concluding the highest points of Christian religion with prescriptions of personal duties to masters and servants, parents

and children: the understanding and observing of which, saith one, is the best commentary upon the higher mysteries of all Paul's Epistles. viii. 38; Deut. vi. 7; Ps. ci. 3. *Bp. Brownrig.* (Serm. Acts xvi. 13.)

Zaccheus *ran*, and *climbed up the tree*, and manifested great zeal; and yet the LORD said unto him, "*Make haste.*" When, at our best estate, are we as zealous, as we ought to be, in the pursuit and service of our GOD? When do we not need some fresh stimulus, some renewed awakening voice, to urge us on in "the race that is set before us?" LORD, increase our faith; LORD, increase our zeal! Heb. xii. 4. *J. F.*

He, who deemed it to be a great and unspeakable favour to see CHRIST *passing by*, suddenly obtained the honour of receiving Him *in his house*. Grace is infused; faith works by love; CHRIST, already in his heart, is now entertained in his house. S. John xi. 40. *S. Augustine.*

I must abide at thy house.—*Fides, et non petita, conceditur, ut ei petenti alia concedentur.* The first motions of grace prevent our wills and beget our prayers; but the after-supplies of grace are obtained by prayer. Preventing grace, it is the root of prayer, but subsequent grace is the fruit of prayer. In the first gift of grace, He bids Himself to us, as He did to Zaccheus, but for after-accessions of grace He looks to be invited, ere He comes unto us. *In primâ conversione* He knocks at our doors, in subsequent grace by prayer we knock at His door. "Knock, and it shall be opened unto you." *Bp. Brownrig.* (Serm. S. Luke vi. 13.)

7 None made greater allowance for human nature, for the various tempers and educations of men; and he was seldom so severe on any, as on himself. His conversation was not soured with constant and melancholy complaints of the impieties of the age, and railing at those freedoms of life, which, though he did not practise himself, yet he would not condemn, as crimes, in those who used them. He rejoiced, when he could speak well of any; and when he was forced to discommend, it was always done with concern and regret. S. Matt. vii. 1, 2; Gal. vi. 1. *Arch-deacon Hamilton's Life of Bonnell.*

8 And Zaccheus stood, and said unto the LORD; Behold, LORD, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And JESUS said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of Man is come to seek and to save that which was lost.

8 *My goods.*—Zaccheus gives half his goods to the poor; but it is half of *his, his own*; for there might be goods in his house, which were none of his. Therefore, in the same instrument, he passes that scrutiny, *if I have taken any thing unjustly, I restore him fourfold.* First, let that, that was ill-gotten, be deducted and restored, and then of the rest, which is truly thine own, give cheerfully. Micah vi. 10. *Dr. Donne.* (Serm. S. Matt. v. 16.)

I give.—Miserable wretches, that you are, you will not then be liberal and charitable towards men, till you cease to live! What recompense can you expect for a liberality, which comes after death? O brave piety, to practise no good works, but with ink and paper! You deceive yourselves, when you think to fulfil the commands of the Gospel when dying. Do not your actions show, that you could have wished yourselves to be immortal; that you might always have enjoyed your riches, and that, if you had been so, you would never have remembered the commands of God, and the precepts of the Gospel? And therefore it is to death, and not to you, that the poor ought to give thanks for the good you have done them. Do not deceive yourselves; God will not be deceived; He will not be thus mocked; that, which is dead, is not to be offered unto the sanctuary; offer up a living sacrifice. He, that offers up only the remains of the sacrifices, is an ungrateful person. xxi. 4; Rom. xii. 1; Heb. xiii. 16. *S. Basil.* (Hom. ii., against covetousness.)

Defer not charities till death. He that doth so, is rather liberal of another man's, than of his own. Eccl. ix. 10. *Lord Bacon.* If another man's goods, for which the sin was committed, be not *restored*, when they may, *non agitur pœnitentia, sed fingitur*, it is no real repentance, but a mere pretence to it. *Si autem veraciter agitur*, but if repentance be truly acted, *non remittetur peccatum, nisi restituatur ablatum*, the sin will not be forgiven, except what was taken away be restored. 2 Sam. xii. 6; S. Matt. v. 23, 24. *S. Augustine.* (Ep. 54, ad Maced.)

What thou hast taken unlawfully, restore speedily; for the sin in taking it is repeated every minute thou keepest it: if thou canst, restore it in kind; if not, in value; if it may be, restore it to the party; if not to God: the poor is God's receiver. *F. Quarles.*

We are taught ways of going to heaven without forsaking our sins; of repentance, without *restitution*; of being in charity, without hearty forgiveness and without love; of believing our sins to be pardoned, before they are mortified; of trusting in CHRIST'S death, without conformity to His life; of being in God's favour upon the only account of being of such an opinion, and that, when we are once in, we can never be out. Jer. v. 31. *Bp. J. Taylor.*

The love of earthly things is only expelled *aliquid suavitate æternarum*, by a certain sweet experience of things eternal. (Ver. 6, *joyfully.*) 2 Cor. vi. 18. *S. Augustine.*

Unus amor extinguit alium. One affection counteracts and subdues another. 1 S. John ii. 15. *S. Jerome.*

What destroys habit? A contrary habit. *Epictetus.*

For as, by the art of medicine, things hot are cured by things cold, and *vice versa*; so our LORD proposes to us remedies, which are the very contrary to our diseases: He bids the wanton practise continence, the penurious liberality, the passionate gentleness, the proud humility. Eph. iv. 28. *S. Gregory.*

9 The unfeeling Dives, being "a son of Abraham," is made a son of hell; this man, being a son of plunder, is by giving his own property and restoring the property of others adopted to be *a son of Abraham.* xiii. 30. *Pet. Chrysol.*

Our LORD did not say, to this man, but *to this house*; because He

knew that, though Zaccheus alone had committed the sin, yet he would not be the only one to suffer by, and bear the penalty of, his unjust gains. Jer. xxii. 13. *Segneri*.

This day, &c.—There are perhaps no two promises of God's Word more generally known and in people's mouths, and yet more generally and dangerously misunderstood by being wrested from their context, than these; "*Though your sins be as scarlet,*" &c. Isa. i. 18, and "*The Blood of Jesus Christ cleanseth us from all sin,*" 1 S. John i. 7. Now both these promises are strictly conditional; yet in the too common acceptation of both the conditions are lost sight of. In regard to the first; mark the introductory words, "come *now*," that is, (as stated in the preceding verses,) after you have forsaken your sins, and made restitution, and done well: in regard to the second; "*If ye walk in the light, &c.*" O, how important it is, that we should read the Scriptures practically, with singleness of eye; that we should receive them in their entirety; that we should be on our guard against those plausible misinterpretations, which administer false comfort to our souls, are "contrary to God's Word," and subversive of the main design of CHRIST's Gospel.* 2 S. Pet. iii. 16. *J. F.*

10 *Son of man.*—Our LORD would not have gathered together these things to Himself, and have saved through Himself in the end what had perished in the beginning, through Adam, if He had not actually been made flesh and blood. He therefore had flesh and blood, not of a kind different from what men have; but He gathered into Himself the very original creation of the FATHER, and *sought that which was lost.* Heb. iv. 16. *S. Irenæus.* (De Hær. L. v. c. 1.)

Tu mortale hominum genus ipsâ ab origine rerum
Vidisti curas humiles, et vana fovere
Consilia, accurvum terris, cœlestium inane. . .
Tantane Te pietas miserantem incommoda nostra,
Tantus adegit amor, cœli ut de lumine claro

* The conclusion of the solemn address in the Communion service, from the words, "Let us therefore return unto Him" to the end, fur-

nishes a corrective, on the authority of the Church, to all such unhappy perversions of sound practical Christian doctrine.

Te nostris velles ultrò immiscere tenebris,
 Cum sis æterni proles æterna Parentis,
 Luciferum ante satus roseum ? Tu Lucifer Ipse
 Cæteraque astra Tuo Tu lumine cuncta serenas,
 Qui gigni neque cæpisti, neque desinis unquam,
 Principio semper genitus, gignendus et usque.

Vida. (Hymn. Dei Filio.)

11 And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

12 Be sure that you make conscience of the great duties, that you are to perform in your families. Teach your children and *servants* the knowledge and fear of GOD; do it early and late, in season and out of season. Pray with them daily and fervently; remember Daniel's example, (chap. vi.,) and the command, (1 Thess. v. 17 ;) read the Scriptures and good books to them; restrain them from sin; keep not a servant, that will not learn, and be ruled. Neighbours, I charge you, as you will shortly answer the contrary before the LORD your Judge, that there be never a family among you, that shall neglect these great duties. If you cannot do what you would, yet do what you can: especially see, that the LORD's day be wholly spent in these exercises. To spend it in idleness or sports is to consecrate it to your flesh, and not to GOD; and far worse than to spend it in your trades. *Richard Baxter.* (Dedication to the Saints' everlasting rest.)

13 *Ten pounds.*—The sum, here delivered to the servants, is very much smaller than that, which in S. Matthew, the man, who was travelling into a far country, committed to his servants' keeping, (a talent was £243. 15s.; a pound, *mina*, £4. 1s. 3d.) This is at once explained, if we keep in mind, how that Parable was spoken to His Apostles, who of course had received infinitely the largest gifts of any from CHRIST; while this is spoken to the disciples generally, whose faculties were comparatively fewer. How remarkable is this still ministry, their occupations of peace, in which the servants of the future King should be engaged; and that too, while a rebellion was going on. *R. C. Trench.* (On the Parables.)

Occupy till I come.—It is one of the privileges of the Gospel, and the benefits of CHRIST's Ascension, that the HOLY GHOST is given unto the Church, and is become to us the fountain of gifts and graces. But these gifts and graces are improvements and helps of our natural faculties, of our art and industry, not extraordinary, miraculous, and immediate effusions of habits and gifts. . . . Although, in the midst of all our co-operation, we

may say to GOD, in the words of the prophet, "*Domine, omnia opera operatus es in nobis*," "O LORD, Thou hast wrought all our works in us," yet they are "*opera nostra*" still: GOD works, and we work; first is the *χάρις φερομένη*; GOD's grace is brought to us, He helps and gives us abilities, and then expects our duty. . . . The Spirit of GOD is called "the Spirit of adoption, the Spirit of counsel, the Spirit of grace, the Spirit of meekness, the Spirit of wisdom." And, without doubt, He is the fountain of all these to us all, and that for ever; and yet it cannot reasonably be supposed, but that we must "stir up" the graces of GOD in us, co-operate with His assistances, study in order to counsel, labour and consider in order to wisdom, "give all diligence to make our calling and election sure," in order to our adoption, in which we are "sealed by the Spirit." S. John xv. 1—8; Phil. ii. 12, 13; 1 Cor. xv. 10. *Bp. J. Taylor*. (Apol. for set forms of Liturgy, Quest. i. s. 14.)

Beneficium propter officium. In the same court-roll of heaven we are made both proprietaries and stewards. 1 S. Pet. iv. 10. *Farindon*. No burden is more heavy, or temptation more dangerous, than to have time lie on one's hands; the idle man's brain being not only the devil's shop, but his kingdom too; a model and an appendage unto hell, a place given up to torment and to mischief. Ps. xxxvi. 4; 2 Sam. xi. 1, 2. *Dr. Hammond*.

No man is a better merchant, than he, who lays out his time upon GOD, and his money on the poor. *Bp. J. Taylor*.

Jacob saw Angels ascending and descending, but none standing still. S. John i. 51. *S. Bernard*.

14 These words, (Ps. ii. 3,) supposed to be spoken by the powers in arms against Messiah, discover to us the true ground of opposition, namely the unwillingness of rebellious nature to submit to the obligations of Divine laws, which cross the interests, and lay a restraint upon the desires of men. Corrupt affections are the most inveterate enemies of CHRIST; and their language is, *We will not have this man to reign over us*. Doctrines would be readily believed, if they involved in them no precepts; and the Church may be tolerated by the world, if she will only give up her Discipline. Rom. viii. 7. *Bp. Horne*. (Comment. Ps. ii. 3.)

“We *will* not.”—We have a saying in S. Bernard, *Nihil ardere in inferno, nisi propriam voluntatem*, that nothing of us makes fuel for the fire of hell, but only our *will*. Indeed all the weaknesses of our soul, the errors of our understanding, and the rebellions of our affections are from the will. From whence are “wars and fightings?” Is the understanding dark? The cloud is from the will. That my anger rageth, my love burneth, my fear despaireth, my grief is impatient, my joy mad, is from the will. xiii. 34; S. James iv. 1—5. *Farindon*.

There is a threefold submission to God: first, of our carnal hearts to His Holiness; secondly, of our proud hearts to His Mercy; and thirdly, of our revolting hearts to His Sovereignty. S. James iv. 7. *Manton*.

16 (Not *my* industry, but *Thy* pound. 1 Cor. xv. 10.)

Si quid enim recti gerimus, Domine, auxiliante
Te gerimus; Tu corda moves; Tu vota petentis
Quæ dare vis tribuis, servans largita creansque
De meritis merita, et cumulans Tua dona coronis.
Non autem hoc curam minui, studiumque resolvi
Virtutum, aut opus ingenii torpere putandum est,
Quod bona sanctorum Tua sunt, et quidquid in illis
Aut sanum aut validum est de Te viget; ut videatur
Nil actura hominis, Te cuncta gerente, voluntas:
Quæ sine Te quid agit, nisi quo procul exulet à Te?

S. Prosper. (Carm. de ingratis. p. 4.)

17 Denial of merit taketh not away reward of mercy. S. Matt. xxv. 37—41. *Bp. Babington*.

18 The glory of each differs; their common joy is the same. S. John xiv. 2. *S. Augustine*.

What then is the consummation of man's goodness, but to co-operate with the benevolent purposes of his Maker, by forming the habit of his mind to a constant ambition of improvement; which enlarging its appetite, in proportion to the requisitions already made, may correspond with the increase of his capacities, in every stage of a progressive virtue, in every period of an endless existence? Eph. iv. 15, 16. *Bp. Horsley*.

19 One talent at the least, O LORD, hast Thou put into my hand; and that sum is great to him, that is not worth a dram; but

alas! what have I done with it? I confess I have not "hid it in a napkin;" but have been laying it out to some poor advantage; yet surely the gain is so unanswerable, that I am afraid of an audit. I see none of the approved servants in the Gospel brought in an increase of less value than the receipt; I fear I shall come short of the sum. O Thou, who justly holdest Thyself wronged with the style of an *austere* Master, vouchsafe to accept of my so mean improvement; and Thou, who valuest the poor widow's mite above the rich gifts cast into Thy treasury, be pleased to allow of those few pounds, that my weak endeavours would raise from Thy stock, and mercifully reward Thy servant, not according to his success, but according to his true intentions of glorifying Thee. Rom. iii. 23. *Bp. Hall.* (Breathings of the devout Soul, 38.)

20 And another came, saying, LORD, behold, *here* is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

20 It is characteristic, that the *sudarium* which, not exerting himself, this idle servant does not need for its proper use (Gen. iii. 19), he uses for the wrapping up of his pound. That he had the *napkin* disengaged, and so free to be turned to this purpose, was itself a witness against him. *R. C. Trench.* (On the Parables.)

The former do not applaud themselves, but ascribe both principal and interest to God. Only he, that did least, comes in with a

brag, and tells his Lord what he had done. Least doers are the greatest boasters. *Gurnall*.

It is fearful to sin; more fearful to delight in sin; yet more to defend it. Gen. iii.; Mal. iii. 13. *Bp. Hall*.

21 An austere man troubleth our flesh; there is an holy amiableness, as well as a strict righteousness. S. Matt. v. 16. *Manton*. Such a temper of mind seems to me to be utterly forgetful of God, and neither to think nor believe, that it was He, who gave those fruits, which the man hides, as if *alienos à Deo*, God had no part in them. 1 Cor. iv. 7. *Origen*. (in loco.)

Where, Adam, have thy sins led thee? This *fear* of thine argues guilt; and thy attempt to hide thyself shows *prævaricationem*, an evasive mind. *S. Ambrose*.

Totum durum est quicquid imperatur invitis. Every thing is hard to us, when it is commanded against our will. Mal. i. 13; S. Matt. xi. 30. *Salvianus*.

22 *Thou wicked servant.—Non autem semper corrupta est mens malè operantis; at semper corrupta malè defendentis*. The mind of him, that worketh ill, is not always corrupt; but the mind of him, that defendeth evil, is ever corrupt. Rom. i. 32. *Bp. Andrewes*.

O quoties pœnituit defensionis. O how often have we occasion to repent of our attempts to justify ourselves. xiv. 18—20. *Tertullian*.

The murmuring speeches of men are like arrows, shot up in defiance of heaven, which always fall down again on their own heads. Ps. vii. 16. *Abp. Bramhall*.

Cave, ne feriat lingua tua collum tuum. Beware, lest thy tongue smite thy neck. Prov. xviii. 21. *Arabian proverb*.

23 True wisdom consists in knowing how to make every thing conducive to our salvation. xvi. 8, 9. *Bp. Wilson*.

If thou hide thy treasure upon earth, how canst thou expect to find it in heaven? Canst thou hope to be a sharer, where thou hast reposed no stock? What thou givest to God's glory and thy soul's health, is laid up in heaven, and is only thine; that alone, which thou exchangest or hidest upon earth, is lost. *F. Quarles*.

We as vainly appeal to our constitutions, tempers, and infirmities

of our state, as the *unprofitable servant* appealed to the hardness of his master, and therefore hid his talent in the earth. It is there said, *out of thine own mouth*, &c. So we may justly fear, that we shall be judged out of our own mouths ; for if we know, that the loving God with all our heart and soul be so difficult to the frailty and infirmities of our nature, why therefore do we not remove every hindrance, renounce every vain affection, and with double diligence practise all the means of forming this Divine temper ? For this we may be assured of, that the seeking happiness in the enjoyment of wealth is as contrary to the entire love of God, as wrapping up the talent in a napkin is contrary to improving it. *Law.* (Treatise upon Christian Perfection, c. 5.)

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when He had thus spoken, He went before, ascending up to Jerusalem.

24 He that employeth not his spiritual gift to the use, for which it was given, to the *profit* of the Church, he hath *de jure* forfeited it to the Giver : and we have sometimes known Him *de facto* to *take* the forfeiture ; as from the unprofitable servant in the Gospel (*Take the talent from him*). We have sometimes seen the experiment of it ; men of excellent parts, by slackening their zeal, to have lost their very gifts ; and by neglecting

the use, to have lost the principal; finding a sensible decay in those powers, which they were slothful to bring into act. It is a just thing with “the FATHER of lights,” when He hath lighted any man a candle, by bestowing spiritual gifts upon him, and lent him a candlestick too whereon to set it, by providing him a stay in the Church, if that man shall then hide his candle under a bushel, and envy the light and comfort of it to them that are in the house, either to remove his candlestick, or to put out his candle in obscurity. S. Matt. v. 15; 1 S. Pet. iv. 10. *Bp. Sanderson.* (Serm. 1 Cor. xii. 7.)

Give it to him, &c.—That so by his deed he may show, that he did not so much look after money, as the gain of it. xiii. 7. *Edw. Leigh.*

25 Watch against selfishness; lest it work unto great uncharitableness. xv. 30. *Corbet.*

To envy CHRIST’s dispensing of His grace, to whom, and in what measure, He pleases, is unbecoming a Christian; to rejoice in other’s happiness, is to do, as the Angels in heaven. Thou shouldest not have an envious eye, because CHRIST hath a bountiful hand. vi. 36. *Chr. Love.*

26 *Unto every one that hath, &c.*—We may receive the heavenly gift in vain (2 Cor. vi. 1); the negligent always do so; but if we stir it up by exercise and use, we make it spread and improve, and secure its aids to the full accomplishment of our duty: so that grace and the soul are like two free agents, combining discretionally to the same effect; the one acting out of duty, and the other out of compassion, and both requiring mutual excitements and mutual endeavours. Human diligence engages grace, because it is not consistent with the laws of mercy that they, who are sincere, should miscarry for want of assistance; and grace engages diligence, because it is not consistent with the laws of virtue that they, who are slothful, should either succeed or be assisted. *Dean Young.* (Serm. on 2 Tim. i. 6, entitled “The Church Governor’s pattern,” and preached at the Consecration of Bp. Ken.)

It is almost incredible, what industry, and diligence, and exercise, and holy emulation (which our Apostle commendeth in the last verse of this chapter) are able to effect, for the bettering

and increasing of our spiritual gifts : provided we ever join with these, hearty prayers unto, and faithful dependence upon, God, for His blessing thereupon. I know no such lawful usury, as of those spiritual talents ; nor do I know any so profitable usury, or that multiplieth so fast, as this does. . . . Oh then cast in thy talent into the bank ; make thy returns as speedy and as many, as thou canst ; lose not a market or a tide, if it be possible ; be instant in season and out of season ; omit no opportunity to take in, and put off all thou canst get : so though thy beginnings be but small, thy latter end shall wonderfully increase. 2 Cor. ix. 6—11. *Bp. Sanderson.* (Serm. 1 Cor. xii. 7.)

27 The LORD hears all our rebellious words, and knows all secret conspiracies of men against Him. In the sentence, here pronounced, He condemns them “out of their own mouths,” as He had just done “the wicked servant.” He casts their very words into their teeth. Refer to verse 14 ; S. Jude 15. *J. F.* To be *unwilling* to obey, and simply not to obey, are by no means the same thing ; for the latter sometimes arises from ignorance and from infirmity, but the former is the offspring of determined obstinacy, or resistance. 1 Sam. xv. 22, 23. *S. Bernard.* (De præc. et disp. c. 14.)

As sin is a reflection upon God, the Sovereign, He is concerned to vindicate His honour ; as sin is malignity in the world, so God, the chiefest good, is concerned to oppose it, and deliver the creature from it. Exod. xxxiv. 7. *Dr. Whichcote.* (Aphor. Cent. xii. 1101.)

Qui non reddit Deo faciendo, quod debet, reddet Ei patiando, quod debet. If we refuse to give God His due, by our actions, He will require it of us, by making us suffer. *S. Augustine.*

Before Me.—The reprobate shall see the Son of man in the clouds above, to condemn them ; beneath, hell’s mouth open ready to devour them ; before, the devils hailing them ; behind, the Saints and all their dearest friends forsaking them ; on their left hand, their sins accusing them ; on the right, justice threatening them ; on all sides, the whole world made a bonfire terrifying them ; to go forward impossible ; to turn aside unavoidable. No wonder then if at the world’s end, men be “at their wit’s end.” Rev. vi. 15, 16. *Dean Boys.*

29 And it came to pass, when He was come nigh to Bethpage and Bethany, at the mount called *the mount* of Olives, He sent two of His disciples,

30 Saying, Go ye into the village over against *you* ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him* ? thus shall ye say unto him, Because the LORD hath need of him.

32 And they that were sent went their way, and found even as He had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34 And they said, The LORD hath need of him.

35 And they brought him to JESUS : and they cast their garments upon the colt, and they set JESUS thereon.

36 And as they went, they spread their clothes in the way.

37 And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.

38 Saying, Blessed *be* the King that cometh in the Name of the LORD : peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples.

40 And He answered and said unto them, I tell you

that if these should hold their peace, the stones would immediately cry out.

35 O glorious King of heaven and earth ! how dost Thou humble Thyself, even in the day of Thy triumph, to ride, like a poor mean man, on an ass, a beast of the yoke and burden, and that too, none of his own. Blush now, my soul, at thine own pride and be confounded at thy vain curiosity. The LORD might have called the Cherubins to bear Him on their wings, and dazzled with their brightness the eyes of the beholders ; but He chose to enter, as the Prince of meekness, and the Saviour of the poor. *Austin.* (Medit. 209.)

36 Your soul must thirst to be the nearest, that shall stand before the Presence of the LORD ; and count yourself extreme lag in perfection, until you desire to become equal with the principal Saints. “LORD, let me love Thee, as S. Peter did.” “LORD, let me love Thee, more than these !” Some cried *Hosannah*, and shouted for joy, when our Saviour went to Jerusalem : some cut down *branches* of palms ; that was a more real expression of His welcome : some spared their *garments* from their backs, and laid them in His way ; these were the foremost in affection ; and what a becoming thing it is to be the best of all those, that ran forth to meet our Saviour ? 1 Cor. ix. 24. *Bp. Hacket.* (Serm. S. John vi. 11.)

37 There is great beauty in this description of His meeting the multitudes, praising God, *at the descent of the mount*, as if they thereby acknowledged their spiritual deliverer to come to them from heaven. i. 78. *Origen.*

The multitudes *descend* the Mount of Olives, in company with our LORD ; because it is necessary that they, who need mercy, should share in the humiliation of Him, who procured mercy for them. 1 Tim. ii. 11—13. *Beda.*

This very multitude, so eager to-day to exalt CHRIST to the highest in their loud Hosannahs, are as fair on Friday to exalt Him to the Cross by their louder cryings. He would yet suffer them to give Him honour, that He might show us what all worldly honour is, how fickle, how inconstant, how vain it is to puff up ourselves with the breath of men, to feed ourselves with their

empty air. They, that are now ready to lick the dust of some great man's feet, and spread not their garments only, but their very bodies, for him to go over, will, within a few days, upon a little change, be as ready to trample upon him, if he command anything, that pleases not their humour, or crosses their private interests and designs. Acts. xiv. 11, 19. *Dr. Mark Frank.* (Serm. S. Matt. xxi. 8.)

All the parts of this lower creation bear a part here in rendering homage to the SON of GOD; the inanimate, verse 40; the brute, verse 30; and man, the rational, accountable, immortal man, whom He came to redeem. Ps. cxlv. 10. *J. F.*

All the mighty works, &c.—At this great King's accession to His throne, men were not ennobled, but saved; crimes were not remitted, but sins forgiven; He did not bestow medals, honours, favours, but health, joy, sight, speech. The first object the blind ever saw, was the Author of sight, while the *lame* ran before, and the dumb repeated the Hosannah! Isa. xxxv. 4, 6. *Sir R. Steele.*

38 O how unlike the cry, "Away with Him; crucify Him!" to this *Blessed is He, that cometh in the Name of the Lord!* What a difference between this salutation of the *King of Israel*, and the avowal, "We have no King, but Cæsar!" What a contrast between their green boughs and the cross; their flowers strewn in the way, and the crown of thorns; the person, for whose sake other men's garments were spread, and Him, who is stripped naked of His own! *Væ tibi, amaritudo peccatorum nostrorum, propter quæ diluenda tanta amaritudo necesse est.* *S. Bernard.* (Serm. 2, in Ramis.)

The blossoms, which do all so richly adorn the trees in spring, do not all ripen into fruit in autumn. viii. 13. *F. Neff.*

39 There is no need that we should *rebuke* them: their own zeal will soon cool of itself. *Nil violentum est diuturnum.* Prov. xxvii. 14; S. Matt. xiii. 20, 21; S. John v. 35. *J. F.*

He cometh to "His own," and Jerusalem is commanded to "rejoice and shout;" but "His own receive Him not," and Jerusalem turns a deaf ear to the voices of all her prophets, not suffering herself to believe, that anything said by them could refer to JESUS of Nazareth. Her heart was depraved and

hardened : she demanded to be put in possession of the empire of this world ; she despised the appearance of her King, with the acclamations of an ignoble multitude, and soon nailed a Spiritual Monarch to the cross. S. John i. 11 ; Acts vii. 52.

Bp. Horne. (Serm. Zech. ix. 9, 10.)

40 And so at the Crucifixion of our LORD, when His kinsfolk were *silent* from fear, the *stones* and rocks sang forth ; while, after that “ He gave up the Ghost,” the earth was moved, and the rocks were rent, and the graves opened. *Beda.*

If the Jews be silent, the Gentiles, who were like hard barren stones and who worshipped wood and stones, converted to CHRIST, would both praise and preach Him ; and so the Centurion and they, that were with him, when they had seen such wondrous signs, confessed, saying ; “ Truly this was the SON of GOD !” “ Truly this was a righteous man !” *Ludolphus.* (in loco.)

To burn me or to destroy me cannot so greatly profit them : for, when I am dead, the sun and the moon, the stars and the elements, water and fire, shall defend this cause against them, rather than the verity should perish. *Dr. Robert Barnes, M.* (Letters.)

To the unenlightened man the world and his own kind may appear like “ a reed shaken with the wind ;” by the sensual man everything may be regarded as the means and fuel of luxury ; but to the Christian, whose eye has been purged, the sphere of whose vision has been enlarged by faith, the world is as a prophet, that tells him of GOD ; and he hears all nature, animate and inanimate, joining in the choral hymn of adoration and thanksgiving to its Creator. Hallelujah is the sound of the waves : and the mountains reply Hallelujah ! Hallelujahs float along in the murmuring of the streams, in the whispering of the grove and forest ; yea, even in the silent courses of the stars, his spirit hears the mystic Hallelujahs. 1 Cor. x. 26, 28. *J. Hare.* (Prophet in the wilderness.)

41 And when He was come near, He beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

41 *He wept over it.*—Surely sorrow for sin is the proper and predominant affection of this time, (the week before Easter,) so taught us by the Church. And what can we resolve on, less than the Church now teacheth us ? If He, in whom there was no sin, was at this time above measure sorrowful for our sins, shall not we, whose sins they were, be in some measure touched with sorrow for them, especially at this time of His sorrow ? True it is that our Saviour's sufferings, being the price of our Redemption, are the matter of our greatest joy ; but they are so, as they are joined with His Resurrection, without which there had not been any benefit, or joy to us by them. His Church, therefore, even from the beginning, judged this order to be most convenient and decent, that about the time of His Passion, we should have a sympathy, a compassion, and a fellow feeling with Him, " being made conformable unto Him " herein by the exercises of repentance, which are the passion of every Christian, whereby he " dieth unto sin ; " and that the solemn joy of our Redemption should be put off till Easter day, the day of His resurrection, which is the hope, and life, and glory of us all. And here it must ever be remembered, that the intent of the Church, in the celebration of these, her holy solemnities, is not only to *inform* us in the mysteries, which are commemorated, but also, and that chiefly, to *conform* us thereby unto Him, who is our Head, and the substance of all our solemnities whatsoever ; that, if we be not thus affected with them,

we can neither approve ourselves to be his followers and servants, nor any lively members of His Church. Eccl. iii. 1; vii. 2—4; Zech. xii. 10—14; Lam. i. 12. *Bp. Cosin.* (A collection of private devotions, &c.)

The good shepherd ought to weep within himself, before he urges others to weeping; *tacitâ cogitatione discruciarî*, to be racked with pain in his own secret thoughts, before he evinces his indignation at other men's sins; and to cherish sorrow in his own bosom, beyond what he inflicts on others. Jer. xxxi. 20; 2 Cor. ii. 4. *Calvin.* (at 2 Cor. ii. 4.)

He, who is called to instruct souls, is called of God, and not by his own ambition; and what is this call, but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he, who is engaged in preaching the Word, shall feel his inward man to be excited with Divine affections, so often let him assure himself that God is there, and that he is invited by Him to seek the good of souls. Jer. xx. 9; Acts xvii. 16. *S. Bernard.* (In Cantic. Serm. 58.)

Ergo conveniunt pulchrè decreta Tonantis
Atque voluntatis libertas insita nobis. . . .
“O Solymæ,” dixit JESUS suspiria ducens,
Et lachrymis simul ora rigans, “Si tu modo nosses
Quæ tibi erant pacem sine fine datura benignam!
Ast oculis subducta tuis nunc absconduntur!”
Non hoc optâsset JESUS, si noscet ab ipsis,
Si vellent etiam, fieri haud potuisse; vel ullis
Decretis obstare Patris: sed amanter id Ille
Optavit, quoniam vidit potuisse rebelles,
Si vellent ipsi, meritam evasisse ruinam.
“O quoties volui,” dixit, “tua pignora blanda
Colligere, ut teneros sub corpore congregat ales
Et pennis amplexa suis fovet undique pullos!
At tu nolebas, O urbs ingrata, salutem
Oblatam temnens, et viscera multa parentis.”

J. Nicols. (Περὶ ἀρχῶν. Lib. iii.)

42 *Day—days.*—The time wherein the ungodly take their vain pleasure is but *a day*; but the time, wherein they shall be punished, is called *days*. 2 Cor. iv. 18. *Ludolphus.*

Now they are hid.—It is the vain fancy of some presumptuous sinners, that the *day of grace* and the *day of life* run parallel, and that, as long as the one lasts, the other will last too: and therefore they encourage themselves in their wickedness, thinking they shall have time enough to repent, when they come to die. . . . It seems (from S. Luke xix. 41, 42) the day of grace has an *evening*, before the *night* of death approaches: the things of peace were hid from the eyes of Jerusalem, before they were closed by the hand of death. . . . There is a certain measure of iniquity God is said in Scripture to allow sinners to fill up; and when this measure is full, they may call upon Him in vain, they may seek Him early and late; but He will not hear them. Gen. vi. 3; xv. 16; Eccclus. v.; Prov. i. 28. *March.* (Serm. S. Luke xxiii. 39—43.)

43 The difference between our LORD's style of prophecy and that of all other prophets is this. He seems to speak with a clear steady perception of futurity, as if His eye was just as calmly fixed upon future events, as if the whole were a present occurrence. The prophets appear only to have a picture, or a strong delineation of their prominent features, and their imaginations became turbid and heated, agitated and confused. *C. Wolfe.* (Appendix to Sermons.)

44 He who neglects the good he may have, shall find the evil he would avoid. Justly he sits in darkness, that would not light his taper, when the fire burnt clearly; offers of mercy slighted prepare the way for judgments. . . . The fire followed Lot's neglected preaching. Capernaum's fate was heavier for her miracles. Desperate is his estate, who hates the thing that should help him. If ever you see a drowning man refuse help, conclude him a wilful murderer. Prov. i. 21—23; S. John iii. 18—21; xv. 22. *O. Feltham.* (Resolves. Cent. ii. 48.)

None can fail to be struck by the contrast between the scene itself (S. Mark xi. 1—10) and these solemn words. The branches of the palm-trees were still unwithered, and the echo of the Hosannahs had not died away, when our LORD was thus *weeping* over the departed glory of Jerusalem. And why was this? Doubtless it was, because He could read the heart, and saw that the feelings of the people were, in themselves, more frail

and perishable, even than the outward symbols, which they had called forth. . . . God grant that their example may not speak in vain to ourselves! Let us be careful at all times, and especially on solemn seasons, such as this, that the stirrings of His Spirit may not leave our hearts empty, when they pass away, and so open them to a fresh invasion of Satan (S. Luke xi. 25), and prepare us to crucify our Saviour by some new act of sin. *Adams.* (Warnings of the Holy Week.)

45 And He went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And He taught daily in the temple. But the Chief Priests and the Scribes and the chief of the people sought to destroy Him,

48 And could not find what they might do: for all the people were very attentive to hear Him.

46 Our LORD, when He purged the Temple, said, *It is written.* This, after His example, must be our rule. Reformation is then right, when corrupted ordinances are reduced to their primitive institutions. S. Matt. xix. 8; 1 Cor. xi. 23. *Dr. Dodd.*

Theodoret observes, that when CHRIST cast the sheep and the doves out of the Temple, and said, *My house shall be called the house of prayer*, He abolished all other sacrifices, and appointed *prayer* to be the solemn sacrifice and service of the Church. Mal. i. 11; Heb. xiii. 15. *Bp. Brownrig.* (Serm. Gen. iv. 3—5.)

The house of prayer.—Let no preacher compare one ordinance with another, as prayer with preaching, to the disparagement of either; but use both in their proper seasons, and according to their appointed order. *Bp. J. Taylor.* (Advice to his Clergy.)

The invidious comparison, against making which we are cautioned

by Bp. Taylor, is almost prevented by attention to what here immediately follows; "And He *taught daily* in the Temple." S. Matt. xix. 6; Acts v. 42. *J. F.*

A den of thieves.—The best way to be rid of bad thoughts in my prayers, is not to receive them out of my prayers. 1 S. Pet. iv. 7. *T. Fuller.*

And yet *He taught daily in the Temple, in this den of thieves!* Let persons beware how they separate themselves from any branch of the Catholic Church, however corrupt, provided it retains the essentials of a Church, and has nothing sinful in its terms of Communion. S. Matt. xxiii. 1—3. *J. F.*

No irreverence, no indecency, nothing unseemly, unbecoming, and out of place, must be henceforth allowed, or our very prayers of Consecration will turn against us, to blame us for our formality, if not to condemn us for our profaneness. Let it never be forgotten, that the *rite of Consecration* imparts an indelible character of holiness to the material building, and that that character must find its counterpart spiritually in our hearts and minds, so as to make us zealously affected for the honour of God's house, careful of abstaining from all offence in our own persons, and heartily desirous of preventing it in regard to others. For indeed there can scarcely be a greater inconsistency than to act upon a different principle; and certainly there are few points of our religious duty, in which the Scriptures represent the Almighty, as keeping a more strict and jealous watch over us, than that of the worship of His sanctuary; punishing with especial severity every act of irreverence and profaneness, and bestowing the richest promises on those, who "keep their feet," when they go to God's house, and who "sanctify Him" there, "in their hearts." Ex. iii. 5; Eccl. v. 1, 2; Ps. lxxxix. 8; Isa. i. 12. *E. C. Harington.* (On the Consecration of Churches, p. 131.)

A sin, acted in the Temple, was greater, than if the same had been committed by a Jew in his private dwelling, because the Temple was a consecrated place. The saint is a consecrated person; his sin is the sin of sacrilege, because he robs God of that, which is devoted to Him in an especial manner. 1 Cor. iii. 16. *Gurnall.*

48 *Very attentive.*—The people *hung upon* the lips of their all-wise Teacher. This implies two very strong ideas ; an attention that nothing could interrupt, and an eagerness scarce ever to be satisfied. S. James i. 19. *Harvey.*

Meum est docere ; vestrum auscultare ; Dei perficere. To me it belongs to instruct ; to you it belongs to listen ; to God it belongs to “give the increase.” Gal. vi. 6. *S. Cyril.*

CHAPTER XX.

AND it came to pass, *that* on one of those days, as He taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon *Him* with the elders,

2 And spake unto Him, saying, Tell us, by what authority doest Thou these things ? or who is He that gave Thee this authority ?

3 And He answered and said unto them, I will also ask you one thing ; and answer Me :

4 The baptism of John, was it from heaven or of men ?

5 And they reasoned with themselves, saying, If we shall say, From heaven ; He will say, Why then believed ye him not ?

6 But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And JESUS said unto them, Neither tell I you by what authority I do these things.

- 1 O Pharisee, if thou hadst known the Scriptures, thou wouldest have called to mind, that this is "the Priest after the order of Melchisedec," who offers to GOD them that believe on Him, by that worship, which is above the Law. Why then art thou troubled? He cast out of the sacred house things, which seemed necessary for the sacrifice of the Law, because He calls us by faith to the true righteousness. Heb. viii. 13. *Eusebius*.
- 4 The Pharisees, or the Priests and Levites, which were sent from Jerusalem to question John Baptist, had a true prenotion and belief in general, that GOD, in later ages would raise up an extraordinary prophet, like unto Moses. But whether this extraordinary prophet should be the CHRIST or Messiah Himself, or rather His forerunner, His attendant or companion, they were ignorant. They had again a true prenotion or belief in general, that GOD would send a solemn messenger "to prepare the ways of the LORD," or the Messiah, whom they did seek: but whether this messenger should be Elias the prophet, the same individual person, which was taken up in a fiery chariot into heaven, or some other in power and efficacy of spirit, in zeal to GOD's true worship and religion, like unto him, they were ignorant. And to have been merely ignorant had been no fault, or at least no dangerous fault; but this their ignorance declined to error and stiff presumption, that this messenger foretold (Malachi iii. v. 1,) should be Elijah the Tishbite himself. S. John i. 19—27; S. Matt. xi. 14. *Dr. Jackson*. (Treatise on the Divine Essence, b. vii. p. 2.)

S. Ambrose, preaching on S. John the Baptist's day, was a great deal troubled, where he should either begin or end his praises; for whatsoever was eminent in almost all other is found in this one Saint, as being an Angel, (Mal. iii. 1,) a Prophet, (S. Luke i. 76,) an Apostle, (S. John i. 6,) an Evangelist, (S. Mark i. 7,) a Confessor, constantly teaching the truth, and patiently suffering for the same. His ingress into the world, his progress through it, and his egress out of it, were not without "a mar-

vellous noise throughout all the countries of Jewry, and the coast about Jordan.” *Dean Boys.* (On S. John Baptist’s day.)

They be persuaded, &c.—Nothing procureth love like humility; nothing hate like pride. The proud man walks among daggers pointed against him; whereas the humble and the affable have the people for their guard in dangers. To be humble to our superiors is duty; to our equals, courtesy; to our inferiors, nobleness. Divine justice will always vindicate itself upon the presumptuous, and is indeed said to fight against no sin but pride. S. John i. 27; iii. 30, 31; Rev. xviii. 20. *O. Feltham.*

7 They went away, most deservedly repulsed and put to confusion; and thus was fulfilled the word of the prophet in the Psalm, speaking in the Person of the FATHER: “I have ordained a lanthorn,” (that is, this very John) “for my CHRIST. I shall clothe His enemies with shame!” S. John i. 8. *Beda.*

9 Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir:

come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard and killed *him*. What therefore shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

9 Not to dwell in the midst of allegories ; GOD Himself hath read this riddle. “ The *vineyard* of the LORD of Hosts is the house of Israel : ” and the house of Israel is His Church. The Church is GOD's hill, conspicuous for His wonderful favours (though not ever) even to the eye of the world ; not a hidden, unheeded valley : a fruitful hill ; not by nature, but by grace. Nature was like itself, in it, in the world : GOD hath taken it in from the barren downs, and gooded it ; His choice did not find, but make it thus. Thus chosen, He hath fenced it about with the hedge of discipline ; with the wall of His Almighty protection. Thus fenced, He hath ordained, by just censures, to pick out of it those stones of offence, which might hinder their holy proceedings, and keep down the growth of the vines ; whether scandalous men, false opinions, or evil occurrences. Thus cleared, he hath planted it with the choicest vines of gracious motions, of wholesome doctrines. Thus planted, He hath overlooked it from the watch-tower of heaven, in a careful inspection upon their ways, in a provident care of their preservation. Thus overlooked, He hath endeavoured to improve it by His seasonable wine-press, in reducing all those powers and favours to act, to use ; whether by fatherly corrections, or by suggesting meet opportunities of practice. And now, having thus chosen, fenced, cleared, planted, watched, and ordered to strain His vines, He says most justly, “ What could have been done more, that I have not done ? ” Deut. xxxii. 9—15, 32—36 ; S. Luke xiv. 24 ; Rom. x. 16—21. *Bp. Hall.* (Serm. Isa. v. 4, 5.)

11 The Venerable Bede understands, by this other servant, David to be meant, who, he says, was sent after the commandment of

the Law, by the music of his psalmody to stir up the husbandmen to the exercise of good works; whom they rejected, saying, "What portion have we in David? neither have we inheritance in the son of Jesse," (1 Kings xii. 16; 1 Sam. xx. 1.) It appears that the best historical comment on this Parable may be found in the speech of S. Stephen, himself a dying witness to its truth; he particularly dwells on their rejection of Moses, and concludes his earnest reproof by the general charge, "Which of the prophets have not your fathers persecuted?" &c. Acts vii. 49—52. *J. F.*

12 How many means did God vouchsafe that people, what infinite hints to help their unbelief! The wise men of the east had told them, "CHRIST was born," and added for persuasion, that they had "seen His star." The shepherds published the message of the Angels of the birth of the Messias. At twelve years of age, He sat among the doctors, hearing them and posing them. The HOLY GHOST, in a bodily shape, descended on Him at His Baptism, and a voice was heard from Heaven, "This is My beloved SON." Many hearers and beholders openly acknowledged, the one of His words, that they never heard the like, (S. John vii. 46,) the other of His works, that they never saw the like, (S. Mark ii. 12.) . . . The heathen Centurion, yea, the fiends themselves, confessed Him. Yet their wits were so bewitched, that they could not understand; nay, their hearts were so malicious, that they would not believe. . . . Their wilful infidelity bred their contempt of Him. . . . They vilified His Person by the baseness of His parents, His kindred, and profession, (S. Matt. xiii. 55.) They depraved His actions, both His doctrine, and His miracles: His doctrine heretical, as crossing Moses' Law; and treasonous, He forbade to "pay tribute unto Cæsar:" His miracles magical, He "cast out devils by the prince of the devils." Their tongues railed on Him, "a glutton, a wine-bibber, a Samaritan, a demoniac;" and their hands delivered Him to the secular power, to be handled of the heathens with all indignity, with all extremity. They mocked Him, they scourged Him, they crucified Him. *Dr. Richard Clerke.* (Serm. S. John xx. 29.)

O the indulgent Providence of our God! How many ways

has He contrived to save us ! How many messengers has He sent to instruct our ignorance ! How many ambassadors to reclaim us to our duty ! Sometimes He sends a blessing, to invite our love, and we abuse it into pride and wantonness ; sometimes a cross, to check our vanity, and we turn it into murmuring and disobedience. What could an infinite power and goodness do, that He hath not done ? What could the vilest ingratitude do, that we have not done ? xiii. 34 ; Job xxxiv. 14. *Austin.* (Medit. 221.)

13 Observe, He first appointed His servants, afterwards in distinction His SON ; thence learn that GOD, the only begotten SON, in the power of His own Divine Nature, has neither name nor fellowship in common with servants. Heb. i. 2. *S. Ambrose.* (De fide, lib. v. c. 7.)

GOD's wisdom is worthily called by S. Paul, πολυποίκιλος, (Eph. iii. 10,) " manifold." What wonderful variety hath GOD devised to beget and foster faith ? By promise, by types, by prophecy, by sense, by history. To Adam, to Abraham, and so to all the Patriarchs, He only promised CHRIST ; that sufficed them. To strengthen the promise, to after generations, He added types. Again to strengthen them, to their posterity He sent the prophets. And now to this age, whereof we are here speaking, He sends His SON in Person. He presents Him to the Jews, not σχηματικῶς, but σωματικῶς, in body, not in type ; before only object unto faith ; but now also subject unto sense. Isa. v. 4 ; S. John i. 39. *Dr. Richard Clerke.* (Serm. S. John xx. 29.)

O Thou everlasting Wisdom, O Thou everlasting sweetness, grant that I may see Thee ; seeing may love Thee ; loving may admire Thee ; admiring may imitate Thee ; and imitating Thee may enjoy Thee ; enjoying Thee may never be separated from Thee, but live in Thy light, and love, and glory, to all eternity. S. John xii. 21. *Dr. Horneck.* (On the great law of consideration, c. 8.)

14 *Come, let us kill him.*—Bad company is the most dangerous of all temptations. For one man, who is led astray by love of vice, thousands are ruined by the seductions of others. Prov. i. 10—19 ; Acts xxiii. 12. *Bowdler.*

There is in the heart of man a deep-rooted covetousness ; a subtle worldly spirit, suggesting diabolical murderous thoughts, for its own ends. Titus iii. 3. *Adam*. (Private thoughts, c. 4.)

16 *God forbid*.—*Carnales habent voluntatem finis, sed non mediorum*. Carnal minds cannot but wish for the *end* ; but have no liking for the *means* leading to it. Numb. xxiii. 10. *S. Bernard*. Nathan shows us the way how to call kings to repentance, (2 Sam. xii.) He catches King David's conscience with a Parable ; hides the instrument, that must lance the sore. He conceals the weapon, saith S. Chrysostom, lest the patient should shrink from his remedy ; he hides it, not under his garment, but under the cloak of a narrative. *Bp. Brownrig*. (Serm. 2 Sam. vi. 12.)

17 And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ?

18 Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

19 And the Chief Priests and the Scribes the same hour sought to lay hands on Him ; and they feared the people : for they perceived that He had spoken this parable against them.

20 And they watched *Him*, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

21 And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of *any*, but teachest the way of God truly :

22 Is it lawful for us to give tribute unto Cæsar, or no ?

17 *The stone which the builders, &c.*—It may be said, are we concerned with the affairs of David and of Israel? Have we any thing to do with the Ark and the Temple? They are no more. Are we to go up to Jerusalem, and to worship on Sion? They are desolated, and trodden under foot by the Turks. Are we to sacrifice young bullocks, according to the Law? The Law is abolished, never to be observed again. Do we pray for victory over Moab, Edom, and Philistia; or for deliverance from Babylon? There are no such nations, no such places in the world. What then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions before God? Assuredly we must mean a spiritual Jerusalem and Sion; a spiritual Ark and Temple; a spiritual Law, spiritual sacrifices, and spiritual victories over spiritual enemies; all described under the old names, which are still retained, though “old things are passed away, and all things are become new.” By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for the enemies of the other, the Psalms are made our own: nay, they are with more fulness and propriety applied now to the substance, than they were of old to “the shadow of good things then to come.” 1 Sam. xx. 15; xxiv. 20; xxv. 28; xxvi. 25; 2 Sam. v. 1—5; Ps. cxviii. 22. *Bp. Horne.* (Pref. to his Commentary on the Book of Psalms.)

There is an excellent analogy between the person of David and CHRIST, as both were Kings. David was anointed to be a king, long before he was possessed of his kingdom; and so was our Saviour CHRIST anointed with the HOLY GHOST, long before “He entered into His glory.” . . . As King David first possessed only the tribe of Judah, and after some years the ten tribes; even so our Saviour CHRIST at first possessed only the Jews, and after some time enlarged His Church unto the Gentiles. David, being possessed of his kingdom, spent many years in repressing the foes of his kingdom, Philistines, Ammonites, Syrians, &c., and at length sate down in peace, and ruled with justice and judgment in much prosperity; even so our Saviour CHRIST, though ascending into heaven and reigning there, yet shall be, until the general resurrection, “subduing His enemies

under His feet," and freeing His Church from troubles and calamities : when that is done, then He shall rule and reign with His Church in much peace and joy. Ver. 42, 43 ; 1 Cor. xv. 28. *Bp. Lake.* (Serm. Isa. ix. 6, 7.)

18 For as philosophers say of the *motus projectorum*, that the more slowly heavy bodies do ascend, by so much more swiftly they tumble down ; so the unwilling God is to lift up His hand, by so much the more heavily He lets it fall. *Dean Pierce.* (The sinner impleaded in his own court. P. ii. c. 1.)

20 *Feign themselves, &c.*—There is nothing under heaven more hateful or more reproachful unto God, than to make religion serve turns, to have piety lackey and dance attendance, and to be a drudge and groom to private ends ; to make it a cloak to policy, a varnish to rotten wood, silver dross to a broken potsherd. Acts vi. 11—14. *Bp. Reynolds.*

I am more afraid of the white, than of the black devil. 2 Cor. xi. 13, 14, 26. *Luther.*

No devil is so dangerous, as the religious devil. iv. 9—12. *Bp. Hall.*

Odi illos ceu claustra Erebi, quicunque loquuntur
Ore aliud, tacitoque aliud sub pectore condunt.

Anonym. (Transl. Homer. Iliad. ix. 312, 313.)

He is a liar, who reports my *words* with a purpose to beget a wrong construction of them, as much as he, who reports me to have spoken what I never said. S. John viii. 52. *Bp. Hopkins.* (Expos. of the 9th Commandment.)

Take hold of His words.—The moderation and government of the tongue, though it be a general duty (for there is no man's tongue, so lawless, as to be exempted from the dominion of right reason and religion), yet it is a duty, wherein the Pastor or Teacher hath a peculiar concern. The minister's tongue is a chief tool and instrument of his profession, that which *ex officio* he must often make use of ; he lies under a necessity of speaking much and often, and the wise man tells us, "in the multitude of words there wanteth not sin." And certainly there is scarce any consideration more powerful, to deter a man from undertaking the office of a teacher than this ; how extremely difficult and almost impossible it is, for a man, that speaks much

and often, so to govern his tongue, as to speak nothing, that either is itself unfit, or in an unfit time, or after an undue manner; and yet how highly every teacher is concerned so to do. S. John vii. 46; Prov. x. 19. *Bp. Bull.* (Visitation Serm., S. James iii. 1.)

21 *Mel in ore, verba lactis; fel in corde, fraus in factis.* Words sweet as honey, smooth as milk; gall in the heart, and in deeds deceit. They, who persecute without a sword, are the most formidable of all persecutors; who assail our minds not with threats, but with flatteries. Ps. lv. 21; Rom. iii. 13. *S. Ambrose.*

Take care thou be not made a fool by flatterers. . . . A flatterer is said to be a beast, that biteth smiling: it is said by Isaiah in this manner, "My people, they, that praise thee, seduce thee, and disorder the paths of thy feet;" and David desired God to cut out the tongue of the flatterer. But it is hard to know them from friends; they are so obsequious and full of protestations: for as a wolf resembles a dog, so doth a flatterer a friend. . . . Thou mayest be sure that he, that will in private tell thee thy faults, is thy friend; for he adventures thy mislike, and doth hazard thy hatred; for there are few men, that can endure it, every man, for the most part, delighting in self-praise, which is one of the most universal follies, which bewitcheth mankind. Ps. xxxv. 16; cxli. 5. *Sir W. Raleigh.* (Instructions to his son, c. 3.)

Si de me absenti loqueris malè, nil nocet: at si
Præsentem laudas, te malè scito loqui.

Grotius.

22 *Is it lawful, &c.*—It is the want of conscience, the neglect of conscience in the common and known ways of our duty, which have raised so many needless cases of conscience; which if men had not hearkened to their lusts, had never shown their head. 1 Tim. vi. 4, 5. *Farindon.* (Serm. S. John xvi. 13.)

True prophets and true priests have been always the trustiest servants to kings; and religious kings have always been the advancers of prophets and priests. See their interchangeable affections in doing mutual honour one to another in Holy Scripture. The prophets have entitled their books the Books of

Kings; and King Solomon hath called his Divine Book the Book of the Preacher. And would CHRIST, who is the Chief Priest and the Anointed Prophet, cast any indignity upon Cæsar? S. Matt. xix. 6. *Bp. Hacket.* (Serm. S. Matt. xxvii. 24.)

23 But He perceived their craftiness, and said unto them, Why tempt ye Me?

24 Show Me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of His words before the people: and they marvelled at His answer, and held their peace.

23 To *tempt* another is worse than to sin thyself. When you tempt, you do that, which you cannot undo with your repentance. Gen. iii. 14. *Gurnall.*

It is a hard and weighty consideration, what shall become of any one of us, who have *tempted* our brother or sister to sin and death: for, though God hath spared our life, and they are dead, and their debt-books are sealed up till the day of account, yet the mischief of our sin is gone before us, and it is like a murder, but more execrable: the *soul* is dead in trespasses and sins, and sealed up to an eternal sorrow; and thou shalt see at doomsday what damnable uncharitableness thou hast done. That soul, that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in a white robe; and that poor man, that is clothed with shame and flames of fire, would have shined in glory, but that thou didst force him to be the partner of thy baseness: and who shall pay for this loss? A soul is lost by thy means; thou hast defeated the holy purposes of the LORD's bitter

Passion by thy impurities : and what shall happen to thee, by whom thy brother dies eternally ? Ps. lxxiii. 8, 17, 18. *Bp. J. Taylor.* (Serm. 2 Cor. v. 10.)

24 The magistrate is *numisma Dei*, a piece of coin, taken out of God's mint. He hath God's *Image and superscription* ; though he "bear the sword" (Rom. xiii.), yet he hath it from Him, who is said to "bear all things:" (Heb. i.) And, being thus armed, like unto God Himself, he keeps the wheel in due motion, every man in his right place, the Master on horseback; the servant on the ground ; and, where impudence increaseth, he checks it with a "Friend, sit down lower." He keeps the hands of the ungodly from the white hairs of the aged, and the teeth of the oppressor from the face of the widows. He lays his hand upon the orb of the commonwealth, that it move not incomposedly and unsteadily. And in this he doth *give unto God the things that are God's* ; His own coin, His own Image, not clipped, not dashed, not defaced : a powerful just man, the fairest picture and representative of his Master. Deut. i. 13, 16, 17 ; 2 Sam. viii. 15. *Farindon.*

25 If the *image and superscription* were a good ground, why coin should be paid unto Cæsar, where God's Image is found, there is as good a reason, that that should be rendered unto Him. Now God's Image is found in us by nature ; for we were made according to His Image, so that all we receive from Him we owe unto Him by the Law of creation. A second way is God's Image in us by Grace ; for our Regeneration is but a second creation, wherein we are reformed unto that Image, according to which God at first created us. All then is due unto God, a second time, by the Law of our Redemption ; so that whether we look to our heart, our mind, our soul, or strength, it may be demanded of us ; "*What* hast thou, which thou hast not received ?" And, if we have received it all, the exaction is but reasonable, *si totum exigit a te, qui totum fecit te, qui totum refecit te.* 1 Cor. vi. 19, 20. *Bp. Lake.* (Serm. S. Matt. xxii. 27.)

He puts *Cæsar* first ; to show they talk vainly, who say they serve God, when they leave out the King. First, thy father, "whom thou hast seen;" then God, "whom thou hast not

seen," is the Apostle's rule for us to judge by; and his rule is GOD's. 1 S. John iv. 20. *Dr. Mark Frank.* (Serm. Jer. xxxv. 18, 19.)

Constantine, the Emperor, distinguished well in his speech to the Prelates, "*Vos estis Episcopi ad intra, ego ad extra;*" you are Bishops serving for the administration of sacred things, and managing of the Keys; but I also am a Bishop of the Church, to see it well governed, countenanced, and protected. *Bp. Lake.* (Serm. S. Matt. xxviii. 18—20.)

Non aliunde beatus homo, beata civitas. A community can hope to prosper by no other means, than those, which make a single man to prosper. Prov. xiv. 34. *S. Augustine.*

26 In the similitude of a vine, whereunto our Saviour is compared more than once, S. Bernard hath thus continued the allegory; that in circumcision He was *vitis præcisa*, a vine, that was pruned, and though a little cut, yet no substantial part was wounded. In the captious questions of the Pharisees, when they felt His mind, whether He held it *lawful to give tribute unto Cæsar or not*, and the like, there He was *vitis circumfossa*, a vine, which was underdugged. But, when subtle questions proved too weak to undermine His wisdom, then He was *vitis perfossa*; the last malice was to bore the vine quite through the heart, that it might utterly wither away, and reflourish no more. *Bp. Hacket.* (Serm. S. John xix. 34.)

27 Then came to *Him* certain of the Sadducees, which deny that there is any resurrection; and they asked Him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her ; and in like manner the seven also : and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she ? for seven had her to wife.

27 There is no kingdom, but the devil's, that can have support from infidelity ; it is the interest of that indeed. His work goes more securely on, when there are no religious apprehensions to check it. Allowed vice cannot be at ease, if it but think those things are true. . . . The man, whose lust prevents the grave, that putrefies alive, and drops by piecemeal into rotten dust, ere he return to earth, must needs be loth, that there should be a *Resurrection*, to collect the scattered, the foul atoms of his sin and his disease, and show them at that dread tribunal before God, His holy Angels, and mankind. S. John iii. 36 ; Ephes. ii. 2. *Dr. Allestry.* (Serm. S. James iv. 7.)

When once infidelity can persuade men that they shall die, like beasts, they will soon be brought to live, like beasts. 1 Cor. xv. 32, 33. *Dr. South.*

28 *Moses wrote unto us, &c.*—There is a class of men, who read the Scriptures, when they do read them, in order to pick and choose their faith ; or, to speak more accurately, for the purpose of plucking away live, asunder, as it were, from the Divine organism, textuary morsels and fragments, for the support of doctrines, which they had learned beforehand from the higher oracle of their own natural common sense ; which, as applied to the truths of religion, means the popular part of the philosophy in fashion. iv. 10 ; 2 Tim. ii. 18. *S. T. Coleridge.* (Lay Sermons.)

The grand inlet of error has been to argue *à priori*, from antecedent philosophical notions ; and then to pervert the Scripture to countenance those notions, to press it into the service, and compel it to come in ; which has been the source of heresy ; or else to reject it, which has been the source of infidelity. *J. Seed.* (Serm. S. Matt. xxviii. 19.)

I shrink not from affirming, that the very Scriptures themselves are so contrived, as to furnish matter for heretics. *Tertullian.*

29 I lay it down for a rule that, when much ingenuity is required to gain an argument credit, that argument is unsound at bottom.
Cowper. (Letters.)

The enemies of our LORD by their cavils and objections furthered unintentionally the manifestation of Divine Truth, when CHRIST answered them for *their* confusion, but for *our* edification. By this means, we are instructed in the great doctrine of the Resurrection of the body, and of the nature of heavenly happiness, that it is spiritual and Angelic. The Sadducee preaches the law of death, but CHRIST the Gospel of the Resurrection. The Sadducee shows us a gloomy picture of the vanity of life, even at its most promising estate, when we “*marry and are given in marriage;*” for each succeeding husband “*died,*” and “*the woman died also;*” but the LORD raises our thoughts and hopes to a better and surer inheritance, where “true joys are to be found.” We may however suck honey from the rock of the hardhearted Sadducee, by deriving from his sad story of domestic miseries, the salutary memento, that “in the midst of life we are in death,” and that there is no time for man upon earth, when he may say, “Peace, peace.” Thus the Sadducee becomes our teacher, while he enforces the wise caution of S. Paul, (1 Cor. vii. 29—32, and the awful warning of the LORD Himself. S. Matt. xxiv. 38, 42. *J. F.*

29—33 *Died—died, &c.*

Te moneant, lector, tot in uno funera libro,
 Tempore quod certo tu quoque funus eris!

Chrythæus.

(apud J. Weever, on ancient funeral monuments.)

Death reigns in all the portions of our time. The autumn with its fruits provides diseases for us; and the winter's cold turns them into sharp diseases; and the spring brings flowers to strew our hearse; and the summer green turf and brambles to bind our grave. 2 Sam. xiv. 14. *Bp. J. Taylor.*

Our death was bred, when our life was first conceived. We need no feller to come with a hand of violence, and hew us down. There is in the tree a worm, which grows out of its own substance, that will destroy it; so in us those infirmities of nature, that will bring us down unto the dust. Heb. ix. 27. *Gurnall.*

O happy necessity of dying! What would the world be without thee? *B. Overberg.*

Da finem, Dominus, meum
 Nosse, et dierum quis modus
 Restet; fac, precor, ut sciam
 Ævi supersit quantulum.
 Ut palmi modulum, brevem
 Vitæ dedisti terminum;
 Quin ævum nihil est meum
 Æternitatis ad Tuæ
 Mensuram: sola vanitas
 Est hoc genus mortalium!

Joan. Matt. Toscanus.

(Psalmi Davidis ex Hebraicâ veritate versibus
 expressi. Ps. xxxix.)

34 And JESUS answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the Angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the LORD the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For He is not a God of the dead, but of the living: for all live unto Him.

35 There is a difference between these two, to be *worthy*, and to be *counted worthy*; to be worthy by a man's own worth and merit, or by acceptation, and grace, and favour, vouchsafed by

another, to be esteemed worthy ; to be worthy in ourselves, or to be accepted as worthy in CHRIST. . . The faithful are *digni*, as it is said, (Rev. iii. 4 ; Wisd. iii. 5 ;) but it is *dignatione Divinæ, non dignitate suæ*, even as they are just, not in themselves, but in CHRIST, (2 Cor. v. 21.) *Propter nomen Tuum, hoc est gratis ; non propter meritum meum ; quia Tu dignatus es facere, non quia ego dignus cui facias. Augustine.* (in Ps. xliii. 26.) 2 Cor. v. 21. *Bp. Downham.* (Treatise of Justification, lib. viii. c. 5, s. 22.)

JESUS CHRIST speaks of the highest things in such simple and familiar language, that they seem scarcely to occupy His thoughts, and yet with so much precision, that they evidently seem to be the very habit of His mind. This distinctness, combined with this simplicity, is worthy of all admiration. S. John iii. 11. *Pascal.*

What shall earth be to us, when we are all spirit ? *Bp. Hall.*

36 These frail and dull clods shall then become impassible, as Angels ; subtle, as a ray of light ; bright, as the sun ; and nimble, as the wings of lightning. Phil. iii. 21. *Bp. Hopkins.*

What are Angels ? Surely they are spirits, glorious spirits, heavenly spirits, immortal spirits. For their nature or substance, spirits ; for their quality, or property, glorious ; for their place or abode, heavenly ; for their durance or continuance, immortal. Heb. i. 14 ; ix. 5 ; S. Matt. xxiv. 36. *Bp. Andrewes.* (Serm. Heb. ii. 16.)

Children of the Resurrection.—There are in all, three several lives belonging to every good Christian, and three births of course thereto corresponding. Once he is born into the natural life, born of Adam ; once he is born into the spiritual life, born “ of water and of the Spirit ;” and once also into a life of glory, born of the Resurrection at the last day. Titus iii. 5 ; S. Matt. xix. 28. *Dr. Waterland.*

The righteous only shall rise from death ; for the Resurrection of the wicked is not from, but to death, from one death to another ; and therefore the righteous are called *Filii Resurrectionis*. S. John v. 29. *Bp. Lake.* (Serm. Ps. i.)

37 The *Moral* doctrine to be drawn from the words of the text is matter of great consideration. God calls Himself *the God of*

Abraham, Isaac, and Jacob : this is the title He has chosen, His favourite “ memorial to all generations ;” but in this title He declares His relation to His friends and servants, when they are *dead*. He is our support in life, and that is a blessing and an honour to us ; but He delights rather to consider Himself as our life in death ; and as such we ought to consider Him daily. . . . Let then the vain and the ambitious be striving to be in the class of the mighty, the wealthy, and the honourable of this world, while they live ; but let us rather provide, that we may be numbered with Abraham, Isaac, and Jacob, when we are dead. Then will God be with us, when we are no longer with men ; and we shall rest in the hope, that He will soon fulfil the promises made to the holy Patriarchs, our spiritual forefathers, by raising us from the dead, and giving us a place in the heavenly city, which He hath “ prepared for them ” and for us, “ that they, without us, should not be made perfect.” S. John xi. 25 ; 2 Cor. i. 9. *Wm. Jones*. (Serm. S. Matt. xxii. 31, 32.) He did not say “ the God of Abraham’s soul,” but simply *of Abraham*. He blest Abraham, and He gave him eternal life ; not to his soul only, without his body, but to Abraham, as one man. He here seems to intimate, that the body never really dies ; that we lose sight indeed of what we are accustomed to see, but that God still sees the elements of it, which are not exposed to our senses. *J. H. Newman*. (Serm. on text.)

38 The Holy Spirit resides invisibly in the remains of those, who are departed in the Grace of God, till He shall appear visibly in them at the Resurrection. And it is hence, that their earthly remains become worthy of regard ; for God will never leave, nor forsake those, that are truly His, not even in the grave, where their bodies, which are dead in the eyes of men, do now more properly live in the sight of God ; being delivered from that sin, which ever dwelt in them in this life, as to the root, though not ever, as to the fruits and effects. Deut. xxxiv. 6. *Pascal*.

39 Then certain of the Scribes answering said, Master, Thou hast well said.

40 And after that they durst not ask Him any *question at all*.

41 And He said unto them, How say they that CHRIST is David's Son?

42 And David himself saith in the book of Psalms, The LORD said unto my LORD, Sit Thou on My right hand,

43 Till I make Thine enemies Thy footstool.

44 David therefore calleth Him LORD, how is He then his Son?

39 *Thou hast well said.*—S. Matthew observes, that by our LORD's answer, *the Sadducees were put to silence*, and that *the multitude, when they heard this, were astonished at His doctrine*. But if those, who are against all reasoning from Scripture, who will admit of nothing, but what is directly therein contained, had been in the place of the Sadducees, they would not so easily have yielded to our Saviour's argument; they would have rejected this testimony from Moses, as not direct, and would have required a more formal and plain proof; they would have allowed of no inferences, which depended upon human reason, and would have replied to our Saviour that in the text, alleged by Him, there was not one word concerning the resurrection of the dead. S. Matt. xv. 4; Ex. xx. 12; xxi. 17; Acts ii. 27; Rom. iv. 7. *Bp. Smalridge.* (Serm. Acts xvii. 2.)

Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, *nor may be proved thereby*, is not required of any man, that it should be believed, as an article of the Faith, or be thought requisite or necessary to Salvation. (Articles of religion, vi.)

42 David said not, "The LORD *of* my LORD;" but "the LORD *to* my LORD." *S. Chrysostom.*

Wonder not to find one and the same to be the Prince and Priest, GOD and man, the rod and the root, the root and the offspring of David, his Son and yet his LORD; for these things belong to that One Person, who is both GOD and man; some of them,

as He is GOD, some of them as He is man ; and some as GOD-man. Zech. xiii. 7. *S. Jerome.* (in Ezek. xlv. 1.)

43 GOD puts CHRIST's enemies, as a footstool beneath His feet, for their Salvation, as well as their destruction. Acts ix. 1, 4. *Origen.*

44 The Messiah, according to the Jewish notion, was to be in His nature, a mere man and like other men ; but in His condition in the world exalted to summits of honour and grandeur, above the Kings and Princes of this world. Our Saviour on the contrary describes Himself, and is described by His followers, as low and mean in His outward visible condition, but in His nature very different from the whole race of mankind. Hence, the Jews were at a loss to understand those expressions, by which He intended to intimate the distinction and superiority of His own nature. This was so little thought of, that they were unable to resolve the difficulty He proposed to them. *If Christ be David's son, how calleth he Him Lord?* S. John v. 18. *Paley.* (Serm. S. Matt. xi. 3.)

Scripturæ non in legendo sunt, sed in intelligendo. The Scripture is not the mere letter we read, but the right sense and interpretation we put upon it. Acts viii. 30 ; 2 Cor. iii. 6. *S. Hilary.*

45 Then in the audience of all the people He said unto His disciples,

46 Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

47 Which devour widows' houses, and for a show make long prayers : the same shall receive greater damnation.

46 Let your dress be sober, clean, and modest, not to set off the beauty of your person, but to declare the sobriety of your mind, that your outward garb may resemble the inward plainness and simplicity of your heart. For it is highly reasonable that you

should be one man, all of a piece, and appear outwardly such, as you are inwardly. *Wm. Law.*

The heathen man long since observed, that *mundus scena*; that in his conceit the world, for all the world, was like a stage, or theatre; scarce a true face in it; all in a manner personate; and the actions in the world, not much unlike to their acting of their parts in the acts and scenes of a stage-play. But our Saviour CHRIST, He goes further; He tells us here of a stranger matter; that there want not, that make His Church a very stage; and play with religion, and play religion, and every part of it; so carrying themselves, in things pertaining to God, as if they had some play, or pageant, in hand. It is but too true this. If you will set up a stage, I will find you actors for it enow. Will you see alms played? Out comes Judas eagerly with a sentence in his mouth: *Ut quid perditio hæc?* Alas! it would have been better bestowed upon a many poor people; why should there be "such waste" upon CHRIST's head? right, the supplication of beggars. Will you see prayer played? Look upon the players in S. Matt. xxiii., that under colour of a "long prayer," now and then prey upon the houses and goods of a sort of seduced widows, and make as good gain of their prayers, as Judas would have done of his alms. Rom. xvi. 18; 2 S. Pet. ii. 3. *Bp. Andrewes.* (Serm. S. Matt. vi. 16.)

If it be unlawful to follow CHRIST for loaves, (S. John vi. 26, 27,) as it is; how much more is it abominable to make of Him and religion a stalking horse to get and enjoy the world. Nor do we find any other than heathens (Gen. xxxiv. 22, 23,) hypocrites, devils, (S. John vi. 70,) and witches, (Acts viii. 20,) that are of this opinion. Verse 20. *Bunyan.* (Pilgrim's progress.)

Shall a piece of rotten wood or a glow-worm shine so bright in the dark; and our holy lamps, fed with oil from heaven, burn so dim? *Bp. Sanderson.*

If thou stand guilty of oppression, or wrongfully possessed of another's right, see thou make restitution, before thou givest an alms; if otherwise, thou art but a thief, and makest God thy receiver. xix. 8. *F. Quarles.*

47 God, who is truth itself, stands in extreme opposition to all, that is feigned and counterfeit; an alms with a trumpet, a fast

with a sour face, devotion, that *devours widows' houses*, do more provoke Him to wrath, than those vices, which these outward formalities seem to cry down. Nothing is more distasteful to Him, than a mixed compounded Christian, made up of a bended knee, and a stiff neck ; of an attentive ear, and a hollow heart ; of a pale countenance, and a rebellious spirit ; of fasting and oppression ; of hearing and deceit ; of cringes, and bowings, and flatteries (ver. 20), and real disobedience. Absalom's vow, Jehu's sacrifices, Simon Magus's repentance, Ahab's fast, His soul doth hate ; or any devil, that puts on Samuel's mantle : and He so far detests the mere outward performance of a religious duty, that, when He thunders from heaven, when He breathes out His menaces and threatenings on the greatest sinners, the burden is, "They shall have their portion with *hypocrites*." xvi. 13 ; Ps. xli. 5—9. *Farindon*. (Serm. Ezek. xxxiii. 11.)

CHAPTER XXI.

AND He looked up, and saw the rich men casting their gifts into the treasury.

2 And He saw also a certain poor widow casting in thither two mites.

3 And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all :

4 For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

- 1 *Looked up*.—Not because the treasury was in a high place, that He had need to lift up His eyes ; but because CHRIST, being a pattern of modesty, had cast His eyes to the ground. S. Matt. xi. 29. *Novarinus*. (in loco.)

A sacrifice without a heart was a sad and ominous presage in the superstition of the Roman augurs ; and so it is in the service of God : for what the exhibition of the work is to man, that the presentation of the will is to God. 1 Sam. xvi. 7 ; Jer. xvii. 10. *Bp. J. Taylor.*

2 He was deeply sensible of the little sense of religion, that generally appeared ; and when he saw any spark of goodness, how strangely was he cheered with it. He more valued the humble innocence, and cheerful contentment, and resignation of one poor woman in that place, than all the more godly appearances of others, having oft in his mouth the saying of S. Jerome ; *Indocti rapiunt cœlum.* ii. 24 ; Ps. xv. 4. *Dr. Gairden.* (Serm. Phil. i. 21, preached at the Funeral of the Rev. H. Scougal.)

4 The poorest can give to God, as much as the richest, if he give from his heart. *Bp. Phillpotts.*

Piteous indeed would be the condition of the *poor*, if their poverty shut them out from the noblest privilege, which God has bestowed upon mankind, the privilege of helping each other, the privilege of showing Christian charity in the various exercises of brotherly love. But it does not. The poorest of you may do as much (what in the eyes of God will be accounted as much), as the richest can do. You, of your poverty, may give your all ; and they, at the utmost, can do no more. 1 Kings xvii. 12—14. *A. W. Hare.* (Serm. Ps. lxviii. 18.)

Every state of life affords us opportunities of doing good, and which God will reward, provided we take care to act up to the opportunities God gives us. This should make us contented with every condition of life. 1 S. Pet. iv. 10. *Bp. Wilson.*

God will not refuse the poor offerings of poor people ; but He will not accept the poor offerings of the rich. *Bp. Medley.*

It is the *mind*, not the *much*, that God values. *Dr. Mark Frank.*

Non *bona* tam pensat, quàm *benefacta* Deus. S. Mark vii. 37. *Anonym.*

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, He said,

6 *As for* these things which ye behold, the days will

come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked Him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

5 *Quàm magnifica fulgebit perpetua forma rebus, cum sit nunc tam speciosa perituris!* If perishable objects are adorned with such beauty, what will be the brilliant magnificence of those things which endure for ever? Rev. xxi. *Eucherius.*

Ye are the stones of the Temple of the FATHER, prepared for His building, and drawn up on high by the Cross of CHRIST, as by an engine, using the HOLY GHOST, as the rope; your faith being your support, and your charity the way, that leadeth unto God. Eph. ii. 20; 1 S. Pet. ii. 4, 5. *S. Ignatius.* (Ep. ad Eph. s. 9.)

The enemy endeavours to fix our eye on something present; he says, Look here! Look there! but he never says, Look up! . . . If we see something to strike our little minds, we are ready to say with the disciples, when they beheld the Temple, *See what manner of stones, and what buildings are here!* But CHRIST turns away their eyes, and seems to say, 'You are looking upon dust.' So He says to us, "I show you a house, not made with hands, eternal in the heavens." Deut. xxxii. 11. *R. Cecil.* (Serm. S. John xx. 16, 17.)

6 Consider the greatest bodies upon earth, the Monarchies, objects which, one would think, destiny might stand and stare at, but not shake; consider the smallest bodies upon earth, the hairs of our head, objects which, one would think, destiny would not, or

could not discern. And yet destiny (to speak to a natural man) and GOD (to speak to a Christian,) is no more troubled to make a Monarchy ruinous, than to make a hair grey. Rev. xviii. 17.

Dr. Donne.

7 As there is a foolish wisdom, so there is a wise ignorance; in not prying into GOD's Ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may: I leave GOD's secrets to Himself. It is happy for me that GOD makes me of His court, though not of His council. xiii. 23; Acts i. 6. *Bp. Hall.* (Medit. and Vows, 3.)

8 We say, *Lo, here is CHRIST!* and *Lo, there is CHRIST!* in these and these *opinions*, when as in truth, CHRIST is neither here nor there, nor any where; but where the Spirit of CHRIST, where the Life of CHRIST is. . . . Do we not make this and that opinion, this and that outward form, to be the wedding garment, and boldly sentence those to outer darkness, that are not invested therewith? Whereas, every true Christian finds the least dram of hearty affection towards GOD, to be more cordial and sovereign to his soul, than all the speculative notions and opinions in the world. Rom. xiv. 1, 7, 8, 17, 18. *R. Cudworth.* (Serm. 1 S. John ii. 3, 4.)

Truths in many professors' minds are not as stars, fixed in the heavens, but like meteors, that dance in the air; they are not as characters engraven in marble, but writ in the dust, which every wind and idle breath of seducers deface. Col. i. 23. *Gurnall.*

There must needs be heresies (1 Cor. xi. 19); *ut fides habendo tentationem, habeat et probationem*, that faith, by being tempted, might have the means of being approved. 2 S. Pet. iii. 17, 18; Rev. ii. 2, 10. *Tertullian.* (De hæ. c. iv.)

Those, that cannot be content to be the authors or espousers of novelties, without desiring to propagate them, follow the example of Satan, who would not fall, without as many associates as he could. Acts xx. 30. *Bp. Wilson.* (Maxims.)

9 The spirit of war tends to set up something like a kingdom of hell, a region of violence, where destruction is the grand enterprise; where the means of death and desolation are cultivated, as a science; where invention is racked to produce ruin, and

the performance of it ennobled by public applause. Moloch seems once more enthroned, while ambition, revelry, and oppression, erect their banners amid groans and tears, amidst cities desolated and smoking in their ashes. Isa. ii. 4. *R. Cecil.*

Be not terrified.—It is fancy, not the reason of things, that makes life so uneasy to us, as we find. It is not the place, nor the condition, but the mind alone, that can make any body happy or miserable. Ps. xlvii.; Acts xvi. 25. *Palmer.* (Aphor. 1399.) They, who least consider hazard in the doing of their duty, always fare best. Acts iv. 19—21. *Dr. Hammond.*

Will they banish me? “The earth is the LORD’s, and the fulness thereof.” If they cast me into prison, I will remember Jonas; if into a fiery furnace, the three children; if among wild beasts, Daniel. If they stone me, I have S. Stephen for my companion; if they behead me, John the Baptist: if they plunder me, “naked I came out of my mother’s womb, and naked must I return again.” 2 S. Pet. ii. 9. *S. Chrysostom.*

Nothing would fortify us more against any manner of accidents, than our possessing our souls with this maxim, that we can never be hurt, but by ourselves. If our reason be what it ought, and our actions according to it, we are invulnerable. iv. 9; 1 S. Pet. iii. 13, 14. *Charron.*

The end is not yet.—Men are impatient, and are for precipitating things; but the Author of Nature appears deliberate throughout His operations, accomplishing His natural ends by slow successive steps. And there is a plan of things, before laid out, which from the nature of it requires various systems of means, as well as length of time, in order to the carrying on its several parts into execution. Thus in the daily course of natural providence, God operates in the very same manner as He does in the dispensation of Christianity; making one thing subservient to another; this to somewhat farther; and so on, through a progressive series of means, which extend both backward and forward beyond our utmost view. Of this manner of operation, every thing we see in the course of nature, is as much an instance, as any part of the Christian dispensation. S. Mark iv. 28, 29. *Bp. Butler.* (Analogy, p. ii. c. 4.)

The longer the fruit of God’s promises is in ripening, it is the

more valuable when it comes. The most valuable of all the promises was the longest in fulfilling, namely, the promise of CHRIST; that was 4000 years. Heb. ii. 3. *Boston.*

10 Then said He unto them, Nation shall rise against nation, and kingdom against kingdom :

11 And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer :

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for My name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

11 It is remarkable, that while all ordinary diseases seem to yield more and more to our increased knowledge, *pestilences* seem still to be reserved by God for His own purposes, and to baffle

as completely our knowledge of their causes and our power to meet them, as in the earliest ages of the world. *Dr. Arnold.*

Fearful sights, &c.—Josephus, in his Wars of the Jews, recites divers signs, which happened before the destruction of Jerusalem. 1. That a blazing star, in fashion of a sword, hung over the city. 2. That at the Feast of unleavened bread, a light shone round about the Altar, as clear as day. 3. That a cow, led to be sacrificed, calved a lamb. 4. That the brazen gate of the Temple, which twenty men could scarcely open, was seen to open at midnight of its own accord. 5. That on the first of May there were seen in the air chariots and standing battles, skirmishing in the clouds, and compassing the city. 6. In the Temple was heard the sound of a wonderful terrible voice, which said, *Migremus hinc!* “Let us go hence!” *Grotius.* (in loco.)

13 Every evil action is naturally attended with fear or shame. The malefactors, who love to commit evil, are desirous to conceal that inclination. They tremble, when taken; they deny all, when accused; and scarce can be racked into a confession. They lament their hard fate, when condemned, and curse their ill stars for such an unfortunate end. But what does the Christian do? Is any of the Christians ashamed? Or does he repent, when apprehended, except for not being apprehended sooner? If he be charged, as a Christian, he glories in the charge; if this be his accusation, he is not solicitous to shift it off; if he be asked the question, he readily owns the thing; if he be condemned, he thanks God for it. Acts xx. 23, 24; Heb. xi. 35. *Tertullian.* (Apol.)

God forgive me this great unthankfulness, for this exceeding great mercy, that He chooseth me for one, in whom He will suffer. Acts ix. 16. *Bradford, M.* (Letters.)

14 Nor is it a hard thing for God, who in Numbers made even a she-ass to speak against the Prophet Balaam, to open the mouth of a man devoted to Himself, and to inspire constancy and boldness of speech into His confessor. Wherefore in persecutions let none take thought what peril the devil threatens, but verily let him consider what aid God gives; let not human

opposition weaken the mind, but let GOD's protection make reliance strong ; since every man, according to the promises of the LORD, and the merits of his faith, receives so much from the aid of GOD, as he believes himself to receive ; nor can the Almighty be unable to grant, except the faith of the receiver be sickly and fail. Isa. xliii. 1—3 ; Ex. iv. 11, 12. *S. Cyprian.* (Ep. ad Fortunatum, s. 10.)

- 15 *A mouth and wisdom.*—All you, whom GOD hath made stewards over His household, and blessed your store (S. Matt. xiii. 52), manifest the spirit GOD hath given you, as may be most for the profit of your brethren. The Spirit of GOD, when He gave you wisdom and knowledge, intended not so much the wisdom and the knowledge themselves, as “the *manifestation* of them” (1 Cor. xii. 8), or “the *word* of wisdom, and the *word* of knowledge ;” as CHRIST promised His Apostles to give them *os et sapientiam, a mouth and wisdom*. Alas ! what is wisdom, without a mouth ? xix. 20 ; Ecclus. xx. 30 ; Exod. xvi. 20. *Bp. Sanderson.* (Serm. ad Clerum, 1 Cor. xii. 7.)

The kind of inspiration vouchsafed to the Apostles appears somewhat different from that, imparted to the Prophets of the Old Testament. The age of the Prophets may be regarded as years of minority ; that of the Apostles, as the period of riper years. To the former was dictated every word they were to speak, or write ; the latter had greater scope in this respect ; still, their writings are as much the Word of GOD, as are those of the Prophets. The very thoughts, with which GOD inspired the Apostles, furnished them at once with competence and propriety of expression ; else, how could they, as “unlearned and ignorant men,” have had the command, which we see they had, of language so full, beautiful, and every way appropriate ? Acts vi. 5, 8, 10. *Bengel.*

I shall only add one kind of Divine confirmation more, which was that of an extraordinary Providence, attending this doctrine in the conveyance and propagation thereof ; that by the ministry of a few mean, poor, unlearned, and simple men, without any outward circumstances, commending them to men's regard, without any assistance of power, any subtilty of wit, any trains of policy, any eloquence of speech, any external advantage

discernible, yea, against all these; against the utmost endeavours of all the force in the world, all politic devices, all cruel persecutions; against all prejudices of education, public law, inveterate custom; against most subtle and eloquent adversaries, it should in a short time so vastly prevail, so that within a while all the power, and wit, and eloquence of man did submit unto it, and serve under it; is an argument, that God did interpose His Almighty hand: no less power could effect so unaccountable a change: it seems no less a miracle in matters of this nature (a moral, or political miracle, I may call it), than to blow up a great oak with one's breath, or remove a mountain with a word speaking, would be a miracle in nature.

. . . . The proceeding also in so meek and quiet a way, without any tumult or terror, not rudely forcing men's outward compliance, but sweetly drawing their hearts into the love and approbation of this doctrine, so different from the course of human proceeding, so becoming the Divine goodness, doth well consent and confer to the efficacy of this discourse. xvii. 20; Zech. iv. 6.

Dr. Barrow. (On the Creed.)

The Christian soldier is bound up to God's order: though the army be on earth, yet the council of war sits in heaven. 2 Cor. x. 4. *Gurnall.*

16 *Put to death.*—If the fact be established, which appears to me unquestionable, that the first teachers of Christianity suffered great extremities, and some of them death, in the cause and for the sake of their religion, it carries with it the strongest possible proof of the truth of that religion. One man relates a story; it appears to me so improbable in its own nature, that I could not bring myself to believe it: five or six others join with this man in the same agreement; this staggers, but by no means satisfies me: they protest over and over again; they declare it with every possible mark and expression of seriousness and earnestness: this also has some weight. But to come to the truth and certainty of the matter, I pretend that the relators of this are, and treat them all as, impostors. I threaten them with imprisonment, if they do not confess the truth, and retract the story: my threats have no effect: they answer, they cannot but “declare what they have seen and heard.” I carry

my reats into execution, confine them in prison, beat them with stripes, try what "hunger, or cold, or nakedness" will do: not one of them relents: spite of all I can do, or all I threatened, they persevere in their original story. I consider that perhaps these people may be mistaken; nay, but I reflect, that is impossible: what they relate is not opinions and notions, but matters of fact, and of such a nature, that they cannot be mistaken: what they tell us, they saw with their own eyes, or heard with their own ears; they must know the truth or falsehood of what they say: either they are the most obstinate, deliberate impostors, or what they say, notwithstanding all its seeming improbabilities, must be true. I will make, however, a decisive experiment. I will make this short proposal to them—either disown and give up your story, or prepare to suffer death, to seal your asseveration with your blood—some of them do so: what shall I now say? I can no longer refuse conviction. Now this description agrees in all points with the case of Christianity. And upon this I rest—produce me an example of any one man, since the beginning of the world, voluntarily suffering death for what he knows to be false, and I give up the cause. Job ii. 4. *Paley*. Sermon 3, on S. John xx. 31.)

18 *Not an hair, &c.*—*Si sic custodiantur superflua tua, in quantâ securitate est caro tua.* If thy superfluous parts are in such good keeping, how great must be the security of thy bodily life. xii. 7. *S. Augustine*.

19 Whatever falls out, that may be apt to ruffle and discompose you, do but pause awhile, and give yourselves time to recollect your thoughts, and consider whence it comes, whither it tends, and how much good may be designed you in it; and you will soon see what infinite cause you have to submit patiently to it. If the disciples (S. Luke xxi. 19) were *impatient* under any thing that happened, they could not keep their souls in a right temper and disposition for the service He expected from them. *Bp. Beveridge*. (Sermon 2 S. Pet. i. 5—7.)

Our weapons are faith, hope, charity, righteousness, truth, *patience*, prayer unto God; and our sword, wherewith we smite our enemies, we beat, and batter, and bear down all falsehood, is the Word of God. With these weapons, under the banner of the

Cross of CHRIST, we do fight, ever having our eye upon our Grand Master, Duke, and Captain, CHRIST. And then we reckon ourselves to triumph, and to win the crown of everlasting bliss, when, enduring in this battle, without any shrinking or yielding to the enemies, after the example of our great Captain, CHRIST, our Master, after the example of His holy prophets, Apostles, and martyrs,—when, I say, we are slain in our mortal bodies of our enemies, and are cruelly and without all mercy murdered. Rom. viii. 36, 37 ; Eph. vi. 17. *Bp. Ridley.* (Letters.)

Whosoever is out of patience is out of possession of his soul. *Lord Bacon.*

He is happy, not who enjoys ease, but can bear uneasiness. *Bon-nell.*

Prospera sors nec te strepitoso turbine tollat,
 Nec menti injiciat sordida cura jugum ;
 Nam vita incertis incerta impellitur auris,
 Omnesque in partes tracta, retracta, fluit.
 Firma manet virtus ; virtuti innitere ; tutus
 Per fluctus vitæ sic tibi cursus erit !

Sam. Johnson.

Let us keep always in mind the years of eternity ; so whatsoever adversity or affliction happen, we shall more easily bear it. . . . Therefore, if the world frown upon me, if I meet with many troubles and afflictions, if misfortunes befall me, if they rush upon me, like waves, one on the neck of another, if I be tossed up and down, then these shall be my daily thoughts : “ Well, let the world have its course, I am content to bear it ; God’s will be done : let the sea be troubled ; let the waves thereof roar ; let the winds of affliction blow ; let the waters of sorrows rush upon me ; let the darkness of grief and heaviness compass me about ; yet will I not be afraid : these storms will blow over ; these winds will be laid ; these waves will fall ; this tempest cannot last long ; and these clouds shall be dispelled : whatsoever I suffer here, shall shortly have an end, I shall not suffer eternally ; come the worst that can come, death will put an end to all my sorrows and miseries ; *Domine, da mihi modò patientiam, et postea indulgentiam.* LORD, grant me patience

here, and ease hereafter. I will suffer patiently whatsoever can happen, and shall endeavour to do nothing against my conscience, and displeasing unto Thee: for all is safe and sure with him, who is certain and sure of a blessed eternity." Isa. xxvi. 3; Heb. x. 36. *Bp. J. Taylor.* (Contemplations on the state of man, c. 5.)

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

21 Beware of courting persecution; lest the cross, which you bring on yourself, you should be obliged to bear yourself. *H. Martyn.* (Serm. Acts xiv. 22.)

21, 22 *Flee to the mountains—these be the days of vengeance.*—Here is a warning to us to take consideration of the loss of good and useful men, and to fear, when they are going, that some evil is coming towards us. The prophet complaineth of the too great and general neglect thereof in his time. (Isa. lvii. 1.) When God sendeth His Angel to pluck out His righteous Lot, what may Sodom expect, but fire and brimstone to be rained down upon them? (Gen. xix. 16.) But O the madness of the men of this foolish world withal! who seek to do *them* most mischief of all others, who of all others seek to do them most good; thirsting most after their destruction, who

are the chiefest instruments of their preservation. Gen. xviii. 32; Job xxii. 30. *Bp. Sanderson.* (Serm. 1 Kings xxi. 29.)

24 The present condition of the Jews is a striking evidence of our religion. It is a marvellous thing to behold this nation, subsisting for so many years, and always in a state of wretchedness: but this is necessary, as an evidence of CHRIST, both that they should remain as His witnesses, and that they should suffer because of their ingratitude, their cruelty, and their obstinacy. Numb. xxiii. 9. *Pascal.*

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of Man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

25 When is CHRIST's coming? The *heavens* shall tell you, the *earth* shall tell you, the *sea* shall tell you, men shall tell you. . . . When these, startled out of their natural seats and postures, shall have prepared and ushered Him the way, then shall He come. There is nothing, that can stand, when God comes. . . . Heaven itself is at a loss, and remembers not its perpetual motion, when it but apprehends His approach. Every thing is a wonder to itself, when He appears. If nature itself be thus terrified, which groans not for itself, but us, what shall we be with all our sins about us? How can we "abide His coming?" Numb. xxiv. 23; Rev. xx. 11. *Dr. Mark Frank.* (Serm. S. Luke xxi. 27, 28.)

The Evangelists have mixed and folded them together (the signs

attending each of the two events) ; so that which do serve for the one, and which for the other, it cannot precisely be discerned. S. Chrysostom thinketh, that all the signs, simply and literally understood, have relation to the destruction of Jerusalem ; but mystically or spiritually considered of, they may be applied to the "end of the world." Isa. xxxiv. 15, 16. *Abp. Sandys* (Serm. S. Luke xxi. 25.)

25 The Sun of righteousness appeareth in three signs, *Leo*, *Virgo*, *Libra* ; first, roaring as a lion in the Law ; then in *Virgo*, in the Gospel ; in *Libra*, weighing our souls in the balance at the last Audit. *Dean Boys*.

The estate of heavenly and earthly things is plainly represented to us by the two lights of heaven, which are appointed to rule the night and the day. Earthly things are rightly resembled by *the moon*, which being nearest to the region of mortality, is ever in changes, and never looks upon us twice with the same face ; and when it is at the full, is blemished with some dark blots, not capable of any illumination. Heavenly things are figured by *the Sun*, whose great and glorious light is both natural to itself, and ever constant. That other fickle and dim star is fit enough for the night of misery, wherein we live here below. And this firm and beautiful light is but good enough for that day of glory, which the saints live in. If it be good living here, where our sorrows are changed with joys ; what is it to live above, where our joys change not ? *Bp. Hall*. (Medit. and vows, Cent. iii. 101.)

It may seem to fall out in this great body of the world, as it doth in this lesser body of our's : by its own distemper it is the cause of its own ruin. For the things here mentioned by our Saviour are nothing else but the *diseases* of the old decaying. The failing of light in the sun and in the moon, what is it but the blindness of the world, (S. Luke xviii. 8,) an imperfection very incident to age ? Tumours in the sea and waters, what are they, but the distempers of superfluous humours, which abound in age ? Wars and rumours of wars are but the falling out of the prime qualities, in the union and harmony of which, the very being of the creature did consist. *Farindon*.

Those visible heavens, the sun itself, and the stars that are above it, as well as all things under it, shall be changed; but in the heaven of heavens there will be no change; because no such things as time will be there; all is eternal in heaven; but under heaven all things have their time. Heb. i. 12. *Whitefoot*. (Sermon preached at the funeral of Bp. Hall.)

26 The very expectation of CHRIST's judgment is fearful, (Heb. x. 27); what will itself be? . . . Let Job call death "the King of terrors;" that is in the world's conceit. Judgment is more terrible; men shall not tremble only, but ἀποψύχειν, S. Luke's term, *their hearts shall fail them*, lose breath and ghost to see the Judge frown, the earth burn, hell smoke, and the devils rage. Judges' seats are to malefactors fearful all; CHRIST's more than all. The Law was given with "burning fire, darkness, and tempest;" Moses adds more, smoke, thunder, lightning, a trumpet's sound exceeding loud, so that Moses himself was ἐκφόβος καὶ ἐντρομος, shook and trembled for fear: this day exceeds that far. The Judge will be more terrible to the transgressors of the Law, than He was then to the receivers of the Law. Joel ii. 6; Heb. xii. 21. *Dr. R. Clerke*. (Serm. Heb. ix. 27.)

27 The office of our Blessed Saviour's Mediatorship consists chiefly in three parts; His satisfaction, intercession, and judging the world at the last day. The first of them He performed here on earth; the second He is still performing in heaven; and the third He will perform in the air, *when He shall come in the clouds of heaven with power and great glory*. . . And indeed the air is the most proper place for our Saviour to keep His great Assizes: for here being advanced some distance above the earth, He will be more easily seen by all the inhabitants of it. Nay, farther yet, this is now the seat of the devil's empire. Satan we know is called "the Prince of the air;" and the infernal fiends are styled "spiritual wickednesses in high places." Here therefore will the Son of Man fix His judgment seat; here He will place His throne, that all the world may know, that He has now "spoiled principalities and powers," and got a complete and perfect victory over these His malicious enemies. Dan. vii. 13; Acts i. 9; Rev. i. 7. *March*. (Serm. S. Matt. xxiv. 30.)

28 True indeed it is, that the sacred lamp went not out in the

Temple, where the good old Simeon and the devout Anna “served God instantly with fastings and prayers,” and waited, as many others did, with earnest expectation, for “the consolation of Israel.” . . And this may be an useful lesson to those, who shall live in the latter days of the Gentile Church, which are to precede the second Advent of CHRIST; when they will behold the religion of Christians degenerated into an empty form, and their zeal and love frozen at the fountain; when daily multiplying heresies, like the frogs in Egypt, shall infest and contaminate all things; when infidelity shall rage and swell, and iniquity of every kind shall abound. Sights, like these, may confound and stagger those, who shall then be ignorant of the Scriptures, and weak in faith. But an acquaintance with the Divine dispensations will turn them into so many arguments for the truth of Revelation, and the approach of the day of God. *When these things begin to come to pass; then look up, and lift up your heads, for your redemption draweth nigh:* then be found with Simeon and Anna in the Temple, “waiting for the consolation of Israel!” 2 Thess. ii. 7—12; 2 Tim. iii. 1; Rev. xvi. 13, 14. *Bp. Horne.* (Life of John the Baptist, c. i.)

From those words of Scripture, “They shall look on Him, whom they have pierced,” it hath been freely entertained, that, at the day of Judgment, CHRIST shall signify His Person by something, that related to His Passion, His cross, His wounds, or both. I list not to spin this curious cobweb; but Origen’s opinion seems to me more reasonable; and it is more agreeable to the Majesty and power of CHRIST to signify Himself with proportions of His Glory, rather than of His humility, with effects of His being exalted into heaven, rather than of His poverty and sorrows upon earth. . . He disparages the beauty of the sun, who inquires for a rule to know, when the sun shines, or the light breaks forth from the chambers of the east; and the Son of Man shall need no other signification, but His infinite retinue, and all the Angels of God worshipping Him, and sitting upon a cloud, and leading the heavenly Host, and bringing His elect with Him, and being clothed with the robes of Majesty, and trampling upon devils, and confounding the wicked, and destroying death; but all these great things shall be in-

vested with such strange circumstances, and annexes of mightiness and Divinity that all the world shall confess the glories of the LORD. Rom. xiv. 10; 2 Thess. i. 7—11.

Seu vigilo intentus studiis, seu dormio, semper
Judicis extremi nostras tuba personet aures.

Bp. J. Taylor. (Serm. on CHRIST'S Adv. to Judgment.)

Lift up your heads.—This conveys an intimation of the Resurrection of the body. We wait for our “adoption, that is, the redemption of our bodies.” A like inference may be drawn from S. Matt. xxii. 13, “Bind him *hand* and *foot*,” and from S. Luke xx. 35, “neither marry, nor are given in marriage.” 1 Cor. xv. 53. *J. F.*

Others indeed must *hold down their heads*. The ungodly shall not be able to look up in judgment. The covetous man has looked so always downward, that he is not now able to look up. The drunkard has so drowned his eyesight in his cups, so overburdened his brain, that he can neither lift up his head, nor his eyes at this day. The voluptuous man has dimmed his eyes with pleasures, that he cannot look about; and the ambitious man has so lost his hopes of being high and glorious, and is become so low and base in the eyes of God, that he is ashamed to lift up his head. These only, that are the true disciples of their Master, whose eyes are used to heaven, who have so often lifted up their eyes thither, to pray and praise Him, they only can *look up*, when these things come to pass. Ps. i. 6; cxxi. *Dr. Mark Frank.* (Serm. on text.)

29 And He spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away : but My words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time He was teaching in the temple ; and at night He went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to Him in the temple, for to hear Him.

29 Orators use large proemiums to make their hearers attentive, and to win their minds to what they would persuade : but CHRIST ordinarily useth but one word, *Behold* : for, 1. The least word from Him is sufficient to influence the heart. 2. The less external rhetoric and pomp of words is used, the more it beseems the simplicity of the Gospel. *Dr. Lake.* (Serm. S. Luke viii. 5.)

30 As herbs peep out of the earth, when the summer comes near them, and birds sing, when the spring is near, so *look up*, as if our Redemption, our spring, were near. For this thou wert made ; for this thou wert sent into the world, to behold and look upon these things, to look up, and be undaunted, nay, to look up, and leap, and rejoice. For thy whole life is but a preparation and eve to this great holiday of sights. Rom. viii. 23 ; S. James v. 7, 8. *Farindon.* (Serm. Gal. iv. 39.)

31 Dearest brethren, the kingdom of God has begun to be *nigh* at hand ; reward of life, and joy of eternal salvation, and perpe-

tual happiness, and possession of Paradise, lately lost, already while the world passes away, are coming nigh; already heavenly things are succeeding to earthly, and great to small, and eternal to transient. What place is here for anxiety and solicitude? who amid these things, is tremulous and mournful, except in whom hope and faith are wanting? It is for him to be afraid of death, who hath not willingness to come to CHRIST; and for him to be unwilling to come to CHRIST, who does not believe, that he has begun to reign with CHRIST. For it is written that "the just lives by faith." 2 S. Pet. iii. 12, 13. *S. Cyprian.* (De mortalitate, s. i.)

33 By drawing the terrors of His last coming so black, our Blessed Master hath taken the most probable course to awaken men's consciences, and to put them upon shaking off spiritual security and sloth; and from the representations given of it, as a thing certain in itself, and uncertain in the time, He hath cut off all wicked excuses for unthinking negligence and dangerous delays. xii. 35—40. *Dean Stanhope.*

34 What is our *heart*, but the most noble part of the human frame, which, like a king, has the entire charge of all the members of the body, subject to its rule? Our heart is the *castrum*, stronghold of the omnipotent King, which He hath confided to our ever watchful keeping. Prov. iv. 23. *Theodoret.*

A full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's head; it knocks a man down and nails his soul to the sensual mixtures of the body. . . . The senses languish, the spark of Divinity, that dwells within us, is quenched. . . . So have I seen the eye of the world, looking upon a fenny bottom, and drinking up too free draughts of moisture, gathered them into a cloud, and then covered them with darkness and an artificial night; so is our reason at a feast,

Putrem resudans crapulam

Obstrangulatæ mentis ingenium premit.

But temperance is reason's girdle, and passion's bridle; the strength of the soul, the foundation of virtue, the ornament of all good things, and the corroborative of all excellent habits.

Bp. J. Taylor. (Serm. 1 Cor. xv. 32.)

The government of the body consists on the one hand, in keeping

of it from the excessive desire and use of pleasure, and on the other, from the excessive aversion and abhorrence of pain. Under pleasure we may reduce all things, that are very pleasant or delightful to the bodily appetite, as meats, in which our moderation is called temperance; or in drinks, where it is more especially called sobriety; or in carnal pleasures, where it is called chastity; or in riches and honours, which we may call contempt of the world. And under pain we may reduce all things, that are very ungrateful and grievous unto it, in bearing of which our moderation is called fortitude, patience, and constancy; and it contains the Christian duty of “taking up the cross.” *Dr. Hickes.* (Serm. 1 Cor. x. 32.)

Ebrius non facit peccatum, sed ipse totus est peccatum. A drunken man doth not so much commit sin, as he is all sin himself. *S. Augustine.*

Facile contemnit omnia, qui se cogitat moriturum. We soon come to despise all earthly things, when we once know what dying creatures we are. Gen. xxv. 32; Eccl. x. *S. Jerome.*

Ebrietas à me procul est, (hoc dicis in horas);

Nec nimio est unquam mens mea mota mero:

Quid tum? si pectus tenet insaturata cupido,

Irae si ratio dat tua victa locum;

Si levibus causis alios incessis, erisne

Sobrius, eximii sis licet usque meri?

Sobrius esse potest, ratio quem deserit omnis?

Nec madida ebrietas, nec mihi sicca placet.

Jacob. Billius. (Anthol. Sacr. 41.)

35 *Cum totius mundi motu, cum horrore orbis, cum planctu omnium, si non Christianorum,* saith Tertullian, with the shaking of the whole world, with the horror and amazement of the universe, every man howling and lamenting, but those few, that “little flock,” which did wait for His coming. This is presented to us in three resemblances. 1. Of travail, coming upon a woman with child; 2. Of “a thief in the night;” and, 3. Of a snare. Now the woman talks and is cheerful; now “she layeth her hands to the spindle, and her hands hold the distaff;” and now she groans. Now the Mammonist locks his god up in his chest, lays him down to sleep, and dreams of nothing else; and

now the thief breaks in and spoils him. Now our feet are at liberty, and we walk at large; walk on pleasantly, as in fair places; now “the bitterness of death is past;” and now the snare takes us. 1 Thess. v. 2, 3. *Farindon*. (Serm. S. Matt. xxiv. 42. There is a twofold *snare* here. First, the snare of eating, drinking, and marrying, things lawful and innocent in themselves, but fatal to the soul, when the means of causing us to forget God; this is the snare of never suspecting spiritual danger in what is the common allowed “course of this present world:” and, secondly, there is the snare, arising from the uncertainty of the time, when the Master, the Judge, will come and call for us; for He “cometh as a thief in the night.” *J. F.*

CHRIST says, *Watch and pray*. Herein lies your cure. To watch and to pray are surely in your power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it: this is watching. Avoid society, which is likely to mislead you; flee from the very shadow of evil: you cannot be too careful: better be a little too strict, than a little too easy; it is the safer side. Abstain from reading books, which are dangerous to you. Turn from bad thoughts, when they arise; set about some business, begin conversing with some friend, or say to yourself the LORD’S Prayer with seriousness and reverence. When you are urged by temptation, whether it be the threats of the world, false shame, self-interest, provoking conduct on the part of others, or the world’s sinful pleasures—urged to be cowardly, or covetous, or angry, or sensual—think on CHRIST’S precious Blood-shedding. Do not dare to say you cannot help sinning. A little attention to these points will go far, through GOD’S grace, to keep you in the right way. And, again, *pray*, as well as *watch*. S. Mark xiv. 38; 1 S. Pet. iv. 7. *J. H. Newman*. (Serm. S. John xiii. 17.)

Stand before the Son of Man.—Certainly the Captain of our Salvation will not own them for His followers, who lie down to drink of these waters, but only such, as in passing take of them with their hand. (Judg. vii. 5, 7.) As excessive eating or drinking both makes the body sickly and lazy, fit for nothing but sleep, and besots the mind, as it cloyes up with filthy crudities

the ways, through which the spirit should pass, bemiring them, and making them move heavily, as a coach in a deep way ; thus doth all immoderate use of the world and its delights wrong the soul in its spiritual condition, makes it sickly and feeble, full of spiritual distempers and inactivity, benumbs the graces of the Spirit, and fills the soul with sleepy vapours, makes it grow secure and heavy in spiritual exercises, and obstructs the way and motion of the Spirit of God in the soul. Hab. ii. 6 ; Isa. i. 4 ; 2 Tim. iii. 6. *Abp. Leighton.*

36 God hath purposely in His threats joined and tempered *mercy* and *truth* together ; that we might take them together, and profit by them together. . . . The consideration of His truth humbleth us ; without it, we would be fearless : the consideration of His mercy supporteth us ; without it, we would be hopeless. Truth begetteth fear and repentance ; mercy, faith, and hope : and these two, faith and repentance, keep the soul even, and upright, and steady, as the ballast and sail do the ship ; that, for all the rough waves and weather that encountereth her in the troublesome sea of this world, she miscarrieth not, but arriveth safe and joyful in the haven, where she would be. . . . His threatenings are true ; let us not presume of forbearance ; but fear, since He hath threatened, that, unless we repent, He will strike us. Yet His threatenings are but conditional : let us not despair of forbearance, but hope, although He hath threatened, that yet, if we repent, He will spare us. xiii. 9 ; Rom. xi. 22. *Bp. Sanderson.* (Serm. 1 Kings xxi. 29.)

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh,
which is called the Passover.

2 And the Chief Priests and Scribes sought how they might kill Him ; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the Chief Priests and captains, how he might betray Him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the Passover must be killed.

1 S. Luke's Gospel seems to contain the fullest account of the particulars of our Blessed Saviour's last sufferings. This accords with the Evangelist's symbol of the sacrificial calf, and with the acknowledged peculiar tendency of his Gospel to set forth God's mercy to penitent sinners and to comfort their hearts. *J. F.*

2 Wicked men will be charged with such sins, as they would willingly have committed, but could not through want of opportunity. . . . When the sinner laments that he cannot perpetrate the wickedness, which he intended, God will certainly impute it to him, as if it had been actually committed. The true Christian must willingly and freely, for the honour of CHRIST, abstain from and shun evil, even with every opportunity and ability for its commission. Conf. ver. 53. *Rambach.* (Meditations on the sufferings of our LORD and Saviour, c. 7.)

Behold, O my soul! how busy the Jews are to remove all *leaven* out of their houses, against the Passover. How loath hast thou been these many years to remove the leaven of vanity out of thy heart, when thou hast gone to meet thy Blessed Redeemer! *They feared the people.* And hath not this been thy case, O my soul? Hast thou not feared men, more than God? Hast thou not been more afraid of dust and ashes,

than of the Holy One of Israel? How often couldest thou have dispensed with God's seeing thy folly, if it could have been concealed from the knowledge of men! And when thou hast avoided and shunned a sin, hath it not been more for fear of blemishing thy credit and reputation in the world, than of love to the law of God? Hath not temporal interest restrained thee from sin, more than God's all-seeing eye? 1 Cor. v. 7; Prov. xxix. 25; Isa. li. 12, 13. *Dr. Horneck.* (The Crucified JESUS, c. 22.)

Those hellish passions of malice, envy, and revenge, which are the black form and image of the devil himself, these, when they are once ripened, fit men for the most formal converse with the devil, that may be. . . . They are the forerunners to diabolical contracts, and put temptations into the hands of the tempter. . . . That nature cannot easily abhor him, which is so perfectly conformed to him. Rom. i. 28—31. *J. Smith.* (Disc. S. James iv. 7.)

3 At first Satan came to make the heart of Judas his own; now he *enters*, because it is his own. xi. 6. *Bp. Hall.*

4 S. Jerome and Isidore observe that Isachar doth signify wages or hire, noting unto us Judas's nature by his name, called Iscariot of this Iscariotical feat, *what will ye give me?* *Dean Boys.*

Let infidelity behold, and be amazed (for it cannot be convinced) when it finds the Jewish rulers chaffering and cheapening with Judas about the Blood of his Master, and at length, contrary to the treacherous intention of his heart, and the malicious designs of theirs, unwittingly agreeing on the single scheme, that would fulfil the prophecies, and prove, beyond question, that CHRIST was actually the Messiah; that the wonders He wrought were true and genuine miracles; and that the religion He preached, was the very will and Word of God. Isa. x. 6, 7; Micah iv. 12. *P. Skelton.* (Serm. S. Mark xiv. 43—45.)

5 *They were glad.*—Sin is perfected by a threefold process; suggestion, *delectatione*, consensu: the first suggestion is from the devil; our pleasure in it from our carnal passions; our consent to it by our moral free-will. S. James i. 14, 15. *S. Gregory.*

Covenanted.—For a little silver, and that not paid, but only promised, Judas sold his friend; yea, that which is worse, his Master; yea, that which is worst of all, his Maker. *Dean Boys.*

6 Thou hast with Judas sold thy meek, loving, and gentle Master: repent thee, and no doubt thou shalt find mercy. To fall is a thing annexed to the corrupt nature of man; but to lie still in the filthy puddle of perdition is to despise God, the Author and first Maker of nature. To fall into the darkness of error is a point of man's ignorance; but to walk on still in darkness, is to love darkness more than light; to wink at the brightness of the sun is a weakness of the eye; but to fly the light is to be of the night. 2 Cor. xii. 21; Eph. v. 14. *Laurence Saunders, M.* (Letter to a backslider.)

Venalia nobis

Templa, sacerdotes, altaria, sacra, coronæ,
Ignis, thura, preces; cœlum est venale, Deusque.

Baptista Mantuan.

8 And He sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9 And they said unto Him, Where wilt Thou that we prepare?

10 And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with My disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as He had said unto them: and they made ready the Passover.

9 But how is the Minister to *prepare* the people for Passion week? By speaking to them of sin. For it was sin, that caused CHRIST's death. He is the Lamb of God, who died for the sins of the whole world; that by His precious Blood-shedding He might reconcile and re-unite us to the FATHER, and might obtain the HOLY GHOST for us, to regenerate us, and, as it were, spiritually re-create us; so that we might become new men, and be turned from the power of Satan to God. This was the main reason, why CHRIST died, that He might procure us the pardon of our past sins, and grace to help us for the future. Now is it not plain, that, in order to understand the value of this mercy, we must begin with being convinced of the hatefulness and danger of sin? v. 30—32; Rom. iii. 23—27. *A. W. Hare.* (Serm. Rom. vii. 23.)

The three questions which he advised people to put to themselves before the LORD's Supper were, "What *am* I? what have I *done*? what do I *want*?" *P. Henry.* (Life, by M. Henry.)

10 With peculiar beauty does *a man bearing a pitcher of water* meet the disciples, on their going to *prepare the Passover*; that hence the design of this Passover might be illustrated, in its effect of entirely washing away the sins of the whole world. For the water is the laver of grace; and the pitcher denotes the frailty of those human instruments, by whom this grace was to be administered to the world. 1 Cor. iv. 1; 2 Cor. iv. 7. *Bede.*

Follow him into the house.—The same direction will serve to the end of the world; for where the water of Baptism is found with the living waters of the Word and Spirit of God, there is the House of God, and there are His mysteries to be celebrated; as, on the other hand, where there is no Baptism, there is no Church, nor can be any Supper of the LORD. *Wm. Jones.* (Discourse on some remarkable passages of Scripture, &c.)

We are too apt to forget our mutual dependence upon Providence for the circumstances of every instant. Turning up one street, instead of another, may bring us into company with a person, whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or

misery of our lives. Jer. x. 23; Ps. cxliii. 8. *R. Cecil.*
(Remains.)

- 12 *Large upper room.*—There was no need of a spacious room for the present number there to meet and Communicate; but it might be to signify, that the LORD would not have this Communion confined for the future. In that it was an *upper room*, it set forth the Divineness of the Sacrament, and the duty of lifting up the hearts [of the Communicants. In that it was a *prepared* room, clean and ready trimmed, it was to teach the purity of the Sacrament, and what preparedness is meet for Communicants. xiv. 21—23; S. Matt. xxii. 11. *Edw. Leigh.* (in loco.)

Cænaculum Sionis, that *upper room* upon the top of Mount Sion, where CHRIST kept His last Passover; instituted the LORD's Supper; appeared to His disciples, the door being shut; ordained His Apostles; wherein Matthias was chosen; wherein the HOLY GHOST descended in the likeness of cloven tongues of fire—cloven to denote discretion, of fire to express devotion—wherein the Order of Deacons was instituted; wherein the councils of the Apostles at Jerusalem were celebrated; that place, which was shaken miraculously upon the prayers of the Church, as an undoubted testimony of God's Presence; that place, which was the first Christian Church upon earth. Gen. xxviii. 17. *Abp. Bramhall.* (Discourse of the Sabbath, &c., P. iv. 1.)

- 13 *Found, as He had said.*—What a variety of minute circumstances; the *entrance* of the city—a *man*—*meeting* you—*bearing*—a *pitcher*—of *water*—*entering* a house. Had any of these seven minute circumstantial particulars been found wanting, the direction would have failed them, and the prophecy have proved untrue. But is not this the Infinite eye, which is in every place? Is not this He, that said unto Nathanael, “Before that Philip called thee, when thou wast under the fig-tree, I saw thee?” Is not this “the SON of GOD, the King of Israel?” S. John i. 48, 49; Gen. xxiv. 12—28. *J. F.*

14 And when the hour was come, He sat down, and the twelve apostles with Him.

15 And He said unto them, With desire I have desired to eat this Passover with you before I suffer :

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And He took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

14 For the manner of receiving the LORD'S Supper, as the Parson useth all reverence himself, so he administers to none, but to the reverent. The feast indeed requires sitting, because it is a feast; but man's unpreparedness asks kneeling. He, that comes to the Sacrament, hath the confidence of a guest; and he, that kneels, confesseth himself an unworthy one; and therefore differs from other feasters: but he, that sits or lies, puts up to an Apostle. Contentiousness in a feast of charity, is more scandal, than any posture. xiv. 10, 11. *G. Herbert.* (Priest to the Temple, ch. 22.)

He chose that time to die, when the *Passover* was slain; that time, wherein Adam was created, the sixth day of the week, at evening. He chose that time for His body to rest in the grave, and for His soul to rest in Paradise, wherein His FATHER rested from all the great work of the Creation, the seventh day of the week; and He chose that day to rise again, which His FATHER chose to begin the Creation, the first day of the week; that the same day might bear the inscription of the Creation and of the Restitution of the world. *Sir M. Hale.*

15 Behold what a hearty vehemence there was in His love! What an ardour in His *desire* to be made an offering for us, and to be remembered by us! With what love should we commemorate His dying love; with what desire should our souls approach to His Holy Table! Awake, awake then, my faith; call up thy love; quicken thy desires; excite all that is within thee, to bless the LORD, and "speak good of His Name." Say, with a great joy, Lo! I come according to Thy command, and delight

“to do Thy will, O God.” “With desire I have desired to” *do this in remembrance* of my LORD, to declare Thy mighty acts, and to show forth the greatness of Thy love; to profess myself Thy servant, and to glory in the Holy Name of my Master, JESUS; to offer up myself unto Thee, an oblation of love; to renew my covenant with Thee, and with all my brethren; to give Thee thanks that I am one of Thy family, and for all the benefits I have received, and Thou hast still in store for Thy faithful servants. *Bp. Patrick.* (The Christian Sacrifice. Medit. for September.)

His perfect *willingness* to suffer and to die is to be regarded, in a doctrinal sense, as a necessary qualification, according to the terms of the Levitical Law, whereby He was rendered a proper and acceptable offering and sacrifice for sin. His death was by His own voluntary act and deed. Lev. i. 3; S. John x. 18; xiii. 27; xiv. 31. (Refer to S. Matt. xxvii. 50. *Dr. J. Scott.*) *J. F.*

Of all our sacrifices, there is none in the sight of the Almighty equal to a zeal for souls. Numb. xxv. 11, 13, 14; Col. iv. 13. *S. Gregory.* (Hom. in Ezech. xxii.)

Vita Christiani sanctum desiderium. A Christian's life is a state of holy desire. *S. Jerome.*

We may regard Him, as keeping *the Passover*, as He was the Son of man, “born under the Law,” (Gal. iv. 4; v. 3;) and then He institutes His own Divine Feast, as He was the SON of GOD, a feast of solid substantial food and heavenly dainties; in partaking of which, by faith, we *obtain* a joyful resurrection, and a Blessed immortality, the HOLY GHOST thus incorporating us into CHRIST, and sealing us unto the day of Redemption. *J. F.*

The Sacrament of the LORD's Supper leads us back to the time, when the disciples sat around Him on earth, and received His parting admonitions and consolations; and it leads us onward to that day, when His Saints shall again sit around Him at His Marriage feast in heaven, and hear His voice, and behold His glory. In the meantime, on their journey thither, toils and difficulties beset them; and here in this holy feast, their LORD supplies them with strength and comfort. 1 Kings xix. 7, 8. *H. F. Lyte.* (Serm. 1 Cor. xi. 26.)

19 And He took bread and gave thanks, and brake *it*, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.

19 It is an interesting inquiry, how far S. Luke's continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the LORD'S Supper should be nearly *verbatim* the same in S. Luke and in 1 Cor. xi. 23; and that S. Paul claims to have received this last "from the LORD." For we know, that to compensate to S. Paul in his Apostolical office for the want of autoptic authority, and to constitute him a witness to the truth of the Gospel, a revelation was made to him, to which he refers, (Gal. i. 12; Eph. iii. 3; 1 Cor. xi. 23; xv. 4,) embracing at least the leading facts of the Evangelic history. And this circumstance may have acted imperceptibly on the mind of S. Luke, and even shaped, or filled out some of his narratives, in aid of direct historic sources of testimony. *H. Alford.* (Test. Proleg. s. ii.)

Brake it.—As the bread and wine do commemorate the truth of His Body, so do bread *broken* and wine *poured out* commemorate the truth of His sufferings for us; which those fantastical Marcionites did, in the first times, no less deny. And the bread and wine, being given to us severally, not both together, do clearly tell us, that He was really dead, His vital blood being separated from His Body, and His veins and heart being emptied of it. *Bp. Patrick.* (Mensa mystica, c. i. s. 2.)

Some things that CHRIST spake to His Apostles, He spake to them, as representing the whole company of Christians; as His *Vigilate*, "Watch," (S. Mark xii. 41; xiii. 37.) Some things to them, not as Christians, but as preachers, or priests; as His *Ite, prædicate Evangelium*, "Go, preach the Gospel," and His *Hoc facite*, *Do this in remembrance of Me*; which no man thinketh all Christians may do. And some things to them personally; as that He had appointed them witnesses of His miracles and Resurrection, which cannot be applied but to them,

and them in person. Compare verses 26, 29, 30. *Bp. Andrewes.* (Serm. on S. John xx. 23.)

JESUS is “a Minister” of the Sanctuary, and of the true tabernacle; that is, He, as our High Priest, officiates in Heaven, in the great office of a Mediator; in the merit and power of His death and resurrection. Now what CHRIST does always in a proper and most glorious manner, the Ministers of the Gospel also do in their’s; commemorating the sacrifice upon the Cross, “giving thanks,” and celebrating a perpetual Eucharist for it, and by declaring the death of CHRIST, and praying to God in the virtue of it, for all the members of the Church and all persons capable; it is *in genere orationis*, a sacrifice, and an instrument of propitiation, as all holy prayers are in their several proportions. And this was by a precept of CHRIST; *Hoc facite*, “Do this in remembrance of Me.” Now this precept is but twice reported of in the New Testament, though the institution of the Sacrament be four times. And it is done with admirable mystery, to distinguish the several interests and operations, which concern several sorts of Christians, in their distinct capacities. S. Paul thus represents it, *Take, eat. . . . This do in remembrance of Me*, plainly referring this precept to all, that are to eat and drink the symbols; for they also do in their manner enunciate, declare, or represent “the LORD’s death, till He come.” And S. Paul prosecutes it with instructions, particularly to them, that do communicate, as appears in the succeeding cautions against unworthy manducation, and for due preparation to its reception. But S. Luke reports it plainly to another purpose. *And He took bread, and gave thanks, and brake it, and gave it unto them, saying: This is My Body, which is given for you—Hoc facite, This Do in remembrance of Me. This cannot but relate to accepit, gratias egit, fregit, distribuit: Hoc facite.* Here was no manducation expressed; and therefore *Hoc facite* concerns the Apostles in the capacity of Ministers; not as receivers, but as consecrators and givers. . . And this being the great mystery of Christianity, and the only remnant of CHRIST’s Sacrifice on earth, it is most consonant to the analogy of the mystery, that this commemorative Sacrifice be presented by persons, as separate and distinct in their Ministry, as the Sacrifice itself is from

and above the other parts of our religion. Heb. vii. 23, &c. ; viii. 2, 3, &c. *Bp. J. Taylor.* (Serm. on the Divine Institution of the office Ministerial, s. 5.)

Nunc animis opus arrectis, nunc pectore puro ;
 Grande ministerium ! procul O procul este, profani.
 Non ego tanta meis mysteria versibus ausim
 Amplecti ; non si mihi mens Divinior, atque os
 Magna sonans, atque Angelicæ vox æmula linguæ.
 O mihi tum pressis attenta silentia labris
 Invigilent circum, dum supplice fusus ad aram
 Vota facit gestu, generisque piacula lapsi (*subaudi* sacerdos)
 Mira repræsentans placabile Numen adorat !
 Quàm mihi tum placidâ trepidat formidine pectus,
 Primævæque animum stringit pietatis imago !
 Te sequor, O quocunque vocas, Divine Sacerdos,
 Tu cor finge docens, et me rape in æthera Tecum !
 O plus quàm mortalis honos ! hominemque Deumque
 Inter, homo medius cœlum terrasque remiscet,
 Legatus gemini peragens commercia mundi.

Burton. (Sacerdos Parœcialis rusticus.)

20 Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.

20 *Likewise also.*—This redundancy of expression, when either word apparently might have sufficed, has probably some peculiar meaning and importance, which that Church may best explain to us, that has presumed to deny the Cup to her laity. “Drink ye *all* of it,” has been viewed in the same light, as being almost a prophetic protest against the same daring innovation. *J. F.*
 GOD would not dispense with the first Covenant, without a ransom that might remove all hindrances by securing the honour of His Holiness, and utterly discouraging all future offences, and satisfying all the ends of justice ; and because that could not otherwise so well be effected, as He thought fit it should, CHRIST Himself became an expiatory sacrifice, and, by dying for it obtained the second Covenant ; and for this cause it is

called *the new Covenant in His Blood*, (Heb. ix. 15 ; 1 Cor xi. 25.) . . . And as we first entered into this Covenant, when we were Baptized, so we are called to renew and confirm the same, every time we are invited to sup with our Blessed LORD in this Holy Sacrament. When He summons us to “eat bread and to drink wine,” in remembrance of His death, at this Feast, He calls us withal to confirm the new Covenant, which His death has purchased. He invites us to receive engagements from GOD of His promised mercies, and to give Him engagements of our duty and service, that so we may have right thereto. He intends our eating and drinking at His Table, as a Federal rite, and for a renewal and ratification of this league of love and friendship. . . For *sacrifice* is one way of Covenant with GOD ; and by *feasting on the Sacrifice*, we join therein and partake of it. . . . He, who joined in the feast, was looked upon by GOD Himself to join also in the offering, to promise all the duty, which it engaged, and to partake of all the blessings, which it procured for them. Gen. xxxi. 44—46 ; Josh. ix. 14 ; Ex. xxxii. 5, 6 ; xxxiv. 15 ; 1 Sam. ix. 13 ; 1 Cor. x. 18 ; Heb. xiii. 10 ; 1 Cor. v. 7, 8. *Kettlewell*. (Treatise on the Holy Sacrament, p. i. c. 1.)

Shed for you.—To perceive the wisdom of GOD in CHRIST, we ought to bear in mind the difficulty of attaining the end proposed ; which was the glory of GOD and our happiness. If men were an upright race, all would be easy ; those, who continued perfect, would ascend to heaven, and those, who sinned, would descend to hell. But how man, after being a sinner, could be made happy here and hereafter, was a problem of no small difficulty. If GOD had pardoned sinners by an act of Sovereign power, His truth would have been impeached ; for He would then give life to whom He had before denounced death ; neither could justice have been exercised : and thus an appearance of weakness would attach to the character of GOD. If, on the contrary, He had offered no pardon, He would have been just and true indeed ; yet His mercy and love would have had no scope for exercise. But, in CHRIST JESUS, “mercy and truth,” formerly irreconcilable, are met together in a friendly manner ; “righteousness and peace,” GOD’s righteousness and our peace, “have

kissed each other." . . . And not only do the Divine attributes find scope for exercise in CHRIST's death, without interfering ; but they throw light on one another. Men would perhaps have regarded their pardon, as no great exertion of mercy in GOD, or ground of gratitude in themselves, did they not see the severity of GOD's justice, as sustained by an innocent person, which would otherwise have fallen on themselves ; neither would they believe, how inviolable was His truth, if He had not shown that He would rather part with His own SON, than sully His truth to accomplish the salvation of sinners. (See Illustr. S. Matt. xxvii. 54. *Maclaurin.*) Ps. lxxxv. 10 ; Rom. iii. 26. *H. Martyn.* (Serm. 1 Cor. i. 23, 24.)

Theodoret, in one of his dialogues, hath an excellent parallel between the Incarnation of CHRIST, and the condition of the Sacrament, which withal shows how unsound the doctrine is concerning Transubstantiation. . . . As, in CHRIST, there are two natures, of GOD and man ; so, in the Sacrament, there are two substances, the heavenly and the earthly. As in CHRIST, these two Natures are *truly* and *entirely* ; so are those substances in the Sacrament. As, after the union, the two Natures make but one Person ; so, after the Consecration, the two substances make but one Sacrament. Finally, as the two Natures are united without confusion, or abolition of either, in CHRIST ; so in the Sacrament, are the substances heavenly and earthly knit so, that each continueth what it was, and worketh answerably in us. xxiv. 39 ; 1 S. John i. ; Eph. v. 30. *Bp. Lake.* (Serm. Isa. ix. 6, 7.)

O say, concerning thy corruptions, It was this and that base lust of mine, which killed my Saviour ; it was this and that sin, which squeezed so much gall and wormwood into the bitter cup of His suffering. I see them stained with His Blood ; they look guilty of His Death ; and shall I lodge in my heart the bloody murderers of my Saviour ? No ; their blood shall certainly "go for His." Gen. xxxix. 9 ; Heb. vi. 6. *Bp. Hopkins.*

Redde vicem meritis, quæris quo munere possis ?

Aut quid, qui gratum te cupit esse, velit ?

Non petit ut clavis scindi plantasque manusque,

Tempora nec spinis ut patiare fodi ;

Non ut flagra tuos lacerent immaniter artus,
 Perque tuum stridens transeat hasta latus :
 Plagarum tantùm te vult *meminisse* Suarum ;
 Quis minor est autem, quàm *meminisse*, labor ?
 Hoc satis est Illi, si tu, quæ vulnera pro te
 Saucius Ille tulit corpore, mente geras.

Sidronius. (Eleg. 15.)

21 But, behold, the hand of him that betrayeth Me is with Me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

21 The sinner's soul, not repenting, takes in the LORD's bread, *Panem Domini*, not *Panem Dominum*; His bread, but not His Body. "No wicked person can eat it," saith Origen. He cannot eat *Corpus Domini, qui non est de corpore Christi*, saith S. Augustine. He cannot eat CHRIST's Body, that is not of CHRIST's Body. He eats but bread; and yet that to his bane too. The *elementum* should be *alimentum*; but it is to him *medicamentum*; it should be food, but it is poison. 1 Cor. x. 27—29. *Dr. Rd. Clerke.* (Serm. on the last question in the Catechism.)

Sodales, quasi simul edales.

22 *Actio displicuit; Passio grata fuit.* Their act of wickedness was displeasing to GOD; the Passion of our LORD pleased Him. *Multum diversum, multumque contrarium est id, quod in Judæorum malignitate est præcognitum, et quod in Christi Passione est dispositum.* There is a vast difference and contrariety between these two things; how GOD simply foreknew the malignancy of the Jews, but actually Himself ordained the sufferings of CHRIST. *Non inde processit voluntas interficiendi, unde moriendi.* Gen. i. 20; Acts ii. 23. *Leo.* (Serm. x. de Pass.)

Determined; but woe, &c.—Deus voluntate permissivâ vult, approbativâ non vult. GOD is said to will, in the way of permission that, which in the way of approbation He does not will. (See *Wm. Perkins*, Illustr. S. Mark xiv. 21.) *S. Augustine.*

But some perhaps may be bold to ask, whether God's making use of the sins of men does not look like concurring with and countenancing their iniquities? No, by no means. For herein chiefly is seen the marvellous perfection of Divine wisdom, to make such use of sinners, undefiled with their sins; to serve Himself of their impurities, remaining all the while infinitely pure. It is not that He needs men's sins, or makes them; for He could bring about His all-wise purposes without such instruments: but as men, by abusing their liberty of choice (proper to free agents) will of course commit sins, which in their own nature and tendency are most pernicious, threatening nothing but destruction and misery to the world; in this case, God Himself undertakes so to control, curb, and regulate this mischievous quality, that it shall not disturb the peace and harmony of the world, farther than is useful for the ends of discipline; but shall be so directed and governed, as to prove in the event serviceable and beneficial to the world; and shall at length be hurtful to none, but to the authors and contrivers of it, who must suffer for it. Such is the admirable and most adorable conduct of Divine Providence in bringing good out of evil, and turning the rankest poisons into wholesome and salutary medicines. Gen. i. 20; Rom. xi. 33—36. *Dr. Waterland.* (Serm. Prov. xvi. 4.)

It is the greatest praise of God's wisdom, that He can turn the evil of men to His own glory. Prov. xvi. 4; Ex. xiv. 17. *Bp. Hall.*

23 *Exceeding sorrowful.* (S. Matt. xxvi. 22.)—Oh! how Christians hang down their heads upon the scandal of any of their company; as all the Patriarchs were troubled, when the cup was found in one of their sacks. 1 Cor. v. 2. *Gurnall.*

You will find in the Holy Scriptures, that God has given the grace of repentance to persecutors, idolaters, murderers, adulterers, &c.; but I am mistaken, if the whole Bible affords you any one instance of a converted hypocrite. S. Matt. xxiv. 51. *Sir R. L'Estrange.* (Pref. to transl. of Seneca.)

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And He said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth ? *is* not he that sitteth at meat ? but I am among you as he that serveth.

28 Ye are they which have continued with Me in My temptations.

29 And I appoint unto you a kingdom, as My FATHER hath appointed unto Me ;

30 That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

24 Surely there would have been no room for this strife, if they had understood the LORD to have invested any one of their number, as Peter, with a supreme authority and distinct jurisdiction above the rest. 1 Cor. i. 12. *J. F.*

They, that in any thing exceed the compass of their own order, do as much, as in them lieth, to dissolve that order, which is the harmony of God's Church. 3 S. John 9. *Hooker.*

25 Was it the meaning of the ancient prophets of God, that the Messiah, the King of Israel, should be like unto these kings, and His retinue grow in such sort, as theirs ? “ Wherefore ye are not to look for at My hands such preferment, as kings of nations are wont to bestow, upon their attendants. *With you not so.* Your reward in Heaven shall be most ample ; on earth your chiefest honour must be to suffer persecution for righteousness' sake ; submission, humility, and meekness are things fitter for you, to inure your minds withal, than their aspiring cogitations : if any amongst you be greater than other, let him show himself greatest in being lowliest ; let him be above them in

being under them, even as a servant, for their good. These are affections, which you must put on. As for degrees of preferment and honour in this world, if ye expect any such thing at My hands, ye deceive yourselves ; for in the world your portion is rather the clear contrary.” xvii. 20, 21 ; S. John xiii. 36.

Hooker. (Eccl. Pol. B. vii. ch. 16, s. 4.)

26 The more bounty God shows, the more humility He requires. Those mines, that are richest, are deepest ; those stars, that are highest, seem smallest ; the goodliest buildings have the lowest foundations ; the more God honoureth men, the more they should humble themselves ; the more the fruit, the lower the branch, on which it grows. Pride is ever the companion of emptiness. 1 Cor. xv. 9 ; 2 Cor. xii. 1—7 ; Eph. iii. 8. *Bp. Reynolds.*

It is a sure rule, that whatsoever heights of piety, union, or familiarity any man pretends to, it is of the devil, unless the greater the pretence, the greater also be the humility of the man. 2 Cor. xii. 1. *Bp. J. Taylor.*

Let all the strife of men be ; who shall *do best* ; who shall *be least*. *Dr. Whichcote.* (Aphor. Cent. iv. 369.)

GOD, who vouchsafed to be made man for man, for man also vouchsafed to do all the offices of man towards man. S. Matt. xx. 28. *Dr. Donne.*

28—30 There are several ranks and orders of good men, to whom in a peculiar and especial manner more than ordinary degrees of happiness are promised in the Scripture. Of the Prophets, under the Old Testament, we read that “God is not ashamed to be called their God,” their’s in a more than ordinary and distinguishing manner, and that “He hath prepared for them a city.” And to the Apostles our Blessed Saviour thus addresseth Himself in these remarkable words, “*Ye are they,*” &c. Now, however difficult it may be nicely to determine the full and just meaning of these expressions, yet certainly, we may very rationally infer from them, that there are some particular marks and instances of glory, with which the Apostles of our Lord will be honoured, above other Christians. Dan. xii. 3 ; S. Mark x. 37 ; 1 Thess. ii. 19. *Bp. Smalridge.* (Serm. 1 Cor. iii. 8.)

28 Persecutions in this, and many other places of the Gospel are

called emphatically *temptations*; because that of all the trials, which men can undergo for the sake of God and religion, those terrible pains and sufferings, wherein *persecutions* consist, are by far most difficult to be withstood by feeble flesh and blood. *Dr. Hickes.* (Serm. 1 Cor. x. 13.)

Continued with Me.—Poverty is a civil pestilence, which frights away both friends and kindred. Gen. xl. 23. *F. Quarles.*

There is none like to Luther's three masters; prayer, *temptation*, meditation. Temptation stirs up holy meditation; meditation prepares to prayer; and prayer makes profit of temptation, and fetcheth all Divine knowledge from heaven. Of others, I may learn the theory of Divinity; of these only, the practice. Other masters teach me by rote to speak parrot-like of heavenly things; these alone with feeling and understanding. iv. 2; 2 Cor. i. 4—7. *Bp. Hall.* (Medit. and vows, 85.)

If you will embrace CHRIST in His robes, you must not think scorn of Him in His rags. S. Matt. x. 33. *J. Bradford.* M.

29 Whatsoever is meant by the reward, intimated by this expression, for the quality thereof, it is plain there is some peculiar and more eminent degree of glory here promised to the Apostles, which shall not be common to others with them; first, because it is the reward of their proper and peculiar service to CHRIST, as the text shows; secondly, because these twelve thrones, in regard of their number, can befit no more but these twelve; thirdly, supposing the twelve tribes of Israel here mentioned to be likewise in a condition of bliss and happiness, it must needs be that those, who *sit upon twelve thrones to judge*, that is, to govern them, must be in a higher degree of dignity than those, over whom they are set. Whatsoever therefore the meaning of the reward be, thus much may be gathered from the description thereof; that there shall be differing degrees of glory in the kingdom of CHRIST to come. xix. 19; S. Matt. x. 41; 1 Cor. iii. 8. *J. Mede.* (Serm. S. Matt. x. 41.)

We must distinguish between *regnum naturale*, CHRIST's natural Kingdom, which belongeth unto Him, as God co-essential and co-eternal with His FATHER, and *regnum æconomicum*, His dispensatory Kingdom, as He is CHRIST, the Mediator. 1 Cor. xv. 27, 28. *Bp. Reynolds.*

As My Father, &c.—There are three evidences of the FATHER'S love towards the SON. 1. *Circumcessio*; He is in the FATHER, and the FATHER is in Him. 2. *Communio consiliorum*; He lies in the bosom of the FATHER, who communicates His counsels to Him, and shows Him all things. 3. *Communicatio bonorum*; He hath “made Him heir of all things.” S. John xvi. 9; Ps. ii. 8; Heb. i. *Bp. Brownrig.* (Serm. S. Matt. xvii. 5.)

Those two great acts of His most secret and unsearchable counsel; than the one whereof there is not any one act more gracious—the destination of those, that persevere in faith and godliness, to eternal happiness; nor any one act more full of terror and astonishment than the other, the designation of such, as live and die in sin, to eternal destruction. The Scriptures in the last resolution refer them wholly to His glory, as the last end; the glory of His most rich mercy being most resplendent in the one, and the glory of His just severity in the other. Verse 22; Rom. ix. 22—24. *Bp. Sanderson.* (Serm. Rom. xv. 6.)

30 Such was the mystical language, in reference to the connexion between the Jewish and Christian dispensation, in which our LORD thought proper to commit the government of His Church to His twelve Apostles, by giving them to understand that they were to be the twelve Rulers in His spiritual kingdom. In Rev. vii., we see the twelve tribes symbolically put for the Christian Church, and the twelve thousand, that were sealed, for the true Apostolical Christians. Many other instances might be produced from the sacred writings, particularly from the book of Revelation (iii. 12, and xxi. 2, and Gal. vi. 16,) where Christianity is set forth by Judaism, Christians mystically called *Jews*, and the Christian Church, *the New Jerusalem*: from whence the obvious conclusion is, unless you will suppose that the sacred writers made use of language more calculated to impose on the understandings of their readers, than to inform them, that there must be a great likeness and affinity between the two Churches; and that the Jewish temple was prefigurative of the Christian Church. *Daubeny.* (Guide to the Church, Letter ii.)

Albeit, the preaching of the Apostles was for the most part ambulatory, yet do histories witness that having settled religion and brought the Church to some stay, towards their end, they

betook themselves to residence in some place, divers of them, as S. James at Jerusalem, S. John at Ephesus, S. Peter first at Antioch and after at Rome: which places were more especially accounted their Sees, and the Churches themselves, after a more especial manner, were called *Apostolic*. Acts xiv. 28; Gal. ii. 11. *Dr. Bernard*. (Clavi trabales, p. 128.)

With Me in My temptations,—at My table in My kingdom.—

These two states, the cross and the crown, are inseparably joined together. This is the *Via Regia*. “If we suffer with Him, we shall also reign with Him.” But are our whole lives regulated, and, more especially, our afflictions borne, on this principle? Seek we not some other easier way to enter His kingdom? *J. F.*

31 And the LORD said, Simon, Simón, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto Him, LORD, I am ready to go with Thee, both into prison, and to death.

34 And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.

35 And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said He unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in Me, And He was reck-

oned among the trangressors : for the things concerning Me have an end.

38 And they said, LORD, behold, here *are* two swords. And He said unto them, It is enough.

31 *Simon, Simon.*—This Epizeuxis notes the singular affection and good will of the mind, that is, My most dear Simon, as at x. 41. *Edw. Leigh.** (in loco.)

CHRIST is said to “have His *fan* in His hand. He will thoroughly purge His floor, and gather His wheat into His garner.” Now the use of a fan is to cast out the worst and to keep the best; to drive away the chaff and save the wheat. It is otherwise with the devil’s *sieve*. The use of the sieve is contrary to the fan; for that keeps the waste and lets out the best. The devil doth all he can to destroy our graces, and to increase our sins. *Chr. Love.*

Though we have *continued with Christ in His temptations*, and perhaps endured, for His sake, “a great fight of afflictions,” yet we must stand prepared for further *sifting*, and expect no sure and perfect rest, while in this tabernacle of flesh and blood, this world of evil men, evil spirits, and, above all, our own evil hearts. (See Gen. xxii. 1.) “*After these things*, God did tempt Abraham.” Deut. xii. 9. *J. F.*

We are not given with S. Peter to be *sifted*, as *wheat*, our whole selves shaken and tossed with his trials: such was the lot of great saints: our trials for the most part consist but in a few things; our temptations are few and little, in proportion to our own littleness. Heb. xii. 4. *Dr. Pusey.*

32 CHRIST now not only poured out these prayers for Peter, but also for the whole company of the Apostles, except Judas, who then cast in his mind his betraying of CHRIST. This is mani-

* As he was the author of the well known *Critica Sacra*, his remarks on the meaning of terms deserve special attention. It is surprising that his other admirable work of *Annotations upon all the New Testament*, Philolo-

gical and Theological, should not have shared the celebrity of the *Critica Sacra*. It seems to be scarcely known among us. The extracts in these volumes are from the Edit. London, 1650.

fest; first, because CHRIST saith, "Satan hath desired *you*," not thee; for he laid not snares for Peter alone, but for the rest of the Apostles, although especially for him, because he made show of greater constancy than the rest: secondly, this is manifest from the words of CHRIST (S. John xvii. 9, 20), where He openly witnesseth, that He prayed for His other Apostles and disciples. *Edw. Leigh.*

David's prayer unravelled Ahitophel's fine-spun policy, and twisted his halter for him. 2 Sam. xv. 31; xvii. 23. *Gurnall.*

I might be large here, in showing you how *faith* preserves from sin; as, by deriving virtue and strength from the Death and Blood of CHRIST; by pleading God's engagements and promises to tread Satan under our feet; by urging and importuning CHRIST to fulfil in us the end of His coming into the world, which was to "destroy the works of the devil;" and many such ways I might name, by which faith prevents sin and destroys it. Heb. xi. *Bp. Hopkins.* (Serm. Ps. xix. 13.)

No grace is safe, if from under the wing of *faith*. This was the reserve, that CHRIST took care should be kept to recover Peter's other graces, when foiled by the enemy, and to bring him off that encounter, wherein he was so sadly bruised and broken. Eph. vi. 16; 1 S. Pet. v. 9. *Gurnall.*

We may look upon Sampson as a common emblem of the dispensations of grace, and all men are fortified in their soul, after the same manner, that he was in his body. For example, his strength lay not in his sinews, but was extrinsecal, in his locks, though thence communicated to his sinews; and so our moral strength lies not in our soul. Our soul has no stock of strength intrinsic to itself, by which it can sustain itself. Let the supplies of grace be once cut off, as it happened to Sampson's locks, and that moment the best become "weak, as other men." 2 Chron. xxxii. 31; S. John xv. 1—5. *Dean Young.* (Serm. S. Matt. xxvi. 35.)

The blast of temptation struck down the leaves; but the root stood fast. 2 Cor. iv. 7—9. *Theophylact.*

Strengthen thy brethren.—God doth convert some, that by them He may convert others. This is excellently shadowed in a vision of Ezekiel's, where the waters, running from the *Sanctuary*,

into the *Dead sea*, healed it, and presently upon the banks grew up trees of life, of which we read in the Revelation, that “their leaves were for the healing of the nations.” I conclude this point: as many of us, as find grace at any time, must after the pattern of King David labour to present some convert sinner, as an Eucharistical sacrifice unto God. Ezek. xlvii. ; Rev. xxii. *Bp. Lake.* (Expos. of Ps. li. 13.)

Nescit Diabolus quanta bona de illo fiunt, etiam cum sævit. The devil knows not how great good he procures us, even when he most rages against us. Ps. lxxvi. 10 ; Philem. 15. *S. Augustine.* 33, 34 God knows our hearts better than we do ourselves; and therefore we ought to believe what God has revealed and declared, though it be never so contrary to our imaginations. . . . One does not begin to fall, when the fall becomes sensible. 2 Kings viii. 13 ; Rom. vii. 18 ; Hos. vii. 9. *Bp. Wilson.* (Maxims.)

The heart is never more deceitful, than in the report which it gives of our progress in Christian virtues. S. Matt. xx. 22, 23. *H. Martyn.* (Serm. Jer. xvii. 9.)

36 The LORD doth not command, but prophesy, that the disciples being constrained by necessity would forget His precepts, and use scrys and swords; for it is usual in the Scriptures to speak imperatively in prophesying; and in many books (copies of S. Luke’s Gospel) it is not found, *let him take and buy*, but “he shall take and buy a sword.” *S. Basil.*

Even as they, which teach to swim, do at first hold up their scholars with their hand, but afterwards, taking away the hand, they bid them look to themselves, so CHRIST dealt with His disciples; He held them up hitherto, so that they had no want; but now He biddeth them do something to help themselves. S. John xvii. 12. *S. Chrysostom.*

O LORD, why dost Thou command me to *buy a sword*, and yet forbid my using it? Why dost Thou require me to possess, what I must not produce, except it be for this, that I may have in readiness wherewith, not to avenge, but to defend myself, if need be, so as to appear having rather the power, than the will? Heb. xi. 15, 16. *S. Ambrose.*

39 And He came out, and went, as He was wont,

to the mount of Olives ; and His disciples also followed Him.

40 And when He was at the place, He said unto them, Pray that ye enter not into temptation.

41 And He was withdrawn from them about a stone's cast, and kneeled down, and prayed.

42 Saying, Father, if Thou be willing, remove this cup from Me : nevertheless not My will, but Thine, be done.

39 *The Mount of Olives*, in the days of the Kings of Judah, was defiled with idolatry, and therefore called the Mount of corruption. CHRIST goes up to that Mount to purge it by His tears and prayers. O my soul ! what hath thy heart been, but the seat of corruption ! Yet how backward hast thou been to purge it of its uncleanness ! How little hast thou considered the Saviour's promise, "Blessed are the pure in heart ; for they shall see God." Jer. iv. 14. *Dr. Horneck.*

40 If you was to use yourself (as far as you can) to pray always *in the same place* ; if you was to reserve that place for devotion, and not allow yourself to do any thing common in it ; if you was never to be there yourself, but in times of devotion ; if any little room (or, if that cannot be) if any particular part of a room was thus used, this kind of consecration of it, as a place holy unto God, would have an effect upon your mind, and dispose you to such tempers, as would very much assist your devotions ; for, by having a place thus sacred in your room, it would in some measure resemble a Chapel or house of God. This would dispose you to be always in the spirit of religion, when you was there, and fill you with wise and holy thoughts, when you was by yourself. Your own apartment would raise in your mind such sentiments, as you have, when you stand near an altar ; and you would be afraid of thinking or doing any thing, that was foolish near that place, which is the place of prayer and holy intercourse with God. *W. Law.*

41 Our Saviour, when He means to pray most earnestly, retires

from all company ; yet how irksome hath retirement been to thee, O my soul. . . Thou hast been afraid to meet thy God in private, and by that means deprived thyself of the gracious influences, which He imparts to them, that love His company. Behold, thy Redeemer bows His knees, and *kneels* on the cold ground (S. John xviii. 18) to offer up His supplications to His FATHER. How strangely hast thou consulted thine ease in prayer ! How afraid hast thou been to kneel, if thou hast had no cushion ! How loath to put thy flesh to any trouble in God's service ! Did the SON of GOD prostrate Himself upon the grass, or earth, He stood upon, and art thou afraid of hurting thyself in prayer, if thou hast not the accommodations of softness and luxury ? 2 Tim. ii. 3. *Dr. Horneck.*

There is not in the world any condition of *prayer*, which is essential to that duty, or any circumstances of advantage to its performance, but were centred in this one instance—humility of spirit, lowliness of deportment, importunity of desire, a fervent spirit, a lawful matter, resignation to the will of God, great love, the love of a SON to his FATHER ; which appellative was the form of His address ; perseverance ; He went thrice, and prayed the same prayer ; it was not long, and it was so retired, as to have the advantages of a sufficient solitude and opportune recollection ; for He was withdrawn from the most of His disciples : and yet not so alone, as to lose the benefit of communion ; for Peter and the two Boanerges were near Him. CHRIST in this prayer, which was the most fervent, that He ever made on earth, intended to transmit to all the world a precedent of devotion to be transcribed and imitated ; that we should cast all our cares, and empty them in the bosom of God, being content to receive such a portion of our trouble back again, which He assigns us for our spiritual emolument. *Bp. J. Taylor.* (Life of CHRIST, s. xv. disc. 19.)

42 Some may say, seeing “the Word was made flesh,” surely the flesh could not suffer ; its union with CHRIST's Divine Person surely set it above all sufferings and death. I answer ; it was for this very end God “sent His SON in the likeness of sinful flesh, that sin might be condemned in the flesh.” No flesh was able to bear the condemnation, due to our sins, and procure our

redemption, but that flesh, which was inhabited, supported, and dignified by the Eternal SON of GOD, the Divine *Logos*, "who is over all, GOD blessed for ever." "As He was man," saith Irenæus (Lib. 3, contr. Hær.), "that He might be tempted, so was He the Word, that He might be glorified; the Word acquiescing,* that He might be tempted, crucified, and die; and yet united to the humanity, that He might overcome all." *Hurriou.* (Of the knowledge of CHRIST crucified, Serm. vii.)

He stood under the imputation of all our sins; and, though He were personally innocent, yet judicially, and by way of interpretation, He was the greatest offender, that ever was. . . . As our LORD was pleased to be our Representative in bearing our sins, and to stand in our stead, so all these affections and motions of His soul did bear the same conformity, as if acted by us: as He put on the person of the sinner, so He put on the same sorrow, the same shame, the same fear, the same trembling, under the apprehension of the wrath of His FATHER, that we must have done: and so, as an imputed sin drew with it the obligation unto punishment, so it did, by necessary consequence, raise all those storms and confusions in the soul of CHRIST, as it would have done in the person of the sinner, sin only excepted. 2 Cor. v. 21; Isa. liii. 6. *Sir M. Hale.* (Of the knowledge of CHRIST crucified.)

That it was not the fear of dying on the cross, which made Him speak and pray in the manner here related, is evident from this; that to suppose it, would be to degrade our LORD's character infinitely. Make His sufferings as terrible as possible; clothe them with all the aggravating circumstances imaginable; yet, if no more is included in them, but the pains of death, for JESUS, whose human nature was strengthened far beyond the natural pitch by its union with the Divine, to have shrunk at the prospect of them, would show a weakness, which many of His followers were strangers to, encountering more terrible

* Instead of "acquiescing," the original had been better translated "reposing," or "remaining passive," according to the well known *dictum*

of S. Augustine, that our LORD's suffering "was the sleep of His Divinity."

deaths without the least emotion. The truth is, His words on the cross cannot be accounted for, but on the supposition, that He suffered in His mind pains inexpressible, inflicted on Him by an immediate interposition of the power of God, the nature and intenseness of which cannot, in the language of men, be more justly, or emphatically expressed, than by the metaphor of God's "forsaking Him." xii. 50; Heb. v. 7. *Macknight*. (Harm. of the four Gospels, at S. Matt. xxvi. 38, and xxvii. 46.)

Martyrs, who die for God's sake, are secure of their success; they are sure not to suffer in vain; they are certain to possess all they desire, and to enjoy eternally their God, to whom they sacrifice their lives. This is the reason, why our Martyrs look death boldly in the face with open arms to receive it, and go to meet it with the same assurance, as if they went to heaven. When man dies to enjoy God, he is sure he shall enjoy Him: but alas! it is not so, when JESUS dies for man. He dies to gain his love, and at the same time knows he will prove ungrateful. He dies to enjoy him in heaven, and foresees he will be damned to all eternity. xiii. 34; Jer. ix. 1. *A contrite heart*. (P. vii. 13.)

Holy men in a matter, where their own minds are thoroughly assured, sometimes speak, as if in doubt, that so they may adapt the language of their weaker brethren: but then, again, they furnish an antidote to doubting by speaking with decision; *rursùm per fortem sententiam dubietati contradicunt*; insomuch that, by means of what is uttered doubtfully, they condescend to the weak, and yet by their accompanying decisive language add strength to that weakness. In doing this, they follow the example of our Head, who, preparing for His Passion, assumed the language of the weak, and then straightway manifested the virtue of fortitude. 1 Cor. ix. 22. *S. Gregory*. (Moral. L. xxii. c. 8.)

43 And there appeared an angel unto Him from heaven, strengthening Him.

44 And being in an agony He prayed more earn-

estly : and His sweat was as it were great drops of blood falling down to the ground.

45 And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow ;

46 And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

43 How must this Angel have been amazed at the abasement of his Creator ! With what humility must he have adored the holiness and purity of God in this stupendous transaction !
Rambach.

The Angels were solicitous concerning CHRIST : for an Angel foretells His conception ; an Angel declares His nativity ; an Angel bids Him flee into Egypt ; the Angels minister unto Him in the desert ; an Angel is present with Him at the agony of death ; an Angel appears at His resurrection ; the Angels are present at His resurrection and at His ascension ; the Angels shall be with Him, when He returns to judgment. So then, as the Angels waited upon CHRIST in the days of His flesh, so also are they solicitous for all them, that are incorporated into CHRIST by faith. As they served the Head, so do they also serve the members. They rejoice to serve them on earth, whom they shall have their companions in heaven. Gen. xxxii. 1 ; xix. 16 ; Dan. vi. 22 ; S. Luke xvi. 22. *Gerard.* (Medit. 26.)

O sinner, if ever thy heart were affected in reading the sad tragedy of the sufferings of CHRIST, if ever it hath drawn sighs from thy heart, or tears from thy eyes, to consider what indignities, and scorns, and tortures, so Holy and Blessed a Person underwent, affect thy heart once again with fear, and think with thyself, that all this is but a map and representation of thine own sufferings, all this wrath and vengeance is due unto thy own sin ; yea, and what CHRIST suffered, only for a while, shall lie burning upon thee and eating out thy soul unto all eternity. He had the Almighty Godhead to support Him, and *Angels* to minister unto Him and *strengthen Him* ; but thou shalt have the Almighty God to crush thee, and devils to administer

eternally fresh woes and torments unto thee. xxiii. 28, 31.

Bp. Hopkins. (Serm. Gal. iii. 13.)

44 It is ridiculous to expect GOD will hear us, when we really do not hear ourselves; which is the case, when our lips move, as it were, mechanically, but our minds are absent and inattentive. It was with this view, that in the ancient Greek Liturgies, the Deacon was ordered to cry aloud, ἐκτενῶς δεηθῶμεν, "Let us pray fervently;" and again, some time after, ἐκτενέστερον, "Let us pray more fervently still." And, it would be well, if we would make this use of that exhortatory admonition, which occurs so often in our Liturgy, "*Let us pray.*" . . . We should serve GOD with that undivided attention, which is due from a creature to his Creator. xiii. 24; Col. iv. 12. *J. Seed.* (Serm. Prov. iv. 23.)

He bare in its fulness the curse laid on Adam, that "in the sweat of his brow" he should till the ground; as on the following day He bare the thorns, it was to produce. In both cases, did the second Adam bear the curse, not figuratively only, but literally; for the thorns actually pierced His bleeding temples; and the sweat, which He shed, was no other than the blood of His agonized heart, which fell upon the ground, that had been cursed for Adam's transgression. *Is. Williams.*

Alas! shall such precious drops *fall to the ground!* O! let us open our hearts, that they may be moistened with this sacred, this heavenly dew! *Rambach.*

In all other afflictions, man encounters only with man, and in the worst temptations only with Satan; but, in a wounded conscience, he enters the list immediately with GOD Himself. Ps. li. 4; Job ix. 3. *Th. Fuller.* (Cause and cure of a wounded conscience, Dial. iv.)

He knew that the FATHER demanded blood. (Heb. ix. 22.) He does not wait, till the scourges, the thorns, and the nails should forcibly cause it to flow; but He willingly pours it forth. . . . He knew that the human race needed blood, for the price of its redemption and for its cure. He anticipates both. O love of His, most prompt, and ready! Our alacrity in His service should answer to it. xii. 50. *Card. de Boussu.* (Medit. diei quinti.)

In this Thy bloody sweat, O JESUS, wash our souls, when they are to pass into eternity! When agonizing pains seize our bodies, and the cold sweat of death shall issue at every pore, then, O Thou great Angel of the Covenant, which Thou hast sealed with most precious Blood, appear to our aid; and by that sweat, which flowed in sanguine torrents, strengthen us in that last tremendous hour. Amen. Ps. li.; S. John xiii. 8, 9. *Rambach.*

45 *Come to His disciples.*—It should be esteemed a singular benefit, when God by the visitations of His grace arouses the lethargic soul from its spiritual security. Ps. xxiii. 3. *Rambach.*

Satan always rocks the cradle, when we *sleep* at our devotions. . . If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dulness. *Bp. Hall.*

The more dejection is given way to, the weaker the soul is. The soul much dejected is unfit for any service; it was this, that unfitted the disciples to watch; it is said, CHRIST *found them sleeping for sorrow*. Sorrow brings one asleep both natural and spiritual; dejection causeth drowsiness. . . . Sad souls are not fit for soldiers; “the cheerful soul is a giant, refreshed with wine;” it can fight the LORD’S battles with courage. The sad soul is liable unto cowardice. As “the joy of the LORD is our strength,” so the sorrow of our spirits is our weakness. 1 Cor. xvi. 13. *Durant.* (Comfort and counsel for dejected souls, s. iii. c. 3.)

46 *O! felicem servum, cujus emendationi instat Dominus, cui dignatur irasci.* O! happy servant, whom God takes such earnest care to amend, at whom He expresses so high displeasure. *Tertullian.* (De patientiâ, xi.)

47 And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto JESUS to kiss Him.

48 But JESUS said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about Him saw what

would follow, they said unto Him, LORD, shall we smite with the sword ?

50 And one of them smote the servant of the High Priest, and cut off his right ear.

51 And JESUS answered and said, Suffer ye thus far. And He touched his ear, and healed him.

52 Then JESUS said unto the Chief Priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves ?

53 When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness.

47 *While He yet spake.*—The devil does not permit those, who do not watch, to see their sin, till they have perpetrated the evil. S. Mark vi. 26. *S. Chrysostom.*

48 Every word in the text tends to cover it with a several blackness. “*Betrayest thou ?*” blackens it with malice. “*Judas, betrayest thou ?*” blackens it with perfidiousness. “*Judas, betrayest thou the Son of man ?*” blackens it with ingratitude. “*Judas, betrayest thou the Son of man with a kiss ?*” blackens it with hypocrisy. *Dean Young.* (Serm. on text.)

It must, I think, be allowed that Judas could not have expected that CHRIST’s death would follow on his betrayal. His speedy remorse, when he saw the turn events were taking, seems to prove this ; and even his hypocritical kiss agrees with it, by which he seems anxious to keep on good terms with his Master ; as if he said, while he kissed Him, “*Mark, I have nothing to do with the crowd, which is coming to assault Thee.*” Thus he probably thought, that he might at once by his treachery hurry on the crisis, and prove whether or no his Master had the Divine power, which had so long been attributed to Him, and yet retain His good will ; that if, as he probably expected, CHRIST proved victorious, he might still hope to share in His

triumph, (Verse 30;) and at the same time, in his bargain with the priests, he takes the opportunity of indulging his low propensity for gain. A sad picture this truly of a miserably lost nature, striving by base deceit to gratify inordinate selfishness, without giving up all hopes of reigning in CHRIST's kingdom. Ps. xli. 6; Job viii. 13—15. *Dean Tait.* (Serm. Acts i. 25.)

The Lamb of GOD thus atoned for that imprudent vehemence in reproving the sins of others, which tends to produce irritation, rather than any other beneficial effect; and by which we often embitter the heart of him, who might have been reconciled by the language of brotherly mildness and love. Gal. vi. 1. *Rambach.*

He, that professes himself thy open enemy, arms thee against the evil, he means thee; but he, that dissembles himself thy secret friend, strikes beyond caution and wounds above cure. From the first thou mayest deliver thyself: from the last, good LORD, deliver thee. 2 Sam. iii. 27; Ps. xxviii. 3; lv. 12. *F. Quarles.*

Interea erumpens toto de corpore sudor
Sanguinis instar abit, rubræque à vertice guttæ
Colla per et crines serpunt, pectusque cruentant.
Sic ubi purpureo pinguntur mala veneno,
Candida mala rubris maculis interlita et albo;
Sic rosa candentes inter Pæstana colores;
Sic ebur Assyrio violatum splendet ab ostro. . . .

Jamque hortator adest, scelerisque inventor, amici
Signa gerens, hostes et vertice ducit ab alto:
Æra sonant, aciesque fremit, seges aspera surgit
Telorum; apparent Aquilæ, denso arva maniplo
Complentur, trifidæque faces, tædæque coruscæ
Scintillant, ferrum quas inspicavit acutum.
Quò tantum ruis infelix in tela juvenus?
Quò tot scuta virûm, cinctæque ad bella cohortes?
Tantæ molis erat caput unum.

T. Gallutius. (Carm. Lib. i.)

Non unâ sum lege nocens; dominumque Deumque
Prodidit, et facto perfida lingua suo est.
Quique mihi vultus fuit, et qui gestus amantis,
Cuncta notæ famuli decipientis erant.

Ipse dedi summis multum peramica labellis
 Oscula, sed tacitis insidiosa dolis.
 Auximus ingenio facinus, doctèque fefelli,
 Ne crimen levius simplicitate foret.
 Vendidimusque Deum pretio, servique Redemptor
 Ipse sui factus merx scelerata fuit.
 Traditur infami mercabilis ære Creator,
 Et cedunt lucro nomina tanta meo !

C. Barlæus. (Eleg. 19.)

Sins of wilfulness, called deadly sins, prevent a sinner's salvation ;
 sins of infirmity, called venial sins, prevent a saint's perfection.
 Ps. xix. 12, 13 ; 1 S. John i. 6, 8. *J. F.*

51 CHRIST is a name of office, not of nature. What is Divine
 shines forth in miracles ; what is human is subject to injuries :
 nevertheless, both the miracles and the sufferings belong to one
 and the same person. Ps. lxxxix. 21—23. *Joan. Damascen.*

Malice is blind, and wickedness cannot see before it, and does not
 know that it is sharpening its hands against itself. Thus the
 malice, which Satan kindled in the Jews, exemplified our LORD's
 perfect charity ; their inveterate cruelty, the perfection of His
 patience ; their accumulated threats, His fortitude. Ps. lxxvi.
 10. *Is. Williams.*

A more glorious victory cannot be obtained over another man than
 this, that, when the injury began on his part, the kindness
 should begin on ours. S. Matt. v. 43—48. *Abp. Tillotson.*

As in the apprehending of our Blessed Saviour, all the Evangelists
 record, that Peter cut off Malchus' ear, but only Luke remem-
 bers the *healing* of it again : (I think) because that act of
 curing was most present and obvious to his consideration, who
 was a Physician ; so he was therefore most apt to remember
 this prayer of CHRIST, (see xxiii. 34,) which is the physic and
balsamum of our soul, and must be applied to us all (for we do
 all crucify Him, and *we know not what we do* ;) and therefore S.
 Jerome gave a right character of him in his Epistle to Paulinus.
*Fuit medicus ; et pariter omnia verba illius animæ languentis
 sunt medicinæ.* As he was a physician, so all his words are
 physic for a languishing soul. Col. iv. 14. *Dr. Donne. (Serm.*
S. Luke xxiii. 34.)

This verse is peculiar to S. Luke. *Suffer Me thus far*, I understand, as addressed, not to the disciples, but to the multitude, or rather to those, who were holding Him. His hands were held; and He says, “Suffer, permit Me thus far,” that is, to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative; for the previous laying hold of JESUS has not been mentioned here, but in S. Matt. xxvi. 50; and S. Mark xiv. 46; *Alford*. (Greek Test. in loco.)

52 Thus was the King of glory dishonoured in the shameful condition of a malefactor; with *swords* and *staves* they seize upon Him; with shouts and tumults, they hurry Him away. But O! this comforts all, the *power of darkness* shall last but an *hour*! 2 Cor. iv. 17. *Austin*. (Medit. 273.)

The serpent himself is now come in Judas; and the seed of the serpent was that rout, that came with him, to whom it was fated to “bruise the heel” of the Messiah: and now was *the hour* for that wickedness. It was anciently foretold, and predetermined, both as to the thing itself and the instruments: and now all fences lie open, and you may do what you please. The chains of the devil himself are now loosed; and it is permitted to him, without the least check or restraint of Divine Providence, to exert all his furies at pleasure; for now is *the power of darkness*. Gen. iii.; S. John xiv. 30. *Dr. Lightfoot*. (Exercitat. in loco.)

53 *Your hour*.—When we think our time is *our own*, we are like to scruple nothing in our way of spending it. *J. F.*

Power of darkness.—When men imagine themselves to be acting freely, according to their own corrupt inclinations, they are generally the greatest slaves of Satan. S. John viii. 34; 2 Tim. iii. 2. *Rambach*.

54 Then took they Him, and led *Him*, and brought Him into the High Priest’s house. And Peter followed afar off.

55 And when they had kindled a fire in the midst

of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

57 And he denied Him, saying, Woman, I know Him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth, this *fellow* also was with Him : for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

54 As no place is left free by the devil's malice, so no place must be made prejudicial by our carelessness ; and as we should always watch over ourselves, so then most, when the opportunity carries cause of suspicion. Prov. iv. 25—27 ; xix. 16. *Bp. Hall.*

55 Bad company is the most dangerous of all temptations. For one man, who is led away by the love of vice, thousands are ruined by the seductions of others. Eph. v. 11 ; 1 Cor. xv. 33. *Bowdler.* Sins make all equal, whom they find together ; and then they are worst, who ought to be best. *G. Herbert.* (Priest to the Temple, c. 3.)

No man's condition so sure as our's : the prayer of CHRIST, (verse 32,) is more than sufficient both to strengthen us, be we never so weak, and to overthrow all adversary power, be it never so strong and potent. His prayer must not exclude our labours. Their thoughts are vain, who think that their watching can preserve the city, which God Himself is not willing to keep ; and are not their's as vain, who think that God will keep

the city, for which they themselves are not careful to watch? The husbandman may not therefore burn his plough, nor the merchant forsake his trade, because GOD hath promised, "I will not forsake thee." And do the promises of GOD, concerning our stability, think you, make it a matter indifferent for us to use or not to use the means, whereby to attend, or not to attend to, reading? to pray, or not to pray, that we "fall not into temptations?" Surely, if we look to stand in the faith of the sons of GOD, we must hourly continually be providing and setting ourselves to strive. It was not the meaning of our LORD in saying "FATHER, keep them in Thy Name," that we should be careless to keep ourselves. To our own safety our own sedulity is required: and then Blessed for ever and ever be that mother's child, whose faith hath made him a child of GOD. Rom. xi. 20—22; 1 Cor. x. 12. *Hooker*. (Serm. Hab. i. 4.)

58 The devil tempts men most violently in that time, when he sees more passions arising in their souls; for it is then, most of all that he excites the causes, and lays ambushes to engage them more therein. S. Mark xiv. 71. *S. Ambrose*. (Offic. Lib. i.)

There is a twofold grace, always necessary to keep the best Christians from sin; habitual and exciting: and GOD, by the one, quickens and stirs up the other, which else would lie sluggish and dormant. Habitual grace denominates the soul "alive unto GOD;" but it is no otherwise alive than a man in a swoon is; it is only exciting and influential grace, that can enable it to perform the functions and offices of life. Habitual and influential grace must both concur to produce actual grace, as necessarily, as there must be both the concurrence of the heat of the sun and the life of the root, to the production of the flower. Verse 46; 1 Cor. xv. 10; Ps. cxix. 25. *Bp. Hopkins*. (Expos. of the LORD's prayer.)

How shall we have power to accomplish our good resolutions, when it is not even in our power to remind ourselves of them at the proper time? *B. Overbury*.

Our words declare our hearts; as a man may be discovered of what country he is, when he speaks, so of what spirit he is of. S. Mark xv. 70. *Caryl*.

61 And the LORD turned and looked upon Peter. And Peter remembered the word of the LORD, how He had said unto him, Before the cock crow, thou shalt deny Me thrice.

62 And Peter went out, and wept bitterly.

61 Many a time had he heard this bird, and was no whit moved with the noise ; now there was a bird in his bosom, that crowed louder than this, whose shrill accent, conjoined with this, astonished the guilty disciple. This cock did but crow like others ; neither made or knew any difference of this tone and the rest ; there was a Divine hand, that ordered this morning's note to be a summons of penitence. He, that foretold it, had fore-appointed it : that bird could not but crow then ; and all the noise in the High Priest's hall could not keep that sound from Peter's ear. But, O Saviour, couldst Thou find leisure, when Thou stoodest at the bar of that unjust and cruel judgment, amidst all that bloody rabble of enemies, in the sense of all their fury, and the expectation of Thine own death, to listen unto this monitor of Peter's repentance, and upon the hearing of it, to cast back Thine eyes upon Thy denying, cursing, abjuring disciple. O ! mercy without measure, and beyond all the possibility of our admiration, to neglect Thyself for a sinner, to attend the repentance of one, when Thou wert about to lay down Thy life for all. O God, Thou art still equally merciful. Every elect soul is no less dear unto Thee. Let the sound of Thy faithful monitors smite my ears, and let the beams of Thy merciful eyes wound my heart, so as I may go forth and *weep bitterly*. Ps. xxiii. 3. *Bp. Hall.* (Occas. Medit. 90.)

O what kindness ! Even when He was bound, even when He was denied, He did not fail to attend to the salvation of His disciple ! Verse 45 ; Heb. xiii. 8. *Theophylact.*

The Lord turned, &c.—How soon had He sorrowful occasion to remember His own Divine Prayer ; *But these are in the world !* How readily did He turn to restore the fallen, whom He had for a time left to their own weakness, that they might learn from the experience of the past evermore to trust in Him ; for

this return and look of the Saviour may well be extended in its application to all the disciples. S. John xvii. 11. *J. F.*

They, whom JESUS *looks* on, mourn their misdeeds. S. Peter at first denied, yet wept not; for the LORD had not looked on him: S. Peter a second time denied, yet wept not; for the LORD hitherto had not looked on him: he denied a third time, and JESUS looked on him; and then he wept most bitterly. S. John xv. 5; Ps. cxlvii. 18. *S. Ambrose.*

The conciseness and sublimity, with which this is mentioned, resembles the account in Genesis of His Word being spoken, at which the world was created. The LORD *looked*; and S. Peter *wept bitterly*: the LORD *looked*; and the darkness of death was fled, and light filled the mind. Ps. cxix. 91. *Is. Williams.*

He cries louder unto him with His look, than the cock could with his voice. Of all the members of the body, the eye is the most moving part. That is oft-times spoken in a look, which by no force of speech could be uttered. This look of CHRIST did so warm S. Peter, almost frozen to death with fear, that it made him well-near melt into tears; as if he had cried out with the Spouse, Cant vi. "O turn away Thine eyes, for they have overcome me." He grows impatient of His look, and seeks for a place to weep; what a look was this, think you? S. Jerome discoursing with himself what might be the cause, that many of the disciples, when they were called by their Saviour, presently rose and followed Him, thinks it not improbable, that there did appear some Glory and Majesty in His countenance, which made them believe He was more than a man, that thus bespake them: whatsoever then appeared in His looks, doubtless in this look was seen some Sovereign power of His Deity, that could so speedily recover a man, that had one foot in hell, whom one step more had irrecoverably cast away. *J. Hales.* (Serm. S. Matt. xxvi. 15.)

62 *Went out.*—In solitude, the pleasures and glories of the world no longer strike upon the senses, and solicit the affections. The soul therefore in this situation, like one escaped out of a battle to a place of security, hath leisure to reflect upon her condition, and to provide for her future safety. . . . In retirement we find ourselves best able to practise all the holy acts of absti-

nence and self-denial, so needful for the perfecting repentance by mortifying the whole body of sin. Gen. xliii. 30. *Bp. Horne.* (Life and death of John the Baptist, s. 3.)

See those tears, that do re-baptize the sorrowful and repentant soul. 2 Cor. vii. 10, 11. *Chr. Sutton.* (Disce vivere, c. xi.)

Percussit Petram, et effluxerunt aquæ. "He struck the rock, (*S. Peter*) and the waters gushed out." (Ex. xvii. 6; Ps. lxxviii. 20.)

The examples of holy men in things imitable are compared by the HOLY GHOST, (Heb. xii. 1,) to the Israelites' cloud, that led them in the wilderness; but their unwarrantable examples are like the black part of the cloud, which whosoever shall follow, with those Egyptians, together with them he is like to be drowned in the sea of eternal destruction. *Dr. Dyke.* (Mystery of self-deceiving, c. xii.)

Let those, who have not yet fallen, hear this, lest they fall; and let those, who are down, hear, that they may arise. We have not in this, the case of S. Peter, an example of falling, but rather of rising up again from a fall. Ps. li. 13. *S. Augustine.* (in Ps. li.)

How chance that S. Peter was received into favour again with God, and Judas cast away, but because that the one did, by a lively faith in Him, whom He had denied, take hold upon the mercy of God; and the other wanted faith, whereby he did despair of the goodness and mercy of God. It is evident and plain then, that, although we be never so earnestly sorry for our sins, acknowledge and confess them, yet all these things shall be but means to bring us to utter desperation, except we do believe steadfastly, that God, our Heavenly FATHER, will, for His SON JESUS CHRIST's sake, pardon and forgive us our offences and trespasses, and utterly put them out of remembrance and His sight. S. Mark i. 15. (Refer to S. Matt. Illustr. xxvii. 4.) *Homilies.* (On repentance, p. 2.)

Ut mitior esset delinquentibus magnus delinquens. That S. Peter, as chief of sinners, might be gentle to those who sin. Gal. vi. 1. *S. Augustine.*

Nix ego, sol Christus; radiorum ardore liquesco;
Nil mirum ex oculis si fluat unda meis!

Hæftenus.

63 And the men that held JESUS mocked Him, and smote *Him*.

64 And when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophecy, who is it that smote Thee?

65 And many other things blasphemously spake they against Him.

66 And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led Him into their council, saying,

67 Art Thou the CHRIST? tell us. And He said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer Me, nor let *Me* go.

69 Hereafter shall the Son of Man sit on the right hand of the power of God.

70 Then said they all, Art Thou then the SON of GOD? And He said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of His own mouth.

63 *Mocked Him*.—Beloved, there is not a sin in the world, that sticks closer to him, that once entertained it; the least indulgence in it is a desperate sign. It is called “the *chair* of scorners,” (Ps. i. 1;) a sin of ease and pleasure: a man that uses it, that is once a merry Atheist, seldom, if ever, proves a sad and sober Christian. Julian and many others have gone scoffing to hell (like men, whose custom of mocking hath made wry-mouthed) scarcely composing themselves to a solemn countenance, till horror either of hell or conscience hath put smiling out of date. 2 S. Pet. iii. 3. *Dr. Hammond*. (Serm. Jer. v. 2.) Beware of him, who jests at everything. Such men disparage by some ludicrous association all objects, which are presented to

their thoughts, and thereby render themselves incapable of any emotion, which can either elevate or soften them ; they bring upon their moral being an influence, more withering than the blasts of the desert. Acts ii. 13. *Southey*.

First they *took* the LORD, then they *mocked*, then they *struck*, &c. Evil men wax worse and worse. Sin is of the same tendency in all cases. S. Peter first simply denied, then cursed and swore. iii. 20. *J. F.*

64 Even so it is good for man to have his eyes covered, when injury is done him ; whose corruption reacheth not to that moderation of the affections, when he knoweth who abuseth him, that was in our LORD and Master, JESUS CHRIST. *Bp. Babington*.

If thou sin, and GOD do not presently strike, think not that He doth it out of impotency : He doth it out of patience ; it cannot be impotency ; for He did immediately strike the Angels, who are greater than men ; it is patience then, which argues GOD's wonderful mercy towards men. Ps. vii. 12, 13 ; Acts xii. 23. *S. Chrysostom*.

Behold affronts and indignities, which the world thinks it right never to pardon, which the SON of GOD endures with a Divine meekness ! Let us cast at the feet of JESUS CHRIST, thus unworthily treated by His creatures, that false honour, that quick sense of affronts, that mischievous refinement, which is punctilious about a trifle, which exaggerates everything, and pardons nothing, and, above all that devilish determination in resenting injuries. The more He is abased for us, the more we ought to adore Him. That which He suffers *in His face*, condemns those, who idolize their own, and that criminal care, which they take in order to please others by their looks. 1 S. Pet. ii. 23, 24 ; Heb. xi. 36. *Quesnel*.

How is a true believer humbled at the consideration of this inconceivable abasement of the SON of GOD ! O, the incomprehensible prodigy both of Divine love and human wickedness ! *Rambach*.

65 Of all the fatal effects of sin, none looks so dreadfully, none strikes so just an horror into considering minds, as that every sinful action a man does naturally disposes him to another ; and

that it is hardly possible for him to do any thing so ill, but that it proves a preparative and introduction to the doing of something worse. As temptation brings a man to sin, so sin also brings him to temptation. 2 Tim. iii. 13. *Dr. South.*

66 *As soon as it was day.*—I was ever distrustful of the success of that business, which I undertook, before I recommended myself and my affairs to God in my private morning prayers. Ps. cxliii. 8. *Sir M. Hale.*

Sic tota decurrat dies,
Ne lingua mendax, aut manus,
Oculive peccent lubrici;
Ne noxia corpus inquinant.
Speculator adstat desuper,
Qui nos, diebus omnibus,
Actusque nostros prospicit
A luce primâ in vespertum.
Hic testis, Hic est arbiter,
Hic intuetur quicquid est,
Humana quod mens concipit;
Hunc nemo fallit Judicem.

Prudentius.

69 The Saviour of the world shall sit upon a throne of great majesty; His countenance shall be most mild and peaceable towards the good, and, though the same, most terrible unto the bad; out of His sacred wounds shall issue beams of light towards the just, full of love and sweetness, but unto sinners full of fire and wrath, who shall weep bitterly for the evils, which issue from them. Ex. ix. 20; Rev. i. 7, 16. *Bp. J. Taylor.* (Contempl. of the state of man, c. 11.)

How will the wicked “mourn, when they look upon Him, whom they have pierced!” Those wounds, which were at first opened to heal their souls, shall now open their mouths, and call for vengeance on them. CHRIST’S eyes, saith S. John, will now become flames of fire, and such, as will certainly consume them; His “feet, like fine brass,” burning in a furnace, and cannot but destroy them. Well may the wicked “call upon the rocks to cover them, and the mountains to hide them;” since the Presence of the Lamb will be infinitely more dreadful than the presence

of the fiercest lion. S. Matt. xxviii. 3—5. *March.* (Serm. S. Matt. xxiv. 30.)

69, 71 The question, which they put captiously to our Master, the LORD JESUS, I have reason, O my soul, to put to thee in good earnest—"Art thou a child of God, or not?" If thou art, what mean the vanities thou dotest upon? What means that fondness of the world, that fills the channels of thy heart? . . . *We ourselves have heard, &c.* What these men say maliciously of CHRIST, GOD may too truly say of thee, O my soul; "*What need is there of any further witness, when thine own mouth bears witness against thee?*" Wert thou to appear before the great tribunal at this instant, how justly might GOD condemn thee by thy own confessions. xix. 22; S. James iii. 2. *Dr. Horneck.*

CHAPTER XXIII.

AND the whole multitude of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is CHRIST a King.

3 And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest *it*.

4 Then said Pilate to the Chief Priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

1 It is not for nothing, that we have the name of the Roman

judge expressed (in the Creed), under whom He suffered: though it is nothing to his credit, yet it is to the credit of the Divine Wisdom; even this; considering the nature and end of CHRIST's death, it being to satisfy a pronounced sentence of justice, though for others, it was a very agreeable circumstance, that He should not be suddenly or tumultuously murdered, but be judicially, though unjustly, condemned. Acts iv. 27. *Abp. Leighton.*

As they gave up CHRIST, the Saviour of all, to the soldiers of the Romans, so shall they, in just requital, be given up to the Roman power, and consumed by their hands. Isa. xxx. 2, 3. *S. Cyril.*

3 A cunning piece of villany: for as Joseph was accused for an adulterer by Potiphar's wife, because he would not be an adulterer; so CHRIST is accused for "making Himself a *King*," because He would not be a King, when all the people sought to cast that honour upon His shoulders. . . . Kings are the images of God; and would CHRIST destroy His own Image? CHRIST was a "friend of publicans," could He be an enemy to *tribute*? S. John vi. 15. *Bp. Hacket.* (Serm. S. Matt. xxvii. 24.)

Tum senior surgit fandi doctissimus Annas
In medio, et dictis exorsus talibus infit:
"Si tibi non aliis per se manifesta pateret
Res signis, Romane, vel hinc dignoscere promptum
Cuique foret, teque in primis, Dux, multa moveri
Convenit, huc cum tot collectos undique cives
Convenisse vides unius crimina contra.
Hic auctor fandi multos sermone fefellit,
Et facie (ne cede dolis) mentitur honestâ
Virtutem, scelerum tegit alto in pectore amorem.
Nonne vides, hæc religio quo se nova vertat,
Orgia quo, cœtusque, et nocturni comitatus?
Seditione potens Judæas suscitât urbes,
Ausus Se passim terrarum dicere Regem,
Progeniemque Patris Summi, cui sidera parent.
Atque ideo, veluti Deus, ultro crimina fassis
Dat veniam, pœnæque metum post funera solvit,

Quod scelus haud aliter poterit quàm morte piare ;
 Sic veteres sanxere ; sed et vetera ipse retractans
 Jura, novas figit simulato Numine leges,
 Instituitque novos ritus, nova sacra per urbes,
 Quæ servant seri ventura in secla nepotes.”*

Vida. (Christiados. Lib. 5.)

4 We seldom find the kingdom of CHRIST mentioned, but righteousness is immediately mentioned, as the first fruits of it. Righteousness, the Astræa of the ancients, left the earth at the fall of Adam, and returned again to visit and to bless it at the birth of CHRIST. He was conceived without stain, lived without sin, and died without guilt. He conversed in the world, yet contracted none of its pollution ; but, like His glorious emblem the light, passed through all things undefiled. Jer. xxiii. 5—7. *Bp. Horne.* (Serm. Zech. ix. 9, 10.)

5 They say not in the preterperfect tense, “He hath stirred up the people,” but in the present tense, *He doth stir up the people* ; signifying that His whole life was seditious. . . . By the very mentioning of *Galilee*, they desire to provoke Pilate, and make him an enemy to CHRIST ; for the Galilæans above others were prone to sedition, and impatient of the Roman yoke. xiii. 1 ; Acts v. 37. *Edw. Leigh.*

There was perhaps some peculiar fitness, that, as the kingdom belonged to “the poor in spirit,” so it should go forth from the despised *Galilee*, as it was the kingdom of One, whose throne was on Calvary, and the title thereon was “JESUS of Nazareth.” 1 Cor. i. 25. *Is. Williams.* (Thoughts on the study of the Gospels, s. 6, p. 1.)

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that He belonged unto Herod’s jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

* In consequence of the length of this speech, the remainder of it is reserved for the parallel passage in S. John.

8 And when Herod saw JESUS, he was exceeding glad : for he was desirous to see Him of a long *season*, because he had heard many things of Him ; and he hoped to have seen some miracle done by Him.

9 Then he questioned with Him in many words ; but He answered him nothing.

10 And the Chief Priests and Scribes stood and vehemently accused Him.

11 And Herod with his men of war set Him at nought, and mocked *Him*, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

12 And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves.

6 The word *Galilee*, happening to be thrown out by the Jewish rabble before Pilate in their cry against our LORD, occasioned the sending Him to Herod : in which the mystery of His being judged by Jews and Gentiles received its completion. Thus a mere accident in appearance procured the completion of the prophecy. Ps. cxxxix. 3. *Pascal*. (Thoughts, c. 28.)

7 Thus it was to be, say the fathers, to toss CHRIST between Annas and Caiaphas, Herod and Pilate, that He might be reviled by four slanderous judges, as His glory should be revealed in the Gospel by four Evangelists : yea, Pilate and Herod interchangeably made another mystery, flat against themselves. For Herod clad our Saviour *in a white shining robe*, says S. Luke, as the ancients read it (ver. 11) : Pilate did alter the colour, and made it *purple*, says S. Matthew (xxvii. 28) ; to express against their own corrupt proceedings, that He was *candidus innocentid, rubicundus martyrio*, that His Soul was white with innocency, and His Body dyed purple with Passion ; according to that, which Solomon spoke mystically of CHRIST, “ I am the rose of Sharon, and the lily of the valleys ; ” the white lily of the valleys in His sanctified life, the red rose of Sharon in His

bloody sufferings. Cant. ii. 1. *Bp. Hacket.* (Serm. S. Matt. xxvii. 24.)

- 8 One would apprehend, that Herod was in that most fearful state, into which persons sometimes fall, when they have had their feelings once excited on the subject of religion, but still kept their vices, and who still continued to entertain an interest and curiosity in matters of religion, having lost godly fear. Acts xxiv. 25—27. *Is. Williams.*

Desirous to see Him.—How shalt thou look upon Him, that fainted and died for love of thee, and thou didst scorn His miraculous mercies? How shalt thou dare to behold that holy Face, which brought salvation to thee, and thou didst turn away and fall in love with death, and deformity, and sin? And yet in the beholding that Face, consists much of the glories of eternity. Surely all the pains and passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of JESUS shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when CHRIST came to judge them, for their murdering Him, who was their King, and the Prince of Life, and considerest that this was but a dark image of the terrors of the day of judgment, thou mayest then apprehend, that there is some strange unspeakable evil in store for one, who refuses the salvation of JESUS, and rather chooses that Satan should rejoice in his destruction, than that JESUS should triumph in his felicity. Gen. iii. 8; Rev. vi. 16. *Bp. J. Taylor.* (Serm. on Advent.)

To have seen some miracle, &c.—It is a rare thing to find a man, that loves CHRIST, because He is CHRIST; some love CHRIST for honour, some for wealth, some for praise; that is, because they get honour, wealth, and praise, by confessing His Name. . . . But we must learn to be of this mind, to love CHRIST, because He is CHRIST, even for Himself, not for any other sinister respect. . . . If we love Him for any other end, but for Himself alone, when these things are taken away, then we

shall utterly forsake CHRIST in like manner. S. John vi. 26 ; Phil. i. 15 ; 1 Cor. iv. 10. *W. Perkins.* (Expos. of the Creed.)

Whosoever now asks for miracles, that he may believe, is himself a mighty miracle (*prodigium*) as one, who refuses to believe, when the whole world around him does so. *S. Augustine.* (De Civ. Dei, l. 22, c. 8.)

When GOD affords the ordinary preaching of the Gospel, He doth not use to work miracles. When Israel was in the wilderness, then GOD gave them bread from heaven, and clave the rocks to give them drink ; but when they came to Canaan, where they had the ordinary means of subsistence, the manna ceased. xvi. 29—31. *Flavel.*

- 9 The ordering of the tongue is a rare gift, and few attain unto it. . . The general rule to direct us therein is the Law of GOD. We are commanded to seek the glory of GOD in the first Table, and, in the second, the good of our neighbours. When thy speech therefore will serve, either for GOD's glory, or the good of thy neighbour, then speak : if it serve for neither, then be silent. Rom. xiv. 13 ; Col. iv. 6. *Wm. Perkins.*

That we may not betray ourselves, it is necessary to learn the art of silence. He, who knows not how to be silent, knows not how to speak. Ps. cxli. 3. *Zoroaster.*

- 10 *Vehemently accused Him.*—What could they accuse Thee of, Thou King of Saints ? All that they could charge Thee with, was that Thou hadst healed the sick, &c. . . Envy draws the goodness, it sees in others, with a very black and sour face ; and, because itself springs from hell, derives the sweetest actions of its neighbours from the same original. O, my LORD, do but in my soul, what Thou hast done in Judæa, and I will own Thee, as the author and fountain of my happiness ! Let envy and strife die in my soul, that confusion and every evil work may die there too ; and my heart may become a habitation of peace, for the Prince of Peace to rest in for ever. S. Matt. xxvii. 18 ; Rom. i. 29. *Dr. Horneck.*

The very whispers of an acquitting conscience will drown the voice of the loudest slanderer. 2 Cor. i. 12. *Dr. South.*

- 11 In CHRIST were “hid all the treasures of wisdom and know-

ledge:" yet, because upon conference with Him, He seemed not such unto Herod, not answering any of his questions, nor that expectation, which the fame of His miracles had raised of Him in Herod, Herod took Him for some silly simple fellow, and accordingly used Him : for he *set Him at nought, and mocked Him*, and put Him in *a white coat*, ἐσθῆτα λαμπράν, as He had been some fool, and sent Him back, as He came. Ps. lxxi. 6.

Bp. Sanderson. (Serm. Rom. xiv. 3.)

So does Thy wisdom, O LORD, disappoint the curious ; and so they bear themselves, when disappointed : they seek not to see Thee to save their souls, but to gratify their curiosity ; and, if their humour be crossed, grow proud and insolent. O glorious JESUS ! whose clear and perfect vision is our only felicity, make Thou our whole lives here to be nothing else but a long and earnest desire to see Thee ; that, when we see Thee, our joy may be full. Ex. xxxiii. 18 ; Ps. xxvii. 4. *Austin.* (Med. 282.)

With his men of war.—*Qualis Rex, talis grex.* As the King, so the people. S. John vii. 48. *Anonym.*

Set Him at nought.—Let us receive CHRIST, take Him, and take a pattern by Him ; that, as He was, so we may be troubled for our sins, that we may mingle our tears with His blood, drag our sin to the bar, accuse and condemn it, revile and spit in its face, at the fairest presentment it can make ; and then nail it to the cross, that it may languish and faint by degrees, and give up the ghost, and die in us ; and then let us lie down in peace, in His grave, and expect a glorious resurrection to eternal life. Gal. ii. 20 ; vi. 14. *Farindon.*

Quos vides sedere celso
Solii culmine Reges
Purpurâ claros nitente,
Septos tristibus armis,
Ore torvido comminantes,
Rabie cordis anhelos ;
Detrahat si quis superbis
Vani tegmina cultûs,
Jam videbit intûs arctas
Dominos ferre catenas.

Hinc enim libido versat
Avidis corda venenis,
Hinc flagellat ira mentem
Fluctus turbida tollens,
Mœror aut captos fatigat,
Aut spes lubrica torquet.
Ergo, cum caput tot unum
Cernas ferre tyrannos,
Non facit, quod optat, ipse
Dominis pressus iniquis.

ix. 7. *Boetius.* (Consol. Philos., Lib. 4, Metr. 2.)

12 O, friendship, what an enemy art thou to the good of souls! O blindness of mind, which caused us to commit sin, only by imitation, and to please others! When they said, "Come, let us do some bad action," we were ashamed not to comply. *S. Augustine.* (Conf. c. 9.)

The peace of some is rather founded in wrath to the saints, than love among themselves: they are united; but how? no otherwise than Sampson's foxes, to do mischief to others, rather than good to themselves. Judg. xv. 4; Ps. ii. 1—4. *Gurnall.*

Before they were at enmity, &c. Duo montes non miscentur. Two mountains keep aloof from each other. *Anonym.*

13 And Pilate, when he had called together the Chief Priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *Him* before you, have found no fault in this man touching those things whereof ye accuse Him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

16 I will therefore chastise Him, and release *Him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release JESUS, spake again to them.

21 But they cried, saying, Crucify *Him*, crucify Him.

22 And he said unto them the third time, Why, what evil hath He done? I have found no cause of

death in Him : I will therefore chastise Him, and let *Him* go.

23 And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the Chief Priests prevailed.

24 And Pilate gave sentence that it should be as they required.

14 There is no word or action, but may be taken with two hands : either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion ; and all things succeed, as they are taken. To construe an evil action well, is but a pleasing and profitable deceit for myself ; but to misconstrue a good thing, is a terrible wrong to myself, the action, and the author. xx. 20 ; S. Matt. vii. 12. *Bp. Hall.*

16 It is dangerous to seek for expedients, when we should do our duty. xvi. 3, 4 ; Gal. ii. 11—14. *Bp. Wilson.*

It is an unhappy policy, and always unhappily applied, to imagine, that classes of men can be recovered and reconciled by partial concessions, or granting less, than they demand. 1 Cor. xi. 16. *Lord Clarendon.*

17 And what does this signify, but that at this great Feast, the true Passover, we, to whom death is due, are let go free ? CHRIST is taken ; we, who are guilty, like Barabbas, escape. S. John xviii. 8. *Is. Williams.*

18 *Away with this man.*—Our LORD's coming was not more unwelcome to the Prince of darkness, whom He came to subdue, than it was to those wretched souls, whom He came to redeem. "What have we to do with Thee, Thou JESUS of Nazareth ?" was the language, as well of the Jews, as of the devil. S. Mark i. 24 ; Rom. x. 21. *Bp. Smalridge.* (Serm. S. John i. 11.)

No marvel to see murderers desire a murderer. *Edw. Leigh.*

21 *Crucify Him, crucify Him !*—The reiteration shows the vehemency of their rage against Him, as if they would have had Him twice crucified. This they could not do ; this we may do : we may "crucify the SON of GOD *afresh*, and put Him to an open shame," by our apostacy from the truth, whereby we

seem to pronounce Him an infamous person, who has deceived our expectations, and to be deserving of death. It is awful to think what sin is in our power. We may cause CHRIST to have “died in vain;” we may cause Him to die “afresh.” Our guilt may exceed the guilt of those, who misled by others, and not knowing what they did or desired, cried out, *Crucify Him, crucify Him!* O LORD, keep us from *falling away*, after we have been enlightened, and have received the HOLY GHOST! Heb. vi. 5—7; Gal. ii. 21. *J. F.*

23 Most sure it is, that, when men’s affections do form their opinions, they are in defence of error more earnest a great deal than, for the most part, sound believers in the maintenance of the truth. Acts xix. 34. *Hooker.*

23, 24 The unhallowed aggrandisement of the Roman empire has been made an instrument, in the hands of Providence, for accomplishing the great scheme of our redemption. The punishment of crucifixion, which was inflicted upon our blessed Saviour, and was the accomplishment of many prophecies, relating to Him, was introduced into Judæa by the Romans, long after any of those prophecies were delivered; and had their conquests not extended to that country, the prophecy could not have been accomplished. The tissue of Providential dispensations is too intricate and mysterious for the sagacity of man to unravel; and when the Almighty Himself unravels it, we can only see, wonder, and adore. Ps. xcii. 5; Rom. xi. 33—36. *J. Thornton.*

Seest thou a man, first, of a timorous nature and cowardly disposition? or, secondly, of a wavering and fickle mind? or, thirdly, that is apt to be wrought upon, or moulded into any form, with fair words, friendly invitations, or complimentary glozes? or, fourthly, that dependeth upon some great man, whose vassal or creature he is? or, fifthly, a taker and one, that may be dealt withal (for that is now the *periphrasis* of bribery)? or, sixthly, guilty of the same transgressions he should punish, or of others as foul? Never a man of these is for the turn: not one of these will venture to “break the jaws” or tusks of an oppressing tiger or bear, and to “pluck the spoil out of his teeth.” Isa. xi. 4, 5. *Bp. Sanderson.* (Serm. Job xxix. 14.)

He, who seeks man's favour, when God reproveth, shall not find man's help, when God condemns. Acts xii. 20—23. *S. Augustine.*

It is great folly to attempt to please those persons, who, we must know, displease God. Ps. cxxxix. 19—22. *S. Gregory.*

Too much desire to please men mightily prejudgeth the pleasing of God. Gal. i. 10 ; 1 Thess. ii. 4. *Abp. Leighton.*

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered JESUS to their will.

26 And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after JESUS.

25 Men, that are in the same condition, speed not always alike : *Barabbas* was a thief, murderer, seditious, and deserved hanging, no less than the two thieves, that were crucified with our Saviour ; yet he is dismissed, and they executed : and even of these two (as our Saviour said of the “two women grinding at the mill,”) one was taken and another refused ; one went to Paradise before Peter ; the other went before Judas into hell. The Providence and election of God may make a difference ; we have no reason, in the same crime, to presume upon a contrary issue. If that gracious hand shall exempt us from the common judgment of our consorts in evil, we have cause to bless His mercy ; but if His just hand shall sweep us away, in the company of our wicked associates, we have reason to thank none but ourselves for our sufferings. Isa. xxviii. 15 ; Amos ix. 9—10. *Bp. Hall.* (Select thoughts, 49.)

Whom they had desired.—At the dreadful day of doom, the greatest part of the evidence, that Satan will bring against careless sinners is, the neglect of their serving the LORD JESUS ; when he shall say, “O Eternal Judge, I never benefited these persons, I never endured labour and pain to redeem them, and yet they have followed me. I no sooner tempted them to evil, than they

obeyed me : Thou camest from heaven, and didst endure many hardships in the world to win them ; and yet they never followed Thee ; Thou didst shed Thy most precious Blood to save them ; and yet they would never worship Thee. 2 Sam. xviii. 13 ; Rev. xii. 10. *S. Cyprian.* (De op. et eleemos.)

What can be more reproachful, what more intolerable, than to set a vile pleasure above the Infinite Majesty and goodness of GOD ? Is not this less excusable, than the dishonour offered JESUS by the Jews, when they preferred *Barabbas* ? No doubt, however we may think of the matter, the sinner hath less to allege for his own perverseness, than the very worst of those Jews. They knew not the value and dignity of the Person, refused by them (1 Cor. ii. 8) ; but the sinner knows this, and yet does it. They rejected JESUS once ; but he does it often, daily, and hourly, even as often as any temptation offers, and he yields up his consent to it. And if this consideration be duly weighed, it is no wonder, that GOD should revenge this dishonour severely, that He should give men up to the damnation they have chosen, and not be reconciled to those, who, all their life long, have treated Him after so unworthy and contemptuous a manner. Prov. i. 24—31. *Parsons.* (Christian Directory, p. i. c. 8.)

26 *They laid the Cross.*—How happy is it to practise mortification of mind and will ; but, of all such mortifications, those of our own choosing are nothing comparable to our meekly accepting those, which GOD sends. Ps. xl. 10. *Bonnell.*

The Cross is but a little word, but of great contents ; but few letters, but in those few are contained *multa dictu gravia, perpessu aspera*, heavy to be named, more heavy to be endured. I take but the four things, ascribed by the HOLY GHOST, to the Cross, answerable to the four ends or quarters of it. *Sanguis crucis*, (Col. i. 20 ;) *Dolores crucis*, (Acts i. 3 ;) *Scandalum crucis*, (Gal. v. 11 ; Heb. xii. 2 ;) *Maledictum crucis*, (Gal. iii. 13 ;) that is, the death of the Cross is all these four, a bloody, doleful, scandalous, accursed death. Phil. ii. 8. *Bp. Andrewes.* (Serm. Heb. xii. 2.)

Arbor decora et fulgida,
Ornata Regis purpurâ,
Electa digno stipite

Tam Sancta membra tangere; . . .
 Beata, cujus brachiis
 Pretium pependit sæculi,
 Dulce lignum, dulces clavos,
 Dulce pondus sustinens !

Venantius Fortunatus.

Simon was thus compelled to carry our Saviour's Cross, to show the weakness, whereunto the burden of our sins brought Him, and what must be every Christian's case, who goeth *out of the field* of this world towards the heavenly Jerusalem. S. Matt. xiii. 38. *Bp. Bayly.* (Practice of Piety.)

To bear it after Jesus.—God hath proposed the death of CHRIST for our *use* in this world; and we think to enjoy it: God would have us do it over again; and we think it enough to know that CHRIST hath done it already: God would have us write it; and we do only read it: God would have us practise the death of CHRIST; and we do but understand it. The fruition of the death of CHRIST is reserved for the next life; to this life belongs the *use* of it, to “fulfil His sufferings in our bodies,” by bearing the afflictions and tribulations of this life. For *prius trophæum crucis erexit, deinde martyribus tradidit erigendum*, (*S. Ambrose*); first CHRIST set up the victorious trophy of His Cross Himself; and then He delivered it over to His martyrs to do, as He had done. Nor are they only His martyrs, who have actually died for Him; but into the signification of that name, which means a witness, fall all those, who have glorified Him in a patient and constant bearing of the afflictions and tribulations of this life. All being guilty of CHRIST's death, there lies an obligation on us all to fulfil His sufferings. 2 Tim. ii. 11—13; 1 S. Pet. iv. 1, 2. *Dr. Donne.* (Serm. Lam. iii. 1.)

Many persons seem to bear a Cross *before* JESUS, making their afflictions the ground of their future hope; and many bear a Cross alone, *without* JESUS, unsustained by faith and the consolations of the Gospel. We must humbly bear the Cross *after* Jesus; and we must so “*suffer with Him*,” as members of His mystical Body, “that we may also be glorified *together*.” xiv. 27; Rom. viii. 18. *J. F.*

27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

28 But JESUS turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry ?

27 If David, lamenting the death of Saul and Jonathan, said, "Daughters of Jerusalem, weep over Saul, who clothed you in scarlet with other delights ; who put on ornaments of gold upon your apparel ;" much rather may I say, "Children of Zion, weep over JESUS, who clothed you with Righteousness and garments of Salvation !" v. 34, 35. *Flavel*.

Know, that they are not tears, but pearls, that thus fall from your eyes, dearly precious to the Almighty, and carefully reserved in His casket, for the decking of your soul to all eternity. Know, that even the LORD JESUS was "a man of sorrows ;" and that He bedewed Jerusalem with His tears, ere He watered it with His blood. Ps. lvi. 8. *Bp. Hall*. (Balm of Gilead.)

28 Vertite, carnifices, in me furiasque manusque :

Est crimen quidquid sustinet Ille, meum.

Iipse necem merui : ligno nil tale merentem

Demite : cur facto plectitur Ille meo ?

Si cui tollenda est, tollenda est vita nocenti :

Nos cruce quod dignum est fecimus, Ille nihil.

Sidronius. (Eleg. 17.)

Weep not for Me.—The style of the Gospel is admirable in a thousand different views ; and in this, amongst others, that we

meet there with no invectives, on the part of the historians, against Judas, or Pilate, nor against any of the enemies, or the very murderers of their LORD. Verse 9; Acts xix. 37; S. Jude 9. *Pascal*. (Thoughts on Religion, 16.)

The tears of those, we love, do either slacken our hearts or wound them. Acts xxi. 13. *Bp. Hall*.

Weep for yourselves.—If we consider Him in the person and character of a sinner, which He assumed for our sakes, and for the expiation of our sins, in His sufferings we may read, and assuredly know, what will be our own doom, if condemned to bear our own sins. Was He “in an agony?” So shall we be terrified with the dreadful agonies of conscience, if forsaken of God, and surprised by death in all the horrors of an impenitent state. Was He betrayed and forsaken? So shall we: betrayed to ruin by our bosom friends, the treacherous kisses of the world, and deserted; apprehended by death, and haled away by accursed fiends before the dreadful tribunal of God, as He was seized and dragged by the merciless soldiers before the judgment-seat of Pilate. Was He denied? Was He silent and dumb? So shall we be; helpless and alone: none will own us then; nor shall we have a word to say in our own defence. Was He accused of treason against Cæsar? So shall we, of rebellion against the Majesty of heaven; setting up ourselves, as every sinner doth, against his lawful Sovereign; so “making himself a King.” Was He given up to the insolence of the soldiers for the whole night preceding His Passion? So shall we be delivered to the tormentors, until the morning come, the fearful Judgment-day, to be mocked, insulted, and derided by devils; till, at the Resurrection, we shall appear before Him, to whom “the Father hath committed all judgment,” as Cæsar had to Pilate; there to be condemned and “numbered with the transgressors;” there to be led away by the officers of Divine justice with a “Go, ye cursed, into everlasting burnings.” Ps. xxii. *Wogan*. (On the Lessons, Good Friday.)

32 And there were also two other, malefactors, led with Him to be put to death.

33 And when they were come to the place, which

is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

34 Then said JESUS, FATHER, forgive them; for they know not what they do. And they parted His raiment, and cast lots.

32 It was a hard suffering, that He suffered *for* wicked men. It was more hard, that He suffered *of* wicked men; and the most hardest of all was, that He suffered *with* wicked men, and the same death that wicked men and murderers do suffer. xxii.

52. *Bp. Cuthbert Tunstall.*

33 The very Cross was the tribunal of CHRIST; for the Judge was placed in the middle; one thief, who believed, was set free; the other, who reviled, was condemned: which signified what He was already about to do with the quick and dead, being about to set some on His *right hand*, and some on His *left*. S. Matt. xxv. 33. *Bp. Hall.*

The Christian must be crucified to the pleasures of the flesh and the glories of the world . . The flesh is the thief upon the right hand. (Gal. v. 24.) The world is the thief upon the left hand. (Gal. vi. 14.) In the midst of these, the spirit also is crucified, according to that, (Ps. li. 17.) The thief on the left hand was not saved; this is the state of the world, from whence CHRIST hath taken His (1 Cor. xi. 32,) saith Holy Writ. The thief on the right hand is saved; so is the crucified flesh with the spirit, when both are remembered of CHRIST in His kingdom, and are with Him in Paradise. *C. Sutton.* (Disce vivere, c. 9.)

34 "They know not that they do no injury to Me, but all injury to themselves." *Bonnell.*

My thoughts, O LORD, shall follow Thee to the Cross. Methinks I see how Thou art going to die: Thou lookest back on Thine enemies, and notwithstanding all their affronts, offerest them mercy. O incomprehensible goodness! Even then, when Thou art lifted up to the infamous tree, Thou drawest, and invitest all men to Thee. Thou preachest on the Cross; and Thy

very wounds are sermons to the children of men; and Thy blood, trickling down, is an exhortation to repentance. Surely it is good for me to adhere unto Thee, and to count it death to be separated from Thee. Rom. v. 7, 8. *Dr. Horneck.* (Fire of the Altar, c. i.)

“Care Pater, populo veniam concede furenti;
 Me petat, inque Meum detonat ira caput.
 En Ego vindictæque lubens pœnisque reservor,
 Aspicias hinc pretium sanguinis ire Mei!”
 Dixit, et inclinans humeris caput, ultima mundo
 Plenaque Divino fœdere verba dedit.
 Diffugiunt Furia, Letæaque flumina præter
 It Furor, et victus Tartara nigra subit.
 Quæque diu nostrum Vindicta exercuit orbem
 Exulat, et Stygiis improba latrat aquis.

Livinus Meyerus. Remedium iræ, Lib. 3.)

Parted His raiment.—We read that Adam was naked, when he eat of the forbidden tree. And do we not find our Saviour naked upon the accursed tree? Those impious soldiers, which in derision unclothed Him in the city, excited by covetousness, again disrobe Him in the field. Adam’s naked innocence ushers in his fall; CHRIST’S precedes His rise, His victory. O gracious Saviour, thus didst Thou suffer Thyself to be divested of Thy raiment, that we might be invested with Thy merit; willingly putting off the covering of this body, that Thou mightest put on the covering of our souls, which invisibly did inclose and overwhelm Thy whole man, benighting for a time Thy apprehension, and clothing both Thee and the whole world with a hideous darkness. Well might the world’s great eye close itself, as being ashamed to carry light to such impiety. And no marvel, if the Sun of God’s favour was not perspicuous to the SON of His love, whilst the little world, man, interposed its dark shadow of sin betwixt Thee, and Thy FATHER’S rays. 2 Cor. v. 21; Gal. iii. 13. *Sir J. Harington.* (Divine Medit. on faith.)

What became of our Saviour’s reed and of His robe, we find in Holy Scripture; they were taken from Him by the soldiers; but it is not written, whether any man took on him the crown of

thorns, as if that were our share, or any man's else, who is goaded with true compunction. And to say truth, all the sins, which we do commit, let us make the best of them, are but thorns and briars; but if we confess them in humility, and ask pardon in tears and contrition, then they are *corona spinea*, a crown of thorns. Gen. iii. 18. *Bp. Hacket.* (Serm. S. Matt. xxvii. 4.)

35 And the people stood beholding. And the rulers also with them derided *Him*, saying, He saved others; let Him save Himself, if He be CHRIST, the chosen of God.

36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

37 And saying, If Thou be the King of the Jews, save Thyself.

38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

35 If CHRIST, when He was reproached, had come down from the cross, giving place to those, who insulted over Him, where had the virtue of patience been? He rather awaited His own time, endured reproaches, put up with mockings, maintained a perfect patience; and He, who refused to *come down from the cross* came up from the grave; and that was a greater matter to arise from the grave, than to descend from the Cross, to destroy death by rising, than to save life by descending. Rev. i. 9. *S. Gregory.*

37 Let us not say to CHRIST with the Jews, "Come down from the cross;" but let us fasten ourselves to His Cross. *Sutton.*

38 Then were the words of the Psalmist fulfilled, "Tell it out among the heathen, that the LORD is *King!*" *J. F.*

Sapientes sapienter descendunt in Gehennam. Too many learned men, like P. Pilate, fix their Greek, and Latin, and Hebrew over CHRIST's head, instead of putting it at His feet. *Toplady.*

Woe be unto us, if we have *Christum in codicibus et non in cor-*

dibus ; in our books, but not in our bosoms. Eph. iii. 17.

S. Augustine. (De Spir. et animâ, c. 62.)

39 And one of the malefactors which were hanged railed on Him, saying, If Thou be CHRIST, save Thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41 And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42 And he said unto JESUS, LORD, remember me when Thou comest into Thy kingdom.

43 And JESUS said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

39 At tu quid dubitas veniam pacemque precari,

Qui scelerum pendes supplicii que comes ?

Tempus adest aptum precibus : dabit Ille roganti,

Qui jam morte Suâ, quod tibi donet, emit.

Sidronius. (Eleg. 8.)

41 It is a great sign of true repentance, when a man approves of the justice of his own punishment. 1 Sam. iii. 18. *Grotius.*

If we respect his opportunities for attaining faith, his repentance was not late, but early ; he took the very first season for it. As soon as he ever discovered CHRIST and His religion, he readily embraced them. *Non remedia statûs sui in momento ultimo infelici fraude posuit* ; he did not wretchedly cheat himself of his cure by staking his all on this last moment. Had he at all known CHRIST or His truth before that time, we may infer

from his behaviour, that he, who was first in the kingdom of heaven, would not have been the last among the Apostles. Ps. xviii. 44, 45. *S. Augustine.* (Serm. 120, de temp.)

42 As CHRIST prayed, "FATHER, forgive them," the poor thief grew bold; LORD, *remember me!* xviii. 37, 38. *Abp. Bramhall.* He had seen, it is likely, the title over the cross; "*Jesus King of the Jews.*" God's Spirit had revealed to him, that His kingdom was in heaven, into which He should enter after His Resurrection, some short abode first made on earth. He prays to be remembered *then*, (*when Thou enterest into Thy kingdom.*) CHRIST will not suspend him so long, forty days and more: but he shall *hodie*, that day, that hour almost, from that very place, from that cross, pass into Paradise. *Salutis compendium*, saith S. Bernard; a quick salvation, a short bridge; the cross to transport him to heaven. Isa. lxv. 24; Rom. ix. 28. *Dr. Richard Clerke.* (Serm. on text.)

43 Humility and faith seem to contend in the character of this man, which shall shine the brightest "to the praise and glory of God." Here is the self-abasement of the sinner in the free confession of his misdeeds, in his prayer for mercy, in his desire to be no more than simply *remembered*: here also is the faith of the believer, in tracing the two-fold nature of CHRIST ("*This man*"—"Lord"), in looking to Him alone for salvation, and above all, in making mention of His spiritual, glorious, and eternal kingdom, what time the LORD was disallowed and rejected of men, given over to the most ignominious of all punishments, about to die, and already to the eye of man, forsaken of His FATHER, in whom He trusted. This is the faith and humility, that saves the soul; and this is the way, in which we must all hope and pray to be remembered of the LORD, in our dying hour, now that He *is* come into His kingdom. S. Matt. xv. 21—29. *J. F.*

What power, O robber, enlightened thee? Who taught thee to worship that despised man, thy companion on the cross? O, Eternal Light, which givest light to them, that are in darkness! Very speedily I passed sentence upon Adam; very speedily I pardon thee. To him it was said, "In the day wherein thou eatest, thou shalt surely die;" but thou to-day

hast obeyed the faith, to-day is thy salvation. Adam, by the Tree, fell; thou, by the Tree, art brought to Paradise. . . . O, mighty and ineffable grace! the faithful Abraham had not yet entered, but the robber enters! Moses and the Prophets had not yet entered, and the lawless robber enters. . . . They, who had “borne the heat of the day,” had not yet entered, and he of “the eleventh hour” entered. Let none “murmur against the good man of the house.” . . . The robber has a wish to work righteousness; but death prevents him: I wait not exclusively for work; I have accepted faith. Gen. ii. 17; Rom. v. 20; S. Matt. xx. 12, &c. *S. Cyril.* (Catechet. Lect. 13.)

CHRIST promised more than the other asked. This *to-day* is emphatical, and is wont to be added to the mention of benefits, as Jer. i. 10; Eph. iii. 20. *Edw. Leigh.*

This *to-day* seems to correspond with the instantaneousness (“immediately”—“straightway”) with which our LORD wrought His gracious cures on the bodies of men; while the *being with Him* points to the perfectness of the recovery and salvation here granted. *J. F.*

With Me.—If GOD would give me all in heaven and earth, without Himself, I should be extremely and for ever miserable. Ps. lxxiii. 24. *Adam.* (Private thoughts, c. 3.)

Even in dying, CHRIST overcame Satan in the conversion of the thief upon the Cross; He took the prey out of the hand of the devouring lion, in the very article of death, when Satan was just ready to be fully and for ever possessed of his expiring vassal and slave: and every new conversion is a recognizing of CHRIST’s original victory and triumph. . . . It is the opinion of some divines of note that CHRIST led the devil in triumph through the air, as a conquered enemy, in His way to Paradise. Col. ii. 15. *Hurrian.* (Of the knowledge of CHRIST Crucified. Sermon. 8.)

It may possibly deserve your serious observation, that GOD Almighty did always something extraordinary to grace the several passages of our Saviour’s Mediatorship. . . . What wonder then, if we find one penitent thief converted, in a miraculous manner, to grace His Crucifixion? CHRIST was now “tri-

umphing over principalities and powers ;” He was now “making a show of them openly on the Cross.” That therefore He should bear off the field the prey, which He had taken out of the jaws of the enemy, was no more than was due to the solemnity of His triumphs. Very pretty is S. Austin’s remark upon this passage : “CHRIST,” saith he, “in rescuing the poor thief upon the cross, was but quits with the devil ; for the devil took man from GOD out of the midst of Paradise ; CHRIST takes this poor man from Satan, when he was no less than in the very jaws of hell. Satan ruined man on the forbidden tree, and CHRIST saves him on the cursed tree.” How proper for this occasion was such an experiment of this sovereign balsam ? There is then no question to be made, but this conversion of the thief was an extraordinary act of grace ; *Novæ et insolitæ quædam Divinæ Virtutis efficacia* ; it was, saith *Grotius*, “an unusual ray of Divinity, which darting at this time into the thief’s heart, wrought such strange and wonderful repentance in him.” . . . And, because GOD did once, in a miraculous manner, convert a poor thief at the hour of death, we must not presume upon such extraordinary mercy. It will better become us to be terrified at the example of the other thief. We read that he was left unconverted, and his soul dropped into hell, sooner than his carcase was taken from the cross. (S. John xix. 32.) If thou dost reject the ordinary means of grace, which GOD does plentifully afford thee, thou canst not promise thyself extraordinary mercy at the hour of death : in all probability it will fare with thee, as it did with the unconverted thief. *March.* (Serm. on text.)

As this was an extraordinary time, CHRIST being now to be installed into His kingdom, and crowned with glory and honour, so extraordinary things were done. As when Kings are crowned, the streets are richly hung, the conduits run with wine ; great malefactors are then pardoned ; for then Kings show their munificence and bounty ; it is the day of the gladness of their hearts : but let a man come at another time to the conduits, he shall find no wine, but ordinary waters there ; let a man be in the jail at another time, he may expect and prepare to be hanged. 2 S. Pet. iii. 16. *Fenner.*

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam. He, who pardons the sinner that repents, will grant no repentance to the sinner that presumes. *S. Augustine.*

I can show a man, that by faith, without works, lived and came to heaven; but without faith never man had life. Faith only saved him; but works by themselves never justified any man. If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again. Rom. x. 8—13; Titus iii. 8. *Homilies.*

Sola interdum fides sufficit ad salutem, et sine ipsa nihil sufficit. Sometimes faith alone is enough to bring salvation to a man; and without it nothing is enough. *S. Bernard.* (Ep. 77, ad Hugon.)

Despair is nothing so dangerous as presumption: for we read not in all the Scriptures of above three or four thousand, whom roaring despair overthrew; but secure presumption hath sent millions to perdition without any noise. . . . God spared the thief, but not his fellow; God spared one, that no man might despair; God spared but one, that no man should presume—joyful assurance to a sinner, that repents; no comfort to him, that remains impenitent. . . . To keep thee from the hindrance of presumption, remember that, as CHRIST is a Saviour, so Moses is an accuser: live therefore, as if there were no Gospel; die, as though there were no Law: pass thy life, as though thou wert under the conduct of Moses; depart this life, as if thou knewest none but CHRIST, and Him crucified. Presume not, if thou wilt not perish; repent, if thou wilt be saved. 1 Sam. xviii. 7; S. John v. 45. *Bp. Bayly.* (Practice of piety.)

It is but a hard case, when a thief must guide us, and be our example. *Dr. Donne.* (Serm. Gen. xvii. 24.)

Unus enim, quem vita ferox nec morte reliquit,
In Dominum scelerata movens convitia, dictis
Mordebat propriis, et tanquam setiger hircus
Ore venenoso Vitem lacerabat amœnam.

Alter adorato per verba precantia Christo
Saucia dejectus flectebat lumina, tantùm
Lumina, nam geminas arcebant vincula palmas.
Quem Dominus, ceu pastor ovem deserta per arva,
Colligit errantem, Secumque adducere gaudet

In campos, Paradise, tuos ; ubi flore perenni
 Gramineus blanditur ager, nemorumque voluptas
 Irriguis nutritur aquis ; interque benignè
 Conspicuos pomis non deficientibus hortos
 Ingemit antiquum serpens habitare Colonum . . .
 Infernas adit iste fores, adit ille supernas ;
 Iste profunda petens penetravit claustra gehennæ ;
 Abstulit ille suis cœlorum regna rapinis.

(Refer to S. Matt. Illustr. xxviii. 38. *Dr. R. Clerke.*)

Sedulius. (Carm. Lib. v.)

44 Our LORD and Saviour was exalted upon the cross at the *sixth hour* of the day, and then being tormented three long hours together, at the *ninth hour*, He made perfect our Redemption, and yielded up His own life to save our's. So mysterious were these hours of prayer, which holy men of old had chosen for the exercise of their piety. Acts iii. 1 ; x. 3, 9. *S. Cyprian.*

Darkness may be regarded as a judicial sign from heaven of the direst import. It was the ninth of the plagues, inflicted upon Pharaoh ; but the Psalmist (Ps. cv.) places it at the head of them all. "He sent darkness, and made it dark ; and they rebelled not against His Word ;" where we are reminded of its peculiarly powerful effect upon the mind and purpose of Pharaoh, exceeding that of all the preceding plagues. These indeed are mentioned in their successive order ; whereas darkness is taken out of its place, and placed first. Wisd. xviii. 1—4. *J. F.*
 All the goodness, and holiness, and Divinity, that was in this Saviour of mankind, could not make the sins He bore look lovely in the sight of God. Gen. vi. 6. *Dr. Horneck.*

45 At the death of CHRIST, the most dismal and prodigious sight, that ever was in the world, to supply the senselessness and want of mourning, that was in the Jews, the sun became a mourner, and *the veil of the Temple was rent in twain*, to show how much the whole creation mourned. And the Church was concerned in that tragedy. xix. 40. *Bp. Gauden.*

GOD hath made the flesh of CHRIST a veil between the brightness of His Glory and us ; it serves to rebate the insupportable Glory, and also to give admission to it, as the veil did in the Temple. Heb. x. 19. *Flavel.*

46 And when JESUS had cried with a loud voice, He said, FATHER, into Thy hands I commend My Spirit : and having said thus, He gave up the ghost.

47 Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

46 CHRIST's commendation of *His* Spirit avails to the benefit of *our's* ; for by virtue of this prayer, He delivered into the hands of the living God, souls to be kept, as a deposit, on their release from the body, which they had inhabited. Eccl. xii. 7. *Victor. Antioch.*

Surely the Deity can be no *depositum*. The Godhead needs no custody ; It keeps Itself. No ; nor needs CHRIST neither to commend His human spirit to GOD, to GOD the FATHER. CHRIST's self, being GOD too, could keep His soul Himself. But, as the voice in the 12th of S. John's Gospel, CHRIST saith, "it was not for Him, but for the people : " so it is here. He would have the people see how He honoured His FATHER. A soul, commended to GOD at the SON's hands, or at the FATHER's, is all one. S. Stephen said, " LORD JESUS, receive my soul." All the Persons in the Trinity are peers in all things touching man ; in creating us, in preserving us, in keeping the souls of the living, or the dead, in all *opera ad extra*, in all things of the creature. To us it is indifferent to commend our spirits to any of the Three ; but, the case here being CHRIST's, it beseems the SON to "honour His FATHER." S. Mark iii. 22. *Dr. Richard Clerke.* (Serm. on text.)

The twofold nature of our LORD, so frequently revealed to our faith, with more or less apparent clearness, in the records of

His birth and life, shines out with full and concentrated lustre at His death. Witness these His last words, in which He addresses the FATHER, as He is the SON, while He commends His departing Spirit, as man : and consider with the same view, the remonstrance of the penitent thief and his prayer ; and also that enlightened confession of the Centurion, “ Truly this *man* was *the Son of God*.” S. Mark xiii. 39. *J. F.*

In secret exercises of spirit, I have often been affectingly impressed with the thought of two remarkable moments in the history of the world ; the one, when “ by one man’s disobedience many were made sinners,” myself included ; the other, when CHRIST said, “ *Father, into Thy hands I commend My spirit !*” thus virtually bringing me to GOD. *Bengel.* (Life by Burk, p. iv. c. 3.)

Hic mundus *Templum Domini* ; Crux *ara* ; *Sacerdos*
Et mactanda Deo *Victima* Christus homo.

John Owen. (Epigr.)

47 This delivery and surrender of His life and soul, *viva voce*, at the very moment or point of death, into His FATHER’S hands, did move the heathen Centurion to say ; *Certainly this was a righteous man*. This is in effect the very same, which S. Mark saith ; *Of a truth this man was the Son of God*. For, in that the Centurion did acknowledge Him for a *righteous man*, he did necessarily in his heart acknowledge Him to be *the Son of God*, because He had so professed of Himself. That righteousness, which the Centurion ascribeth unto Him, was the truth of His confession before Pilate, when He was examined upon this interrogatory, “ Art Thou the SON of GOD ?” now more fully proved and declared unto the world by the strange manner of His death. S. John xx. 31 ; 1 Tim. vi. 13. *Dr. Jackson.* (Comment. on the Apostles’ Creed, c. 29.)

48 The Passion of JESUS CHRIST is rather an amazement, an astonishment, an ecstasy, a consternation, than an instruction. *Dr. Donne.* (Serm. Ps. xxxviii. 4.)

What a wonderful love it was to suffer all this for enemies, that they might be reconciled to GOD, and become His friends. What a dreadful spectacle it was to see infinite Majesty annihilated, infinite Beauty defaced, infinite Happiness tormented,

and Eternity dying and dropping into the grave! how mysterious this love is, that the sinner should transgress, and the righteous be punished for him; that the innocent should suffer for the nocent, the Judge for the malefactor, the Master for the servant, GOD for man! 1 S. John iv. 9. 10. *Dr. Horneck.* (Happy Ascetic. Exercise 3.)

As the Church under the Law needed not, so neither doth the Church under the Gospel need any other precept, than this one, *Inspice et fac*, see and do, according to the theory, showed thee in the Mount, (Exod. xxv. 40,) to them in Mount Sinai, to us in Mount Calvary. 1 S. Pet. ii. 21. *Bp. Andrewes.* (Serm. Heb. xii. 2.)

Look up, all ye beholders, look upon this precious Body, and see what part ye shall find free. That Head, which is adored and trembled at by the Angelical spirits, is all raked and harrowed with thorns. That Face, of which it is said, "Thou art fairer than the children of men," is all besmeared with the filthy spittle of the Jews, and furrowed with His tears. Those Eyes, clearer than the sun, are darkened with the shadow of death. Those Ears, that hear the heavenly concerts of Angels, now are filled with the cursed speakings and scoffs of wretched men. Those Lips, that spake, "as never man spake," that command the spirits both of light and darkness, are scornfully wet with vinegar and gall. Those Feet, that trampled on all the powers of hell, (His enemies are made His footstool,) are now nailed to the footstool of the cross. Those Hands, that freely sway the sceptre of the heavens, now carry the reed of reproach, and are nailed to the tree of reproach. That whole Body, that was conceived by the HOLY GHOST, is all scourged, wounded, and mangled. This is the outside of His sufferings. All this we may behold and see; but all the glorious spirits in heaven cannot look into the depth of His inward suffering. *Bp. Hall.* (Serm. S. John xix. 30.)

49 Up, O Christian soul, and with the dove make thy nest in the holes of this rock. Behold the wounds of thy Saviour. Come to this Ark, whither all creatures repair to save themselves. Stand and behold a little with the devout women, the Body of thy Saviour upon the Cross; see Him afflicted from top to toe;

see Him wounded in the head, to heal our vain imaginations ; see Him wounded in the hands, to heal our evil actions ; see Him wounded in the heart, to cure our vain thoughts ; see His eyes shut up, which did enlighten the world : see them shut, that thy eyes might be “ turned away from beholding vanity ; ” see those ears, which were wont to hear the joyful hymn of the Cherubins, “ Holy, holy, holy, ” now have heard a multitude of reproaches ; see that countenance, which was goodly to look upon, is spitted upon and buffeted. The blood of Abel cried, Justice, justice ; but the blood of CHRIST cried, Mercy, mercy. O that we had hearts to meditate on the Passion of our LORD.

Sutton. (Disce vivere, c. 28.)

Scilicet et tempus memorat, quo colle sub ipso

Gethsemani rubro canduit imbre Deus.

Hic trifidas inter faculas, galeasque comantes

In miseras sensit vincula dura manus.

Et fora per Solymæ raptatus et atria circum

Luditur indignis terque quaterque modis.

Quin etiam tereti religatus brachia saxo

Corpora lictori dilaceranda dedit.

Excipit et densos temerantes tempora sentes,

Excipit et magnæ pondera dura Crucis.

Exclamare libet, “ talin’ Te funere obire ? ”

Sed raucum impediunt murmura cæca sonum.

Nam latè reboans totus dissultat Olympus ;

Dissultant mundo sidera, saxa mari.

Et ferrugineum subtexit Cynthia vultum,

Condit et in cœli nubila Phœbus equos.

Sic eat. Inferias celebret Natura Parenti :

Nos tacitâ par est funera flere lyrâ.

Tarq. Gallutius. (Carm. L. ii. Eleg. 13.)

Cum tu, Magdala, lividam

Christi cæsariem, cum malè pendula

Spectas brachia, prôh tibi

Pectus non solitis fervet amoribus !

Non es, qualis eras : tibi

Non mens semianimis restat in artubus :

Non fronti teneræ nives,

Non vivax roseis purpura vultibus,
 Non notus superest color :
 Sed mors marmoreis pingitur in genis,
 Et vitæ gracilis via
 Exili tacitè spirat anhelitu.
 Non, me si satis audias,
 Plores perpetuum tristia ; tertia
 Cum lucem revehet dies,
 Mutati referet munera gaudii.
 Nam quæ sole caret duplex
 Ridebit geminis tertia solibus.
Matth. Casim. Sarbievius. (Lyric. Lib. iii. ode 2.)

50 And, behold, *there was* a man named Joseph, a counsellor : *and he was* a good man, and a just :

51 (The same had not consented to the counsel and deed of them ;) *he was* of Arimathæa, a city of the Jews : who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of JESUS.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

56 And they returned, and prepared spices and ointments ; and rested the sabbath day, according to the commandment.

50 Now, mystically, the *just* man buries the Body of CHRIST : for

the burial of CHRIST is such, as to have no guile or wickedness in it. The just man covers the Body with linen: do thou also clothe the Body of CHRIST with His own glory, that thou mayest be thyself just; and, if thou believest it to be dead, still cover it with the fulness of His own Divinity. He also wraps JESUS in clean linen, who has received Him with a pure mind. 2 Cor. v. 21. *T. Aquinas.* (Catena aurea.)

In the midst of temptations, GOD preserves this man: though his riches, (S. Matt. xxvii. 57,) greatness, reputation, and friendship of the grandees did strongly entice him to consent to the death of the LORD JESUS; yet he would not. . . To *wait for the kingdom of God* is the way to resist and overcome temptations. He, that is resolved not to lose his share in GOD's kingdom hereafter, will not stand upon his losses and crosses here; for he knows that the future kingdom will recompense all. . . O my JESUS! Give me a clearer sight of Thy kingdom; represent its beauties to my mind in lively characters, that my admiration of this present world may decay, and I may be content to sell all for the pearl of great price, that is set before me. Rom. viii. 18; Heb. xi. 15, 16; xii. 2, 3. *Dr. Horneck.*

52 *This man went unto Pilate, &c.*—Religion in a magistrate strengthens his authority, because it procures veneration, and gains a reputation to it. And in all the affairs of this world, so much reputation is indeed so much power. Exod. xviii. 21; S. Mark vi. 20. *Palmer.* (Aphor. 1128.)

53 The new man should be buried in a *new* sepulchre; and in a *garden*, (S. John xix. 41,) that His Body might be sown there, and bring forth the fruit of the Resurrection. *J. Ellis.*

A virgin grave, like, as S. Augustine says, to the womb, in which He was conceived; but though *never man was laid there before*, yet *hereafter* all the faithful, who “die in the LORD,” shall be put to bed in His grave, until the world's end, when He shall call them out of the dust unto Himself. Ruth i. 16, 17. *J. F.*

54 *The preparation.*—Look to thy lusts ever, everywhere; but in the Church, GOD's chamber, Presence-chamber, look to them there specially. The greatest subject bares his head in the King's Presence-chamber. Bare thou thy feet in GOD's; put off thy shoes there; it is holy ground. GOD's word and prayer

sanctify all things ; but His Presence more than both. His eyes cannot behold any unclean thing. Appear before Him empty, thou mayest not : filthy, much less. The heathens wrote over the gate of their temples, *phanum est, nihil ingredia-tur prophanum*. All things, belonging to God's service, must be holy. Time ; His Sabbath, an holy day. Place ; His temple, *Sanctuarium*. Persons ; His Levites, holy, (Ezra iii.,) the sin-gers, holy there too. His priests, *ιερείς*, holy men. The very ground where God is, God's self saith, is "holy ground." Exod. iii. ; 2 S. Pet. iii. 11. *Dr. Richard Clerke*. (Serm. Eccl. iv. 17.)

56 Our Saviour calls the funeral *preparation*, which a devout woman made for Him, "a good work ;" and so it was in the Christian Church always accounted. *Lactantius* calls it "the last and greatest office of piety." "There is nothing," says *S. Ambrose*, "more excellent, than to do good to them, that cannot repay it ; to rescue the partners of our nature from fowls of the air and beasts of the earth ; and this, 1. Upon the con-sideration of their original, as being made after God's Image, which cannot be misused, but the abuse will be reflected upon Him, after whose similitude we are made. 2. In considera-tion of what they lately were, "Temples of the HOLY GHOST," and receptacles of rational and noble souls. 3. In considera-tion of what they shall be again at the Resurrection, when the voice of God shall awake them, and raise them up from those beds of earth, wherein we decently lay them to rest. 2 Sam. xxi. 10 ; 1 Kings xiii. 31. *Dr. Lake*. (Serm. S. Luke vii. 12.)

The first character of legal ceremonies is, that they were ex-ternal actions, signs, or types, representing and prefiguring things to be fulfilled, or to come to pass under the Gospel. (Heb. x. 1 ; 1 Cor. x. 6 ; Col. ii. 17.) Now resting from ser-vile labour, upon the old Sabbath day, was a figure and repre-sentation of spiritual ceasing and abstaining from the servile works of sin by Christian people under the Law of Grace ; and the same prefigured the spiritual rest, which the righteous should have in CHRIST, and the eternal rest of heaven, where "people shall dwell in a sure dwelling, and safe resting place,"

never to be disquieted with labour, fear, misery, or care. Heb. iv. 3—11. *Bp. White.* (Treatise on the Sabbath day.)

Sunday, in our rest from bodily labour and employment in the thoughts it suggests, the prospects it opens, the hope it confirms, is a day taken from time, and made a portion of eternity. Ps. cxviii. 24. *Adam.* (Priv. thoughts, ch. 15.)

We are now once more outside the burial gate, under our own roof, and returned to the necessary occupations of this vain and shadowy life. But we feel more sensible, than ever, that things are rapidly preparing us for the time, when these mortal bodies must be borne back through that gate. "Blessed be the Name of the LORD." Eccl. xii. 1—8. *Bengel.* (Letter on the death of his daughter.)

Tene ego sic lacerum indignos crudeliter artus
Sic positum aspicio? Quem non vasta atria cœli,
Non mundusve capit, tegit heu brevis urna sepultum!
Nec miseri assiduos lachrymarum fundimus amnes?
Tanta nec æterno deflemus funera luctu? . . .
Heu dolor, heu pietas! heu quæ manus impia tantum
Ausa nefas? Neque enim diris illa excidit ausis.
Anne parum fuerat Patrium modo relinquere cœlum
Nec dedignatum miseræ commercia terræ?
Quodque Deum jungens homini, (mirabile dictu!)
Induere humanos non fastidiveris artus?
Tristia quin diræ passus ludibria gentis
Ferre necem, et nostro voluisti occumbere leto.
Sic quondam caræ divulsus ab ubere matris
Mitis ubi exstructas agnus mactatur ad aras,
Nostra luis commissa, Tuo nos sanguine servas
Dulciaque æternæ das carpere præmia vitæ!

Gabr. Attilius. (Carm. 2.)

CHAPTER XXIV.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the LORD JESUS.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

1 The seventh day is ended; the LORD was buried: a return is made to the first day; the LORD is raised. The LORD's Resurrection promised us an eternal day, and did consecrate unto us the LORD's day. 1 S. Pet. i. 3, 4. *S. Augustine.* (De verb. Apost. Serm. xv.)

Receive every day, as a resurrection from death, as a new enjoyment of life; meet every rising sun with such sentiments of God's goodness, as if you had seen it and all things new created on your account: and under the sense of so great a blessing, let your joyful heart praise and magnify the LORD. Ps. lxxv. 8. *Wm. Law.*

The spices.—Why, Joseph and Nicodemus had brought “an hundred pound weight of myrrh and aloes” (S. John xix. 39), and wrapped them with the body of JESUS! Was not this enough? Pardon them, if they over-do their part. *Amor non credit satis esse factum, nisi ipse faciat*, says one; cordial love thinks all is not done, that should be, unless itself be at the doing. 2 Sam. xxiv. 24. *Bp. Hacket.* (Serm. S. John xxi.)

2 A Cherubim in the Old Testament shut up Paradise, and

stopped the way of joy against us : an Angel in the New Testament opens the graves of sorrows. . . . "Come, see the place," &c. (S. Matt. xxviii. 6.) It is not from the power of man, but from Angelical help, from Divine grace, that we are led into the knowledge of the mystery of the Resurrection. . . . Beloved, if there be any among you, that is dull to conceive and slow to believe, it is a sign that the stone is not yet rolled away to him ; all is shut up to that poor soul, and he sees nothing : such a man's key must be continual prayer ; it behoves him to cry out earnestly, "LORD, take away the stony heart, and give me a heart of flesh ; LORD, shut not up Thy loving-kindness in displeasure ; send down Thy Holy Spirit to remove away all carnal impediments : open mine eyes, that I may look into Thy sepulchre, and believe Thy Resurrection !" 2 Cor. iii. 13—18.

Bp. Hacket. (Serm. S. Matt. xxviii. 2.)

Beatus lapis, qui non corda aperit minus quàm sepulchrum. Happy stone, at whose removal not only was the sepulchre unclosed, but our hearts were opened to believe. 1 S. Pet. i. 3—5.

Pet. Chrysol. (Serm. 77.)

- 3 *The Lord Jesus.*—This title is very pertinent and suitable to His Resurrection. For, however this glorious title was due to Him, even from His Birth, yet, it is observable, it is never completely and *in terminis* given to Him, till after His Resurrection. *Lord* He is called, and *Jesus* He is called, before ; but, in all the Gospel, you never meet with these, all in one appellation, till His Resurrection. The first place, that names Him the *Lord Jesus*, is here. After His rising again it is said, *they found not the body of the Lord Jesus*. There it begins ; never afore : but then, after, frequently. By His Resurrection He was "declared to be the SON of GOD ;" then made known to be "LORD and CHRIST." Then this beautiful wreath was put upon His head and publicly proclaimed ; *The Lord Jesus Christ*. Rom. i. 3, 4.
- Bp. Brownrig.* (Serm. Heb. xiii. 20.)

- 4 S. Matthew mentions here but one Angel ; S. Mark no more ; S. Luke two. S. Matthew's Angel sate upon the stone, which was rolled away from the mouth of the sepulchre ; S. Mark's sate on the right side of the sepulchre within. S. Luke's Angels stood by the women, as they stood perplexed in the

sepulchre. And S. John speaks of two Angels more, the one sitting at the head, the other at the feet, where the Body of JESUS had lain. And yet in all these diversities no contradiction. The story runs smoothly thus. These pious women mentioned here, come early to the sepulchre to embalm their LORD's Body; whilst they yet stood without for fear, this Angel in the text (S. Matt. xxviii. 5), that sate before the door upon the stone he had rolled away, invites them to come in, where they were no sooner entered, but they saw a second Angel sitting, who entertained them almost with the same words; and is he, remembered by *S. Mark*. When they had awhile perused the bowels of the grave, and found nothing there but the desolate linen, in which their LORD's Body had been wrapped, being somewhat perplexed at the business, they were comforted by two other Angels, which immediately appeared to resolve their doubts, and sent them to the disciples to tell the news; and these are spoken of by *S. Luke*: whereupon away they haste; only Mary Magdalen returns again with S. Peter and S. John, who, having looked and entered into the grave, away they go; but she stands still without, and weeps, till two other Angels, as *S. John* relates, show forth themselves to stop her tears and divert her moans, and show her her LORD standing at her back. Thus we need no *Synecdoche's*, no ὑστέρον πρότερον, no strained figures to make things agree. But thus you see, Angels are "all ministering spirits, sent forth to minister for them, who shall be heirs of salvation." (Heb. i.) They stand by us, when we think not of them; they speak to us often, when we do not mind them. In the very *grave*, in our deepest melancholies, in our saddest conditions; at the *head*, and at the *feet* of them they take their places, and sit to comfort us. But especially when we descend into the grave to seek our LORD; when we cannot be satisfied, unless we may even die with Him; when we are crucified and dead to the whole world, but Him; when our only business is both in life and death to be with Him; then to be sure we shall not want Angels to attend us; at every turn they stand ready for us; upon all occasions they are still at hand. A strong consolation this in all afflictions: a brave encouragement in all good undertakings: a good *item* too for our good

behaviour to carry ourselves well, soberly, modestly, piously in all conditions, "because of the Angels," as the Apostle speaks, that thus stand about us, that are every where so near us. 1 Cor. xi. 10. *Dr. Mark Frank.* (Serm. S. Matt. xxviii. 5, 6.)

If the Law was given "by the disposition of angels" (Acts vii. 53), how much more must "a multitude of the heavenly host" have been nigh, when that *stone was rolled away*, when the risen Redeemer of mankind "abolished death, and brought life and immortality to light through the Gospel?" (2 Tim. i. 10.) The Apostle tells us that we are come "to an innumerable company of Angels." (Heb. xii. 22.) Here, at their LORD's sepulchre, doubtless they were; and some few of them were made visible, for most gracious purposes, to mortal eye. *J. F.*

Two men.—The Angels are spiritual and invisible substances, created by GOD and really subsisting: for the Scriptures ascribe unto them such kinds of actions, which cannot be performed by the creatures, save only such, as be substances: as to "stand before the throne of God," to "behold the face of the FATHER," to carry men's souls to heaven: yet we must not imagine that they are bodily substances, consisting of flesh and bone. And though they took upon them visible shapes and forms, and did eat and drink in company of men, and thereupon are called men in Scripture; yet they did this by Divine dispensation for a time, that they might the better perform the actions and businesses among men, to which they were by GOD appointed. And the bodies of men, which they assumed, were no parts of their natures, united to them, as our bodies are to us; but rather they were, as garments are to us, which they might put off and on at their pleasure. Ver. 39; Heb. i. 14. *Wm. Perkins.* (Expos. of the Creed.)

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how He spake unto you when He was yet in Galilee,

7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered His words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene and Johanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

5 At the Resurrection of CHRIST, at the destruction of death, commerce with heaven is restored to things on the earth; and the Angel holds, *colloquium vitale*, a discourse unto life with the woman, since to her the devil had addressed his counsels of death, *lethale consilium*. 1 Tim. ii. 14. *Pet. Chrysol.* (Serm. 74.)

Ah! ye, who, instead of sitting, like Mary Magdalene, at the Redeemer's sepulchre, weeping and waiting for Him, showing that her heart was there, though the Body of her LORD was not; . . . ye, who are deceiving yourselves on the brink of eternity, seeking happiness where it cannot be found—the *living among the dead*—I ask, what grounds have ye to expect, that GOD will bring the morning after the night? that He will send consolation and joy into your hearts, which have departed from the fountain of purity and bliss to seek satisfaction in the vain conversation, dissipating amusements, and corrupting pleasures of the world? Prov. x. 28. *R. Cecil.* (Serm. S. John xx. 11.)

6 None wept so much for His Death, as these tender-hearted

souls, the “daughters of Jerusalem” (xxiii. 27, 28); they were the first, that mourned; and they are the first, that be comforted: the greatest partakers of grief for His Passion are made the first partakers of joy for His Resurrection. . . . The Lamb must be eaten “with bitter herbs,” or else you must not taste of the Passover. *Bp. Hacket.* (Serm. S. John xx. 1.)

Christ is risen; that concerneth us alike. The Head is got above the water; the root hath received life and sap; the first branches are lift up and consecrate: we no less than they, as His members, His branches, His fold, recover to this hope. Eph. iv. 15; Rom. xi. 16; 1 Cor. xv. 23. *Bp. Andrewes.* (Serm. on Resur. iii.)

The Angels warn the women of the sermons of CHRIST in *Galilee*, which are described (S. Matt. xvii. 22; S. Mark ix. 31; S. Luke ix. 44), because both the women were Galilæans; and when CHRIST, first of all, manifested Himself in Galilee to be CHRIST, He also added this expressly, that He was to suffer, and by His suffering to “enter into His glory.” xxiv. 26. *Gerhard.*

Some one of the Fathers has observed, that the reading of the Scriptures, though sometimes apparently unproductive at the time, if it be honestly pursued, will not fail, sooner or later, to produce its fruit. Isa. lv. 10, 11. *A. Knox.*

It is not sufficiently considered how much more we need recollection than information. S. John xiv. 26; 2 S. Pet. i. 13; iii. 1. *R. Cecil.*

9 *Munus Apostolicum viris ereptum ad breve tempus eis resignat.* The Apostolical office (of preaching the LORD’s Resurrection) was taken for a season from the disciples, and delegated to these women. *S. Augustine.*

11 Some receive comfort suddenly, and in an instant they pass from midnight to bright day, without any dawning betwixt. Others receive consolation by degrees, which is not poured, but dropped into them by little and little. This is to show, that, as in GOD’s proceedings there is no variableness, such as may import Him mutable or impotent, so, in the same, there is very much variety, to prove the fulness of His power and freedom of His pleasure. S. Mark viii. 24; S. James i. 17. *Th. Fuller.* (Cause and cure of a wounded conscience, Dial. xvii.)

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, JESUS Himself drew near, and went with them.

16 But their eyes were holden that they should not know Him.

17 And He said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad ?

18 And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?

13 *That same day.*—That, which some object, concerning the two disciples, *travelling* to Emmaus, maketh nothing to what I say, because it was the day of the Resurrection, or first day of the week ; but much for it. Neither are Christians obliged to such a strict rest on the LORD's day, as the Jews were upon their Sabbath : much less to such a rest as the Pharisees had introduced, who would not allow a man to roast an apple, or peel an onion, or kill a flea, upon the Sabbath, for fear of profaning it. Works of necessity, piety, and charity, even upon the Sabbath, did always carry with them a dispensation from heaven ; and upon the LORD's day, in a greater latitude, with less cause of scruple. It might be those two disciples were employed by the Church, in that doubtful time, and sent to the house of Cleopas, which was in Emmaus ; and so these three favourable requisites, piety, necessity, and charity, might concur in that voyage. This we are sure of, their discourse was such

as might well become those, who were then sanctifying the LORD's day. *Abp. Bramhall*. (Controv. about the Sabbath, &c. Disc. 1, S. 11.)

Good fellowship doth no where so well, as in the passage to heaven.

Much comfort is added by society to that journey, which is of itself pleasant. Numb. x. 29. *Bp. Hall*.

14 It is strange that that, which is everybody's greatest concern, should be nobody's discourse. vi. 45. *Bp. Wilson*.

Nor should we be any ways content in our conversation that what we say is innocent; it should be our desire that it may be edifying to ourselves and others. We should watch for decent opportunities of introducing useful reflections; and if a pious friend attempt to do it, we should endeavour to second it immediately. And in pauses of conversation it may not be improper to lift up our hearts unto God. Eph. iv. 29. *Dr. Doddridge*.

15 *And reasoned.*—(Verse 27.) Let those, who inquire into religion, recollect that what is above reason is not therefore unreasonable; that, where difficulties are found, the Word of God is the only sufficient arbiter; and that the best means of understanding any single passage of Scripture is to acquire an accurate and long acquaintance with the whole of the Sacred Volume. *Bp. Heber*.

While they communed, Jesus drew near.—A remarkable fulfilment of the promise, made to the Communion of Saints in dark days of prevailing sins and trouble. "Then they, that feared the LORD, spake often one to another," &c. Mal. iii. 16. But why is the private intercourse of Christians so rarely sanctified in this manner to the furtherance of their mutual comfort? Why do they so seldom "speak one to another?" Is it not, because the word of CHRIST does not *dwell in us richly in all wisdom*? Some other subject has usurped and engrossed our thoughts. The kingdom of heaven is not "within us," as it ought to be. We have allowed Satan or the world to rob us of our secret treasure, more or less; so that we have little, or even nothing at hand, for "the use of edifying, that it may minister grace unto the hearers." Col. iii. 16. *J. F.*

16 *Their eyes were holden, &c.*—The Evangelist expressly wit-

nesseth this, lest any should think that the figure of CHRIST's Body was changed. Therefore, although CHRIST remained like Himself, He was not acknowledged, because the eyes of the beholders were *capti*, taken or withholden; by which the suspicion of a ghost or false imagination is done away with. Ver. 39. *Calvin.* (in loco.)

17 Pascal, in his chapter on the types and figures, has drawn with his usual accuracy the parallel between Joseph and our LORD. This parallel he limits to points of resemblance in matters of history. In tenderness of feeling and warmth of sympathy Joseph remarkably typifies to us our compassionate High Priest: and the parallel is here before us. "Wherefore look ye so *sadly* to-day?" was the gentle inquiry, addressed by Joseph to his fellow prisoners. (Gen. xl. 7.) *Why are ye sad?* said the Blessed JESUS to His brethren. Heb. iv. 15. *J. F.*

And are sad.—Two souls, joined together in cordial love, cannot part without a groan, especially a son and his father, a scholar and his master. The child cannot hold itself from crying, when it wants the breast, that used to feed it; nor can a soul, thirsty of knowledge, but be pained, when the fountain is stopped that used to quench it. . . . He, who knows one to have been a light in the world and a lamp unto him, will sure be sad and melancholy, when he sees that light go out, and himself left in the dark, without that *φῶς*, those cheerful and beloved beams, which used to shine upon him to illuminate and warm his soul with a true knowledge and love of all real goodness. 2 Kings ii. 12; S. Matt. xiv. 12. *Bp. Patrick.* (Sermon preached at the Funeral of Rev. John Smith.)

Sad.—Verse 21. If I was to be assured that there is no God, or that He does not govern the world, nor regard what is doing in it, nor hear prayer, nor promise immortality and prepare us for it, how would it affect me? Should I think myself undone, as being deprived of all my hope and comfort, my best friend, and the dearest object of my heart? S. John xx. 2, 13. *Adam.* (Private thoughts, c. 3.)

18 *One of them.*—That S. Luke was his companion appears probable. Perhaps there are some parts of the history of this

transaction, which bear the marks of a writer, who was personally present. *Bp. Sandford.*

Ultima ferali quis nescit in arbore passum ?

Quis morti nescit succubuisse Deum ?

Omnia jussit Amor ; cœlo dat jura, nec Ipso

Omnia cui parent regna minora tenet.

Sidronius. (Eleg. i.)

19 And He said unto them, What things ? And they said unto Him, Concerning JESUS of Nazareth, which was a prophet mighty in deed and word before God and all the people :

20 And how the Chief Priests and our rulers delivered Him to be condemned to death, and have crucified Him.

21 But we trusted that it had been He which should have redeemed Israel : and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre ;

23 And when they found not His Body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said : but Him they saw not.

19 *In deed and word.*—Our sense is soon deceived. Thomas would not believe, till he had heard, till he saw that, he doubted of. Let the life of a Minister so jump with his learning, that the people may say, as the Psalmist, “Like as we have heard, so have we seen !” Acts i. 2 ; 1 Tim. iv. 16. *Dr. Richard Clerke.*

20, 21 It is the proper work of faith to look on both sides of God’s dispensation, and of our own condition. Sense and

reason look on the dark side alone. Faith sees on both sides. "Come, my beloved brethren," said Latimer to his fellow-prisoners, when he went to the stake, "though we pass through the fire to-day, yet we shall light such a candle in England, as shall never be put out." 1 S. Pet. v. 1. *Wm. Bridge.*

CHRIST rose early *the third day* : to have lain longer might have bred doubt of His rising; to have risen sooner, of His dying. Eph. i. 8. *C. Sutton.*

22 I cannot but think that GOD had a peculiar design in ordaining the record of facts of this kind in the Scripture. It is in the weakness and feebleness of human nature that GOD often manifests His power. . . . Satan made an attack on the weaker sex, and succeeded fatally. CHRIST seems to have determined to magnify His strength and grace in their weakness; and has, perhaps, therefore presented us (not only in the Bible, but in the history of His Church,) with examples of women, who by "faith received their dead raised to life again; and of others, who were tortured, not accepting deliverance; that they might obtain a better Resurrection." Grace then is most distinguished, when nature comes least to its aid. 1 Cor. i. 25—29. *R. Cecil.* (Serm. S. John xx. 11.)

24 *Him they saw not.*—All the heirs of glory have not assurance ordinarily within them, and scarcely any at all times equally clear. Some travel on in a cloudy covert day, and get home by it, having so much light, as to know their way, and yet do not at all see the bright and full sunshine of assurance; others have it breaking forth, at some times, and anon under a cloud; and some more constantly. S. John iii. 8. *Abp. Leighton.*

Be not disheartened, as if comfort would not come at all, because it comes not all at once; but patiently attend GOD's leisure: they are not styled the swift, but "the *sure* mercies of David." (Isa. lv. 3, and lviii. 8.) And the same prophet says, "The glory of the LORD shall be thy rearward:" this we know comes up last to secure and make good all the rest. Be assured, when grace patiently leads the front, glory at last will be in the rear. Ps. lxxxiv. 12; Hab. ii. 3. *Th. Fuller.* (Cause and cure of a wounded conscience. Dial. xiii.)

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken :

26 Ought not CHRIST to have suffered these things, and to enter into His glory ?

27 And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself.

25 *Fools and slow of heart.*—He reproves them of folly, in the state of their minds, and of slowness, in the state of their affections. *Card. Caietan.*

25, 26 *Have spoken.*—As there was a *Scriptum est* for Him, so there is for us, to suffer here, and so for to enter our glory, as He after suffering entered into His glory. Rom. viii. 17. *Sutton.*

The Law and the prophets, like the two Cherubs, are both compassing and looking upon the Mercy-seat. *Bp. Brownrig.*

Lex antiqua novam firmat, veterem nova complet ;
In veteri spes est, in novitate fides.

Paulinus.

Deprive Christianity of the atonement, and “the salt has lost its savour.” Deprive the atonement of its explanatory cause and antecedent necessity ; and not only is Holy Scripture no longer honestly comprehensible, but we are no longer comprehensible to our own selves. The wants and consciousness of man are still unprovided for. S. John xiii. 8 ; 1 S. John i. 7. *J. Miller.* (Bamp. Lecture, vii.)

GOD hath sent CHRIST into the world to be a great example and demonstration of the economy and dispensation of eternal life. As GOD brought CHRIST to glory, so He will bring us ; but by no other method. He first obeyed the will of GOD, and patiently *suffered* the will of GOD ; He died and rose again, and *entered into glory* ; and so must we. Thus CHRIST is made *via, veritas, et vita*, “the way, the truth, and the life,” that is, the true way to eternal life. He first trod this wine-press, and we must insist in the same steps ; or we shall never partake of this blessed Resurrection. He was made the SON of GOD in a most

glorious manner; and we by Him, by His merit, and His grace, and by His example; but other than this, there is no way of salvation for us; that is the first and great effect of this glorious order. S. John x. 4, 27. *Bp. J. Taylor.* (Sermon preached at the funeral of Abp. Bramhall.)

27 Who can read this, without wishing to have overheard that expository discourse, which, as the disciples said of it afterwards, *made their hearts burn within them?* Such a discourse is the Epistle to the Hebrews, to those, whose hearts are open to understand it; not conceived in the same words perhaps, nor laid down exactly in the same method; but consisting of the same matter, and all tending to produce the same effect. All the doctrine, contained in this Epistle, relates to one or other of these three heads; first, to the Person of the SON of GOD, as it had been described in the Old Testament; secondly, to the religion of the Gospel, as being the same under both Testaments; thirdly, to the Church of Israel, as a figure of the Church of CHRIST. Rev. xix. 10. *Wm. Jones.* (Lect. on Ep. Heb. Lect. 1.)

The things concerning Himself.—Isidorus Pelusiota, speaking of those, who gave out, that all in the Old Testament was spoken of CHRIST, tells us that, If we strive with violence to draw and apply those texts to CHRIST, which apparently pertain not to Him, we shall gain nothing but this, to make all the places, that are spoken of Him, suspected; and so discredit the strength of other testimonies, which the Church usually urges for the refutation of the Jews. For in these cases a wrested proof is like a suborned witness; it never doth help so much, whilst it is presumed to be strong, as it doth hurt, when it is discovered to be weak. *J. Hales.* (Sermon on 2 S. Pet. iii. 16.)

The knowledge of CHRIST is the very marrow and kernel of all the Scriptures, the scope and centre of all Divine Revelations. Both Testaments meet in Him, and how they both harmonize, and sweetly concentre in JESUS CHRIST, it is the chief scope of that excellent Epistle to the Hebrews to discover; for we may call that Epistle, “the sweet harmony of both Testaments.” Heb. xiii. 20, 21. *Flavel.*

28 And they drew nigh unto the village, whither they went : and He made as though He would have gone further.

29 But they constrained Him, saying, Abide with us : for it is toward evening, and the day is far spent. And He went in to tarry with them.

30 And it came to pass, as He sat at meat with them, He took bread, and blessed *it*, and brake and gave to them.

31 And their eyes were opened, and they knew Him ; and He vanished out of their sight.

28 It is said of our LORD, *He made, as though He would have gone further* ; not as though He therein acted deceitfully ; for not every pretended act is deception ; but when there is no true meaning in the pretence, then it is deception. . . . But what truth did our LORD convey by making, as if He would go further, when He accompanied the disciples, who knew Him not, opening to them the Scriptures ? What, except that men may arrive at the knowledge of Him through the exercise of hospitality ? that, when He himself should have departed from men, and ascended far above all heavens, yet that He should be in such sort with them, who minister to His servants, that, when they shall begin to say, “ LORD, when saw we Thee a stranger, and took Thee in,” (as if He was afar off, and thus they had no opportunity to do this,) He shall answer, “ Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me ?” (S. Matt. xxv. 38—40.) Whoever thus is “ taught in the Word, and communicates in all good things with him that teacheth,” *constrains* CHRIST, that He shall *abide with him* : as saith the Apostle, “ Let him, that is taught in the Word, communicate unto him, that teacheth, in all good things.” (Gal. vi. 6.) Now the two disciples were taught by Him in the Word, when He opened to them the Scriptures ; and for that they exercised hospitality ; they knew *Him* “ in the breaking of bread,” whom they had not known in the ex-

position of Scripture. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii. 13. *S. Augustine.*

Hereafter we shall have a full view of the LORD; as yet we must content ourselves with these glimpses of glory. *Adhuc Josephus loquitur per interpretem; manifestat se nobis sicut vult, non sicut est.* Our Joseph still speaks to us by an interpreter. He shows Himself to us not "as He is," but as He wills. He "stands yet behind the wall, looks forth at the windows" only, shows Himself "through the lattice;" and at these chinks, and crevices let us labour to behold Him. Isa. xlv. 15. *Bp. Brownrig.* (Serm. S. John iii. 19.)

Beautiful and interesting, and full of awful and sublime thoughts, is this mysterious economy of God; and the mode, in which the actions of our Blessed LORD in the flesh harmonize with all His spiritual dealings with us, preventing with gracious influence, and co-operating with the efforts of men, but never superseding them, or acting independently of them; as if in the Redemption of mankind there was some especial need of their own consent and love. S. Matt. xii. 13. *Is. Williams.* (Study of the Gospels, p. ii. s. 5.)

The grief of the saints here is not so much for the changes of outward things, as of their inward comforts. *Suavis hora; sed brevis mora.* Jer. xiv. 8; Ps. xxx. 7, 8. *Abp. Leighton.*

Ades, Pater Supreme,	Fluxit labor diei;
Quem nemo vidit unquam;	Redit et quietis hora;
Patrisque Sermo, Christe;	Blandus sopor vicissim
Et Spiritus benigne!	Fessos relaxat artus. . . .
O Trinitatis hujus	Corpus licet fatiscens
Vis Una, Lumen Unum,	Jaceat recline paullum,
Deus ex Deo perennis,	Christum tamen sub ipso
Deus ex Utroque missus.	Meditabimur sopore!

Prudentius. (Cathemerinon. Hymn. 6.)

29 *Constrained Him.*—At first our prayers may seem not to be heard, as the Angels said to Lot, they would "abide in the street all night," and as CHRIST, when invited by the two disciples, "made, as though He would have gone farther." . . . By delaying the return of our prayers, God designs to try our

love, and train us to perseverance, not to reject our petitions, and to hide His face from us for ever. When Lot earnestly *pressed* the Angels, they went and tarried with him; and the two disciples *constrained* JESUS. Faint hearts and feeble hands obtain not the kingdom of heaven, which “suffereth violence,” and must be taken by a “holy force.” xvii. 1; Gen. xxxii. 26; Heb. xii. 12. *Bp. Horne.* (Serm. Gen. xix. 29.)

31 I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was His own appointed means of *opening their eyes* to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the LORD’S Supper. Neither of these disciples was present at its institution; and certainly it had never been celebrated since. With this simple consideration will fall to the ground all, that the Romanists have built on this incident, even to making it a defence of administration in one kind only. ix. 16. *Alford.* (Gr. Test. in loco.)

Is it not fit we should suffer a little to *enter into the glory* of CHRIST, since for Himself it was necessary to suffer so much to enter into His own? Stay with us, gracious LORD, when Thou seest our *evening* approach, and the vigour of our spirits begin to decline. Revive us with the bread of heaven: open our eyes to know Thee; and, when Thou hast filled us with Thy goodness, let us make haste to proclaim Thy love to all the world. Verse 33; 1 S. John i. 1—4. *Austin.* (Med. 306.)

32 And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The LORD is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how He was known of them in breaking of bread.

32 *Burn within us.*—Truth is as light ; the more steady and fixed the glass of the understanding is, through which its beams are darted upon the affections, the sooner they take fire. *Gurnall.*

As the loadstone draws iron, and brimstone catches fire, and presently kindles, so the soul quickly receives impression from the Word of God. Jer. xxiii. 26. *Origen.*

Summer experiences, viewed in retrospective, are what the soul can sometimes reflect on with comfort during the cold and darkness of wintry desertions ; just as the pot of manna received in the Ark, reminded Israel of the month and year, that were passed, and remained, as a token of good, long after God had ceased to rain on His people the bread of heaven, and to feed them with Angels' food. Ps. cxliii. 5 ; Heb. x. 32. *Toplady.*

Talked with us.—To read the Holy Scriptures, as they ought to be read, is to live in the cheering presence of God, the FATHER of our LORD JESUS CHRIST. *Bp. Sandford.*

By the way.—The treasures of Divine wisdom are almost infinite ; and it fares with those, that study them, as with a traveller, when he ascends a rising ground ; every new step enlarges his horizon, and presents new countries, new pleasures to his eye. S. Mark viii. 24, 25. *Dr. Lucas.* (On happiness, ch. i. s. 2.)

33 They fear now no more to travel by night (verse 29,) the fear, with which they before dissuaded their unknown companion by the way. *Bengel.*

Five sundry times appeared He this day. To Mary Magdalene, S. Mark xvi. 9 ; to the women coming from the sepulchre, S. Matt. xxviii. 9 ; to the two, that went to Emmaus ; to S. Peter, ver. 24 ; and here now to the eleven, and *them, that were with them*, S. John xx. 19. The two first, to women ; the three last to men : so both sexes. To S. Peter and to Mary Magdalene ; so to sinners of both sexes. To the eleven, as the Clergy ; to them, that were with them, as the laity : so to both estates. Abroad at Emmaus, at home, here ; betimes, and now late ; when they were scattered severally, and now jointly, when they were gathered together : that no sex, sort, estate, place, or time

excepted; but, as *visitavit nos Oriens ab alto*, so *visitavit Occidens ab imo*, rising from above at His birth, rising from beneath at His Resurrection, He visited all. Ps. xix. 5, 6; cxlv. 9. *Bp. Andrewes.* (Serm. S. John xx. 19.)

34 If the Patriarchs, the Law, and the Prophets; if heaven and earth; if Angels from above, and the dead from beneath; if the appearances of CHRIST Himself on earth and from heaven; if the Spirit of truth, with all His gifts and graces; if the miracles of the Apostles, the lives of saints, the sufferings of confessors, and the deaths of martyrs; if the conversion of the world to the faith of a crucified Saviour, without power, wealth, or learning; if the Church, with the antiquity, universality, and consent of her institutions and services for above seventeen centuries, from the day, on which CHRIST was first seen by the eleven after His Resurrection, to this hour, in which we are now assembled for the commemoration of it; and lastly, if the objections of the adversary establishing the truth, which they were intended to subvert; that is to say, in one word, if all the evidence, which GOD can give, or man receive, be sufficient to prove a matter of fact; then may we evermore rejoice, and evermore let us therefore rejoice, in all the glorious consequences of the proposition in the text; *The Lord is risen indeed!* Rom. viii. 34; 1 S. Pet. i. 21. *Bp. Horne.* (Serm. on text.)

Non magnum est credere, quia Christus mortuus est, saith S. Augustine, it is not hard to believe, that CHRIST died; the Gentiles and Jews, plotters and actors of His death do boastingly report it: *Sed fides Christianorum est Resurrectio Christi*, Christians go beyond these, when they believe that *Christ is risen!* The priests bribed the soldiers to deny it; the heathen abolished the sepulchre, that gave testimony to it; the devil raised up, even in the Apostles' days, heretics to oppose it: but maugre all, this truth stands, *Christ is risen from the dead!* Rev. i. 18. *Bp. Lake.* (Serm. 1 Cor. xv. 20.)

Is He not rather raised, than *risen*? Was it by His own power or another's? By His own surely; for all the Evangelists say unanimously, *He is risen.* Indeed, it is said, (Acts iv. 10,) that "GOD raised Him from the dead." It was so: for He was GOD Himself; "He and His FATHER One;" so GOD raised

Him, and yet He raised Himself: was not raised as the widow's son, or Jairus' daughter, or His friend Lazarus, but so as none other ever were, or shall be *raised* and *risen*; and yet so risen, as not raised by any, but Himself. S. John v. 19; x. 30. *Dr. Mark Frank.* (Serm. S. Matt. xxviii. 5, 6.)

Having kept company with the Apostles and first believers in standing by the Cross weeping, upon Good Friday, and kept a fast upon the Saturday following, to comply with the Apostles and Catholic Church, who were that day sad and pensive, because their LORD was taken away from them; we are directed this day to rejoice with them for the rising again of our LORD, and to express our joy in the same words, that they then did, and the Church ever since hath done—*Christ is risen!* the usual morning salutation this day all the Church over; to which the answer in some places was, "CHRIST is risen indeed;" and, in others this, "And hath appeared unto Simon!" Ps. xxx. 5; lxxxv. 1—3; cxxvi. 6. *Bp. Sparrow.* (Rationale.)

The Lord is risen indeed was such a cordial to them, that it came to be prescribed to succeeding Christians, as an antidote against all worldly fears; "The LORD is risen" growing into a common form of salutation among them, whereby they were wont to congratulate and give joy, one to another. 1 S. Pet. i. 3, 4. *Dean Young.* (Serm. 1 Thess. iv. 18.)

35 Their eyes were not opened in hearing the Scriptures, and the commandments of God, but in their doing, that is, in their inviting Him to tarry with them, and in their placing food before Him: for not "the hearers of the law, but the doers of the law shall be justified." Rom. ii. 13. God is more readily known in works of charity, and of mercy, as in hospitable deeds and such like, than in reading and disputing about the Scripture. The truth is better understood by our doing than merely hearing; it is exhibited to us through the work, rather than the word. S. John vii. 17; S. James i. 25; 1 Cor. viii. 1—3. *Ludolphus.* (Vita Christi. P. ii. c. 76.)

By this dialogue you may see that CHRIST is especially *known* in the Scriptures; and yet, not in the Scriptures, except He first *open our eyes*, and *break*, and *give* to each one the bread of life, and in the conclusion, or epilogue following, you may see

likewise the fruit of interpreting Scripture, how the ministry of the word maketh the fire of God's Spirit to *burn*, first in ourselves, and then afterwards to shine toward other: as the two disciples here, so soon as their eyes were opened to see CHRIST, instantly *the same hour they rose, and returned to Jerusalem, and found, &c.* Rom. x. 17; S. John i. 41, 45; iv. 29. *Dean Boys.* (On the Gospel for Monday in Easter week.)

36 And as they thus spake, JESUS Himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He showed them *His* hands and *His* feet.

36 *Peace be unto you.*—This is indeed the most valuable benefit of CHRIST's Resurrection; for by CHRIST all things are renewed and changed; corruption is changed into incorruption; that, which was transitory, into that, which is eternal; our filthiness into spotless beauty; our grief into joy; our sorrows into triumphs; our sins into righteousness; the Divine anger into mercy; His curses into blessings; our poverty into riches; our diseases into health; our contempt into honour; our reproach into glory; our disquiet into everlasting rest; our miseries into pleasures; our death into life. Now death is the entrance into this happy state, so that temporal death is the entrance into everlasting life. Heb. xiii. 20. *John Arndt.* (True Christianity.)

The LORD of Peace, by the sprinkling of the Blood of His SON JESUS, and the sweet breathings of the great Comforter, His

own HOLY SPIRIT, give you Peace in Himself! Rom. xv. 13.

Abp. Leighton.

39 *Handle Me and see.*—We grow out of our LORD JESUS CHRIST; and we do spiritually eat Him, and drink Him; we live by Him spiritually; we eat Him by hearing, and digest Him by faith. Origen saith, “He is called the Bread of Life, that the soul may have whereon to feed.” O brethren, O that we had senses to feel this food, that we could savour of the bread of life, and taste and see how sweet the LORD is! He, that thus tasteth of this bread, shall live for ever! Chrysostom saith, “We thrust our teeth into the flesh of CHRIST:” and Cyprian; “We fasten our tongues within the wounds of our Redeemer.” These be vehement and spiritual kind of speeches, to raise up our senses, and to teach us to feel the unspeakable sweetness of this heavenly feeding. Likewise said S. Bernard, “I desire to behold whole CHRIST, and to touch Him; and not only so, but also to come to the holy wound of His side, which is the door, that was made in the side of the Ark, that I may enter in wholly, and go in, even unto the heart of JESUS.” 1 S. John i. 1—3. *Bp. Jewel.* (Serm. Rom. xiii. 12.)

It is I myself.—

Et totus veniam, nec enim minor, aut alius quàm
Nunc sum, restituar; vultus, vigor, et color idem
Qui modo vivit, erit: nec me vel dente vel ungue
Fraudatum revomet patefacti fossa sepulchri.
Qui jubet, ut redeam, non reddet debile quidquam.

Prudentius. (Apotheosis.)

If thou wouldest ascend and come up to thy LORD GOD, thou must come up by the wounds of His blessed Humanity, that remain, as it were, for that use: and when thou art got up there, thou wouldest rather suffer death, than willingly commit any sin. Rom. vi. 2—4; Gal. ii. 20. *Abp. Leighton.*

40 His Body was no longer the body of a man in its mortal state; it was the body of a man, raised to life and immortality, which was now mysteriously united to Divinity. And as it was by miracle, that before His death He walked upon the sea, it was now by miracle that, for the conviction of the Apostles, He showed in His Person the marks of His sufferings. Phil. iii. 21. *Bp. Horsley.* (Serm. on Resur. iv.)

41 And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

42 And they gave Him a piece of a broiled fish, and of an honeycomb.

43 And He took *it*, and did eat before them.

44 And He said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and *in* the Prophets, and *in* the Psalms, concerning Me.

41 If thou doubtest of so great wealth and felicity, that is wrought for thee, O man, call to thy mind, that therefore hast thou received into thine own possession the Everlasting Verity, our SAVIOUR JESUS CHRIST, to confirm to thy conscience the truth of all this matter. Thou hast received Him, if in true faith and repentance of heart thou hast received Him, if in purpose of amendment thou hast received Him, for an everlasting gage, or pledge of thy Salvation. Thou hast received His Body, which was once broken, and His Blood, which was shed for the remission of thy sin. Thou hast received His Body to have within thee the FATHER, the SON, and the HOLY GHOST, for to dwell with thee, to endow thee with grace, to strengthen thee against thine enemies, and to comfort thee with their Presence. Thou hast received His Body to endow thee with everlasting righteousness, to assure thee of everlasting bliss, and the life of thy soul. *Homilies.* (On the Resurrection, p. ii.)

Love is the original and source of all the passions, that we feel in our hearts. It is Love which fears; and Love which grieves; and Love which hopes; and Love which rejoices. There would be none of these, but for some good, which we love; to which these and all the rest of their kindred owe their birth and nourishment. vii. 44—47. *Bp. Patrick.*

42 To commend to them the truth of His Resurrection, He vouchsafed both to be handled, and to eat before His disciples, lest they should think, that He appeared not solidly, but ima-

ginarily. But He did this out of power, not out of necessity, even as the sun sucketh up the water out of power, whereas the earth doth it out of want, being dry and thirsty. S. Mark v. 43; Acts x. 41. *Bede.*

44 Profane writers usually correct and improve some, that went before, but now; as a certain mark, that these sacred authors were all guided by the same Spirit, no one of them for so many ages hath ever opposed, but all approve and build upon the former. The writings of Joshua confirm those of Moses; the Book of Judges that of Joshua: those of Kings and Chronicles refer you to the more ancient records: one Prophet builds upon another, and CHRIST approves them all by that known division of *Law, Psalms, and Prophets*, then in use among the Jews. And these are the four external proofs of the Old Testament's authority. Their great and venerable antiquity; the care and caution used in writing, receiving, and preserving these Books; the sincerity of the authors; and their uniform agreement in one Spirit. Acts xxviii. 23. *Parsons.* (Christian Directory, p. i. c. 2.)

These arguments are no ingenious fabrications of my own, nor are they emblazoned forth with the mere wisdom of man. But these things David sung, Isaiah preached, Zacharias heralded forth, and Moses recorded. 1 S. Pet. i. 20, 21. *Justin Martyr.* (Apol.)

Both the Law, and the Prophets, who came between CHRIST and the Law, aimed at our Salvation: *huc exinanita Deitas; huc assumpta caro; huc nova illa mixtio.* To this purpose did the Deity empty itself, and was clothed with the human nature; to this purpose was that strange and wonderful conjunction, God and man united in One Person. *S. Gregory Nazianzen.*

Suscipe Sanctorum numerum, nomenque Librorum.

Et primùm *Historicos* bis senos ordine, quorum

Primus adest Genesis, dein Exodus, atque Levites,

Et Numeri, Legisque iterum repetita voluntas.

Hos Josua, Critæque, et Ruth Moabita sequuntur.

Hinc nonus, decimusque tenent gesta inclyta Regum.

Undecimò Annales veniunt; est ultimus Esdra.

Sunt quoque *Carminæi* quinque; horum primus Job est;

Proximus est huic David Rex, et tres Solomonis,
 Scilicet Ecclesiastes, et Proverbia, Cantus.
 Post hos sanctorum mox quinque volumina *Vatum*;
 Bis sex ex quibus hi Libro retinentur in uno,
 Oseas, et Amos, Micheas, Joelque, Jonasque,
 Abdias, et Nahum, Abaccuc, et Zephania,as,
 Aggæus lætus, Zacharias, et Malachias:
 Hi primum Librum: tenet Isaia secundum;
 Post hos Jeremias, matris de ventre vocatus;
 Ezekiel, Domini robur; Danielque supremus.
 Hæc veteris septem ac ter quinque Volumina Pacti
 Bina et viginti Solymorum elementa figurant.*

S. Gregory Nazianzen.

(De veris et genuinis Libris S. Scripturæ Divinitus
 inspiratæ; in libro Carm.)

45 Then opened He their understanding, that they
 might understand the Scriptures,

46 And said unto them, Thus it is written, and
 thus it behoved CHRIST to suffer, and to rise from the
 dead the third day:

47 And that repentance and remission of sins should
 be preached in His name among all nations, beginning
 at Jerusalem.

48 And ye are witnesses of these things.

45 Whoso giveth his mind to Holy Scriptures with diligent study
 and burning desire (ver. 32), it cannot be, says S. John Chrysostom,
 that he should be left without help. For either God

* It may be observed, in this catalogue of S. Gregory of Nazianzum, who lived A.D. 376, that, as Melito, Origen, Eusebius, and Athanasius before him, he follows the received Hebrew Canon of the Old Testament; then, that his division of the Books, like that of our Blessed Saviour, is threefold, though he adopts another

mode of discrimination; namely, 1. Historical; 2. Metrical; 3. Prophetical; that he makes no mention of the Apocryphal Books; and, lastly, that he omits the Book of Esther; for which omission very satisfactory reasons are given by Bp. Cosin in his "Scholastical History of the Canon of Scripture." (Ch. vi. s. 56.)

Almighty will send him some godly doctor to teach him, . . . as He sent His Apostle Philip to declare unto the eunuch (Acts x. 29) the true sense of the Scripture, that he read; or else, if we lack a learned man to instruct and teach us, yet God Himself from above will give light unto our minds, and teach us those things, that are necessary for us, and wherein we be ignorant. And in another place Chrysostom saith, that man's human and worldly wisdom and science is not needful to the understanding of Scripture, but the revelation of the HOLY GHOST, who inspireth the true meaning unto them, that with humility and diligence do search therefore. "He that asketh shall have; and he, that seeketh, shall find; and he, that knocketh, shall have the door open." (S. Matt. vii.) If we read once, twice, or thrice, and understand not, let us not cease so; but still continue reading, praying, asking of others; and so by still knocking, at the last, the door shall be opened. *Homilies.* (On reading the Holy Scripture, p. ii.)

If the Law of Moses had not any thing of a more latent meaning, David would not have said, "Open Thou mine eyes, that I may see the wondrous things of Thy Law!" *Origen.*

46 CHRIST must not pass *à deliciis ad delicias*; first Mount Calvary must be ascended, then Tabor and Olivet. *Post fel, favum.* He must taste of the gall of His Passion; then, after, He shall taste the honey-comb of the sweetness of exaltation. *Bp. Brownrig.* (Serm. S. Luke ix. 29.)

47 *Christ should suffer—remission of sins preached in His Name.*—The Prophetic volume does not speak in figure, as the rites of the Law, but in the more direct oracles of Truth. The Law foreshadowed: the Prophets foretold. This is the difference between those connected members of the predictive economy of Revelation. Nor perhaps shall I exceed the truth, if I state, that there is a discernible progress in all the communications, made concerning this very doctrine of the Atonement. For the prophetic Psalms embrace the sufferings of the Messiah; but we do not read there the expiatory office of those sufferings. That is an addition made by later prophecy. Thus, in one brief view, we have the Atoning Sacrifice, simply foreshadowed in the Law; the sufferings of the Messiah depicted in the Psalms;

His Passion and Atonement together in the latter prophecy. Isa. liii. ; Jer. xxiii. 5, 6 ; Zech. xiii. 7. *Davison*. (On primitive Sacrifice, p. iii.)

As Jonas, so CHRIST : how soon He was risen, He gave order straight, that *repentance* (as the very virtue, the stamp of His Resurrection) and by it *remission of sins should be preached in His Name to all nations*. But indeed if you mark well, there is a near alliance between the Resurrection and repentance ; reciprocal, as between the sign and the signature. Repentance is nothing, but the soul's resurrection. Men are "dead in sin" (saith the Apostle) ; their souls are. From that death there is a rising : else were it wrong with us. That rising is repenting : and when one hath lien dead in sin long, and doth *eluctari*, wrestle out of a sin, that hath long swallowed him up, he hath done as great a mastery, as if with Jonas he had got out of the whale's belly : nay, as if with Lazarus he had come out of the heart of the earth ; ever holding this, that Mary Magdalene, raised from sin, was no less a miracle, than her brother, raised from the dead. And sure, repentance is the very virtue of CHRIST's Resurrection. There it is first seen ; it first showeth itself ; hath His first operation in the soul, to raise it. xv. 32 ; Acts v. 31. *Bp. Andrewes*. (Serm. S. Matt. xii. 39, 40.)

The foundation and beginning of holy life is saving *repentance* : for where there is true repentance there is *remission of sins* ; and where there is remission of sins, there is the grace of God ; and where there is the grace of God, there is CHRIST ; and where CHRIST is, there is His merit ; and where there is CHRIST's merit, there is satisfaction for sins ; and where there is satisfaction for sins, there is righteousness ; and where there is righteousness, there is joy and tranquillity of conscience ; and where there is tranquillity of conscience, there is the HOLY SPIRIT ; and where the HOLY SPIRIT is, there is the sacred and Holy Trinity ; and where the Holy Trinity is, there is eternal life. Therefore, where there is true repentance, there is eternal life. Acts v. 31 ; xi. 18 ; 2 Cor. vii. 10. *Gerard*. (Medit. 3.)

I believe that all the sins I committed, before I came to the knowledge of the truth, and all the sins of human infirmity, against which we heartily pray, and watch, and labour ; and all

the evil habits, of which we repent so timely and effectually, that we obtain their contrary graces and live in them, are fully *remitted* by the Blood of CHRIST; which forgiveness we obtain by faith and repentance; and therefore are not justified by the righteousness of works, but by “the righteousness of faith:” and we are preserved in the state of forgiveness or justification, by the fruits of a lively faith, and a timely active repentance.
Bp. J. Taylor. (Guide to Devotion.)

Conf. S. Matt. xxviii. 19; S. Mark xvi. 19. We must trust only in GOD’s mercy, and that sacrifice, which our High Priest and Saviour, JESUS CHRIST, the SON of GOD, once offered for us upon the cross, to obtain thereby GOD’s grace and *remission*, as well of our original sin, in *Baptism*, as of all actual sin, committed by us, after our Baptism, if we truly repent, and turn unfeignedly to Him. . . . Infants, being Baptized, and dying in their infancy, are, by this sacrifice washed from their sins, brought to GOD’s favour, and made His children, and inheritors of His kingdom in heaven, and they, which in act or deed do sin, after their Baptism, when they turn again to GOD unfeignedly, they are likewise washed by this sacrifice from their sins; in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification, or righteousness, which S. Paul speaketh of, when He saith, &c. Gal. ii. 16.
Homilies. (On the Salvation of mankind, Parts iii. and i.)

That Church alone, which first *began* at Jerusalem on earth, will bring us to the Jerusalem in heaven; and that alone began, there, which always embraces “the faith once delivered to the saints.” Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new Churchdom; and whatsoever is so new is none. 1 S. John ii. 7. *Bp. Pearson.*

Beginning at Jerusalem.—The nations of Mizraim and Cush, descendants of Ham, who provoked his father’s prophetic curse, are expressly mentioned in Psalm lxviii. 31, as trophies of CHRIST’s redemption. If nations, such as these, were to have a part and lot in the Saviour, surely He is the Redeemer of all mankind. Numb. xxiv. 18; Acts x. 28; Ps. lxviii. 18. *Bengel.*

49 And, behold, I send the promise of My FATHER

upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.

49 In completeness, the Gospel of S. Luke must rank first among the four. The Evangelist begins with the announcement of the birth of CHRIST's forerunner, and concludes with the particulars of the Ascension; thus embracing the whole great procession of events, by which our Redemption was ushered in, accomplished, and sealed in heaven. And by recording the allusion to *the promise of the Father*, he has introduced, so to speak, a note of passage to that history, in which the fulfilment of that promise, the great result of Redemption, was to be related. i. 3; Acts i. 1—3. *H. Alford.* (Gr. Test. Proleg. c. 4.)

It was, in the Old Testament, upon Moses's going up, that God came down; but here, when our nature hath been carried up into heaven, or rather upon the Royal throne, then the Spirit made His descent. . . . The Apostles came not down, as Moses, from the Mount, bearing tables of stone in their hands; but carrying about the Spirit in their minds, and pouring forth a kind of treasure and fountain of doctrines and gifts of grace and of all good things; so went they forth every where, and became themselves, through that same grace, living books and laws. Thus they drew to them the three thousand, and five thousand, and the nations of the world, God speaking by their tongues to all, that approached to them; by whom also Matthew, being filled with the Spirit, wrote his Gospel. Eph. iv. 8—14. *S. Chrysostom.* (Pref. to S. Matt.)

God hath given us, not only the spirit of manifestation, that is, of instruction and catechism, of faith and confident assent, but the spirit of confirmation or obsignation to all them, that believe and obey the Gospel of CHRIST: that is, the *power* of God is come upon our hearts, by which, in an admirable manner, we are made sure of a glorious inheritance; made sure, I say, in the nature of the thing; and our own persuasions also are confirmed with an excellent, a comfortable, a discerning, and rea-

sonable hope ; in the strength of which, and by whose aid, as we do not doubt of the performance of the promise, so we vigorously pursue all the parts of the condition, and are enabled to work all the work of God, so as not to be affrighted with fear, or seduced by vanity, or oppressed by lust, or drawn off by evil example, or abused by riches, or imprisoned by ambition and secular designs. This the Spirit of God does work in all His servants, and is called the Spirit of obsecration, or the confirming Spirit ; because it confirms our hopes, and assures our title to eternal life ; and by means of it, and others its collateral assistances, it also confirms us in our duty, that we may not only profess in word, but live lives according to the Gospel. S. John viii. 31 ; Eph. i. 13, 14. *Bp. J. Taylor.* (Serm. Rom. viii. 9, 10.)

Hæc ubi dicta pio Dominus sermone peregit,
Bethaniæ mox arva petit, coràmque beatis
 Qui tantum meruere viris spectare triumphum,
 Æthereas evectus ab it sublimis in auras,
 Et dextram subit Ipse Patris, mundumque gubernat,
 Jure Suo, qui cuncta tenens, excelsaque et ima,
 Tartara post cœlum penetrat, post Tartara cœlum.

Sedulius. (Carm. Lib. 5.)

50 Jacob, before his departure from them, blessed the twelve patriarchs (Gen. xlix.), and “Moses, the man of God, blessed the children of Israel before his death.” (Deut. xxxiii.) This *Blessing* of our LORD was of a distinct and far higher character. It was not merely ministerial, nor paternal, nor prophetic : it was the absolute Blessing of His own Divine Eternal Priesthood, “after the order of Melchisedek.” For He had now finished His expiatory sacrifice for sin, after the order of Aaron (S. John xix. 30) ; and was entering upon His new Melchisedekian Priesthood (as Dr. Hammond calls it, Pract. Cat. B. i. s. 2), when His office was to *Bless*. And how does He Bless us ? In giving us His Holy Spirit, and thereby “in turning away every one of us from our iniquities.” Acts iii. 26 ; Gal. iii. 14, 16 ; Heb. vii. 11, &c. *J. F.*

Abraham was blessed by Melchisedek, not in Melchisedek’s name, but “in the name of the Most High God,” whose Priest

he was ; for he was blessed by him, not *in him* ; whereas “in Abraham’s seed all the nations of the earth,” Melchisedek, as well as Abraham, “were to be blessed.” Howbeit this promised seed of Abraham was no greater than Melchisedek in external beauty, or prerogative Royal, till after His Resurrection, or second birth. During the time of His humiliation, He was rather destined, than consecrated to be the author or fountain of blessedness unto us. (Heb. v. 8, &c.) He is called of God (from the time of His Resurrection or exaltation) “an High Priest after the order of Melchisedek.” For from this time, and not before, His Royal Priesthood did commence. “All power,” He saith, “is given to Me in heaven and in earth,” (S. Matt. xxviii. 18 ;) power to bless with the blessings of this life, and of the life to come. And now, after His consecration (by His sufferings) being to be enthronized in His kingdom, and Royal Priesthood, *He lift up His hands and Blessed His disciples.* *Dr. Jackson.* (Comment on the Apostles’ Creed, c. 11.)

51 And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

52 And they worshipped Him, and returned to Jerusalem with great joy :

53 And were continually in the temple, praising and blessing God. Amen.

51 He departed, in regard to what belonged to Him, as man ; He remained, in what belonged to Him, as God. He departed, in the nature, that is limited to one place ; He remained, in that which is omnipresent. *S. Augustine.*

Verbum Incarnatum manet et recedit ; manet Divinitate, recedit corpore. The Incarnate Word remains and departs ; remains as to the Godhead, departs bodily. *S. Gregory.*

CHRIST’S lowest was *ad ima terræ*, to the lowest place, to the lowest condition then of any others beneath Him ; His highest was *ad summa terræ*, to the highest throne, the highest state then of any others, none above Him. Ps. cxxxix. 7. *Bp. Cosin.*

As CHRIST emptied Himself, and subjected Himself to the FATHER, not in regard of His Divine nature, but in regard of His Person, God-man, and that only out of His voluntary dispensation ; so, out of the same His voluntary dispensation it is, that He exercises this office of Mediation in both natures ; and here after His Ascension, not before, in the Personal Union of both natures, He receives this dignity of “sitting on the FATHER’S right Hand,” His Person reigning so in both natures. It is not then the Humanity, in itself singly taken, that “sits on the right Hand of God,” but the Humanity of *that Person*, that sits at the right Hand of God : as in the Incarnation it came to pass, not that the Humanity became GOD, but that the Humanity became then the Humanity of GOD. And CHRIST, now sitting at the right Hand of GOD, doth reign everywhere, even as man also, though His Humanity be not everywhere : as a King doth in his kingdom, though his body be not everywhere ; as the head in the body, though the head be not everywhere ; as the sun in the firmament enlightens, heats, cherisheth, quickeneth things below, though the sun remain in its own place above. Acts vii. 55 ; xix. 3—5. *Bp. Richardson.* (Observ. on the Old Testament. Ps. 103.)

52 O, what was it to behold the LORD, thus gloriously ascending ! O, what would it be if any one could see and hear those most blessed spirits and holy souls, ascending up with Him ! Perchance, through joy, the soul would be separated from the body, and would ascend also along with them. Never, from the beginning of the world, was there such a Festival in the heavenly Jerusalem, nor will there ever be again one so solemn, until the day of Judgment, when all the elect will be presented there with their glorious bodies. Therefore does this solemnity surpass all others. Examine them all, and judge, if it be not so. A great and solemn festival is indeed the Incarnation of our LORD, and the beginning of all our good. But this regards ourselves, and not Him. A great feast is His Nativity ; but it only regards ourselves ; for it is a subject of compassion, so far as regards Him, because He was born to poverty, and labours, and sufferings. A great festival is that of His Passion, because then all our sins were wiped away ; and, as blessed Gregory says,

it would have served us nothing to have been born, if we had not been redeemed. But this was a subject of joy to us, and not to Him, who endured such bitter torments. Moreover, a great and solemn feast is the Resurrection of our LORD JESUS, as well for Him, as for us, because He appeared to triumph gloriously, and we were justified; and therefore the Church celebrated it with that singular exclamation of, "This is the day, which the LORD hath made!" And yet this day of the Ascension is still greater, because before it, though our LORD rose from the grave, yet did He remain on earth; still were the gates of Paradise closed; still the holy fathers had not gone to the FATHER: all which things were completed in the Ascension, without which all the rest had been imperfect. Similarly, a great feast is the day of Pentecost; but still the object of rejoicing then regards ourselves, and not our LORD. But the Ascension is properly the most solemn Festival of our LORD JESUS, because on that day He began to "sit at the right hand of His FATHER," and to rest from His labours of Redemption; and also it is properly the Festival of all the heavenly spirits, because they conceived a new joy on beholding our LORD, who then for the first time appeared in heaven under the form of humanity; and it is also no less properly our Festival, because on that day was human nature exalted above the heavens, and because, unless CHRIST had ascended, the HOLY GHOST would not have been given; and therefore S. Bernard says in his sermon *de Ascensione Domini*, that this most glorious solemnity is the consummation and fulfilment of all other solemnities, and the happy termination of the whole journey of our LORD JESUS CHRIST, SON of the living GOD. Gen. xli. 40—43; S. John vi. 62; Heb. ix. 11, 12. *Card. Bonaventura.* (Life of CHRIST, c. 97.)

The Fathers in the Primitive Church testified their faith in the Resurrection, by standing upright on Easter Sunday and many following days, while they prayed; not only to remember themselves, whither their desires should tend, but also to testify, that this day is *quodammodo imago venturi sæculi*, a representation of our blessed rising from the dead. 1 S. Pet. i. 3. *Bp. Lake.* (Serm. on 1 Cor. xv. 20.)

53 Not that they spent days and nights there ; but because they frequented all the meetings, and at set and solemn hours were present to give thanks unto God. This cheerfulness of their's is opposed to the fear, which first held them shut up and lurking at home. Heb. xi. 34. *Calvin.*

I believe, O King of Saints, that among the Saints on earth, whether real or in outward profession only, there ought to be a mutual Catholic participation of all good things, which is the immediate effect of Catholic love. Thou, O God of love, restore it to Thy Church. I believe that all the Saints on earth by profession, ought to communicate one with another in evangelical worship, and the same Holy Sacraments, in the same Divine and Apostolical faith, in all offices of corporeal and spiritual charity, in reciprocal delight in each other's salvation, and in tender sympathy, as members of one and the same body. O God of peace, restore, in Thy good time, this Catholic Communion, that with one heart and with one mouth, we may all praise and love Thee ! O my God, amidst the deplorable divisions of Thy Church, let me never widen its breaches ; but give me Catholic Charity to all that are Baptized in Thy Name, and Catholic Communion with all Christians in desire. O deliver me from the sins and errors, from the schisms and errors of the age. Give me grace to pray daily for the peace of Thy Church, and earnestly to seek it and to excite all I can to praise and to love Thee ! 1 S. John i. 7 ; Acts ii. 42, 46 ; Gal. vi. 10 ; Rom. xii. 9, &c. ; 1 Thess. v. 14 ; Heb. x. 24 ; 1 Cor. xii. 13, 26. *Bp. Ken.* (Expos. of Ch. Catechism.)

Thus, whether by the express design of the HOLY SPIRIT, we dare not say, the Evangelist closes his Gospel, as he began it, in accordance with his own symbolical character, as the Sacrificial Calf. He began by leading us into the Temple, and in the Temple he now leaves us ; he began with the Priestly Order and service of Zacharias, preparatory to our LORD's coming, and he ends with the song and the sacrifice of praise and thanksgiving, in honour of the ascended Saviour, and for our Redemption perfected even for evermore. Nor should we omit to notice his last word. *Amen.* "The Spirit of wisdom" in the minds of the Evangelists, "was the Spirit of grace and supplication" in their

hearts : and so, what they wrote in prayer, we must read in prayer ; and not only begin and continue, but also *end* all our religious duties and services in an entire dependence on God's gracious acceptance, and with most humble entreaties for the same. *Amen. Amen.* S. Matt. xxviii. 20 ; S. John xix. 25. Eph. i. 16—33. *J. F.*

Ascendit Deus, adstrepente plausu,
Vocibus ac sonitu tubarum.

Regi psallite, psallite usque nostro :
Concelebrate Deum canentes.

Regem, quem colit omnis orbis, omnes
Laudibus Hunc celebrent periti.

Gentes imperio coercet omnes :
In solio sedet Ille sancto.

Jungunt se populo Dei Abrahami
Omnibus è populis potentes.

Orbis scuta Deus regit ; Supremus
Eminet Unus et inter omnes.

J. M. Toscanus. (Psalmorum Davidis versio. xlvii.)

END OF THE GOSPEL
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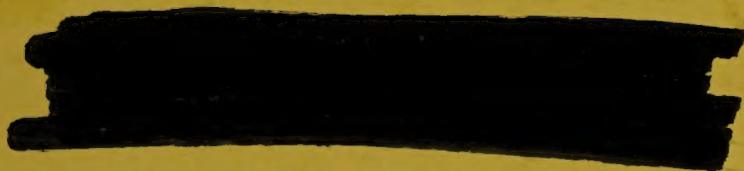
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